The Collection of Connected Discourses (Saṃyutta Nikāya)

Part One

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The Book of Connected Discourses with Verses (Sagāthāvaggasaṃyuttapāļi)

Homage to the Blessed One, the Arahant, the Fully Enlightened One

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Book I Chapter 1

Connected Discourses with Devatās (Devatā-samyutta)

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I. A Reed

1 (1) Crossing the Flood

[1] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in J eta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Ha ving approached, he paid homage to the Blessed One, stood to one side, and said to him:

"How, dear sir, did you cross the flood?"&1

"By not halting, friend, and by not straining I crossed the flood." & 2

"But how is it, dear sir, that by not halting and by not straining you crossed the flood?

"When I came to a standstill, friend, then I sank; but when I struggled, then I got swe pt away. It is in this way, friend, that by not halting and by not straining I crossed the floo d."&3

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1 "After a long time at last I see
A brahmin who is fully quenched,
Who by not halting, not straining,
Has crossed over attachment to the world."&4

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This is what that devatā said.&5 The Teacher approved. Then that devatā, thinking, "The Teacher has approved of me," paid homage to the Blessed One and, keeping him on the right, he disappeared right there. [2]

2 (2) Emancipation

Setting at Sāvatthī. Then, when the night had advanced, a certain devatā of stunning b eauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

"Do you know, dear sir, emancipation, release, seclusion for beings?" &6

"I know, friend, emancipation, release, seclusion for beings."

"But in what way, dear sir, do you know emancipation, release, seclusion for beings?

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10 2 "By the utter destruction of delight in becoming,&7

By the extinction of perception and consciousness,

By the cessation and appearement of feelings:

It is thus, friend, that I know for beings—

Emancipation, release, seclusion."&8

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3 (3) Reaching

Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

3 "Life is swept along, short is the lifespan;

No shelters exist for one who has reached old age.

Discerning this danger in death, one should do

Deeds of merit that bring happiness."&9

25 (The Blessed One:)

4 "Life is swept along, short is the lifespan;

No shelters exist for one who has reached old age.

Discerning this danger in death, one should drop

The world's bait in quest of peace."&10 [3]

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4 (4) Time Flies By

Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

5 "Time flies by, the nights swiftly pass;

The stages of life successively desert us.&11

Discerning this danger in death, one should do Deeds of merit that bring happiness."

(The Blessed One:)

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6 "Time flies by, the nights pass swiftly;
The stages of life successively desert us.
Discerning this danger in death, one should drop
The world's bait in quest of peace."

10 5 (5) How Many Must One Cut?

Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

7 "How many must one cut, how many abandon,
How many must one further develop?
When a bhikkhu has surmounted how many ties
Is he called one who has crossed the flood?"

(The Blessed One:)

20 8 "One must cut off five, abandon five,
One must further develop five.
A bhikkhu who has surmounted five ties
Is called one who has crossed the flood."&12

25 6 (6) Awake

Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

9 "How many are asleep when (others) are awake?
How many are awake when (others) sleep?
By how many does one gather dust?
By how many is one purified?"

(The Blessed One:)

35 "Five are asleep when (others) are awake; Five are awake when (others) sleep. By five things one gathers dust, By five things one is purified."&13 [4]

7 (7) Not Penetrated

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Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

11 "Those who have not penetrated things,
Who may be led into others' doctrines,
Fast asleep, they have not yet awakened:
The time has come for them to awaken."&14

(The Blessed One:)

"Those who have penetrated things well,
Who cannot be led into others' doctrines,
Those awakened ones, having rightly known,
Fare evenly amidst the uneven."&15

8 (8) Completely Muddled

Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

"Those who are utterly muddled about things,
Who may be led into others' doctrines,
Fast asleep, they have not yet awakened:
The time has come for them to awaken."

(The Blessed One:)

14 "Those who are not at all muddled about things, Who cannot be led into others' doctrines, Those awakened ones, having rightly known, Fare evenly amidst the uneven."

9 (9) One Prone to Conceit

Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

15 "There is no taming here for one fond of conceit, Nor is there sagehood for the unconcentrated: Though dwelling alone in the forest, heedless, One cannot cross beyond the realm of Death."&16 5 (The Blessed One:) "Having abandoned conceit, well concentrated, 16 With lofty mind, everywhere released: While dwelling alone in the forest, diligent, 10 One can cross beyond the realm of Death."&17 [5] 10 (10) Forest Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence 15 of the Blessed One: 17 "Those who dwell deep in the forest, Peaceful, leading the holy life, Eating but a single meal a day: Why is their complexion so calm and clear?"&18 20 (The Blessed One:) 18 "They do not sorrow over the past, Nor do they hanker for the future. 25 They maintain themselves with what is present: Hence their complexion is calm and clear. 19 Through hankering for the future, Through sorrowing over the past, 30 Fools wither away Like a green reed mowed down."

II. Nandana

11 (1) Nandana

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhi kkhus!"

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

"Once in the past, bhikkhus, a certain devatā of the Tāvatiṃsa host was revelling in N andana Grove, supplied and endowed with the five cords of celestial sensual pleasure, ac companied by a retinue of celestial nymphs. On that occasion he spoke this verse:

10 20 'They do not know bliss
Who have not seen Nandana,
The abode of the glorious male devas
Belonging to the host of Thirty.'&19 [6]

"When this was said, bhikkhus, a certain devatā replied to that devatā in verse:

'Don't you know, you fool,
That maxim of the arahants?
Impermanent are all constructions,
Subject to arising and vanishing.
Having arisen, they cease:
Their appearement is blissful." & 20

12 (2) Delight

Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

"One who has sons delights in sons,One with cattle delights in cattle.Acquisitions truly are a man's delight;Without acquisitions one does not delight."&21

(The Blessed One:)

23 "One who has sons sorrows over sons,
One with cattle sorrows over cattle.
Acquisitions truly bring sorrow to a man;

Without acquisitions one does not sorrow."

13 (3) None Equal to that for a Son

Setting at Sāvatthī. Standing to one side, that devatā spoke this verse in the presence of the Blessed One:

24 "There is no affection like that for a son,No wealth equal to cattle,No light like the light of the sun,Among the waters the ocean is supreme." & 22

(The Blessed One:)

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25 "There is no affection like that for oneself,
No wealth equal to grain,
No light like the light of wisdom,
Among the waters the rain is supreme."

14 (4) The Khattiya

26 "The khattiya is the best of bipeds,
20 The ox, the best of quadrupeds;
A maiden is the best of wives,
The first born, the best of sons."&23

27 "The Buddha is the best of bipeds,
A steed, the best of quadrupeds;
An obedient woman is the best of wives,
A dutiful boy, the best of sons." [7]

15 (5) Murmuring

30 28 "When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How fearful that appears to me!"&24

35 29 "When the noon hour sets in And the birds have settled down,

The mighty forest itself murmurs: How delightful that appears to me!"

	10 (0) Drow	siness and Leinargy
5	30	"Drowsiness, lethargy, lazy stretching,
		Discontent, torpor after meals:
		Because of this, here among beings,
		The noble path does not appear."
10	31	"Drowsiness, lethargy, lazy stretching,
		Discontent, torpor after meals:
		When one dispels this with energy,
		The noble path is cleared."&25
15	17 (7) Diffic	ult to Practise
	32	"Recluseship is hard to practise
		And hard for the inept to endure,
		For many are the obstructions there
		In which the fool founders."
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	33	"How many days can one practise recluseship
		If one does not rein in one's mind?
		One would founder with each step
		Under the control of one's intentions.&26
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	34	As a tortoise draws its limbs into its shell
		So should a bhikkhu draw in the mind's thoughts.
		Independent, not harassing others,
		Fully quenched, he would not blame anyone."&27
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	18 (8) A Sen	se of Shame
	35	"Is there any person in the world
		Who is restrained by a sense of shame,
		One who is as keen to avoid blame
35		As a good horse is the whip?"

36 "Few are restrained by a sense of shame, Few fare always mindful, Few have reached the end of suffering And fare even amidst the uneven." [8] 5 19 (9) A Little Hut 37 "Don't you have a little hut? Don't you have a little nest? Don't you have any lines extended? Are you free from bondage?"&28 10 38 "For sure I have no little hut, For sure I have no little nest, For sure I have no lines extended, 15 For sure I am free from bondage."&29 39 "What do you think I call a little hut? What do you think I call a little nest? What do you think I call lines extended? What do you think I call bondage?"&30 20 40 "It's a mother that you call a little hut, A wife that you call a little nest, Sons that you call lines extended, 25 Craving that you tell me is bondage." 41 "It's good that you have no little hut, Good that you have no little nest, Good that you have no lines extended,

20 (10) Samiddhi

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Hot Springs Park. Then the Venerable Samiddhi, having risen at the first flush of dawn, went to the hot springs to bathe. Having bathed in the hot springs and come back out, he s tood in one robe drying his limbs.

Good that you are free from bondage."

Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stoo d in the air and addressed the Venerable Samiddhi in verse:&31

Without having enjoyed you seek alms, bhikkhu, You don't seek alms after you've enjoyed.

First enjoy, bhikkhu, then seek alms:

Don't let the time pass you by!" [9]

10 43 "I do not know what the time might be;
The time is hidden and cannot be seen.
Hence, without enjoying, I seek alms:
Don't let the time pass me by!"&32

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Then that devatā alighted on the earth and said to the Venerable Samiddhi: "You have gone forth while young, bhikkhu, a lad with black hair, endowed with the blessing of yo uth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sens ual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what ta kes time."

"I have not abandoned what is directly visible, friend, in order to pursue what takes ti me. I have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of sufferin g, full of despair, and the danger in them is still greater, while this Dhamma is directly vi sible, immediate, inviting one to come and see, worthy of application, to be personally ex perienced by the wise." &33

"But how is it, bhikkhu, that the Blessed One has stated that sensual pleasures are tim e-consuming, full of suffering, full of despair, and the danger in them is still greater? Ho w is it that this Dhamma is directly visible, immediate, inviting one to come and see, wor thy of application, to be personally experienced by the wise?"

"I am newly ordained, friend, not long gone forth, just recently come to this Dhamma and Discipline. I cannot explain it in detail. But that Blessed One, the Arahant, the Fully Enlightened One, is dwelling at Rājagaha in the Hot Springs Park. Approach that Blessed One and ask him about this matter. As he explains it to you, so you should remember it."

"It isn't easy for us to approach that Blessed One, bhikkhu, as he is surrounded by oth er devatās of great influence.&34 If you would approach him and ask him about this matt er, we will come along too in order to hear the Dhamma."

"All right, friend," the Venerable Samiddhi replied. Then he approached the Blessed One, paid homage to him, sat down to one side, [10] and reported his entire discussion wi th that devatā, [11] adding: "If that devatā's statement is true, venerable sir, then that dev atā should be close by."

When this was said, that devatā said to the Venerable Samiddhi: "Ask, bhikkhu! Ask, bhikkhu! For I have arrived."

Then the Blessed One addressed that devatā in verse:

44 "Beings percipient of what can be expressed
Become established in what can be expressed.
Not fully understanding what can be expressed,
They come under the yoke of Death.&35

45 But having fully understood what can be expressed,
One does not conceive 'one who expresses.'
For that does not exist for him
By which one could even speak of him.&36

"If you understand, spirit, speak up."

"I do not understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One. Please, venerable sir, let the Blessed One explain it to me in such a way that I might understand in detail the meaning of what he stated in brief." [12]

(The Blessed One:)

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25 46 "One who conceives 'I am equal, better, or worse,'
Might on that account engage in disputes.
But one not shaken in the three discriminations
Does not think, 'I am equal or better.' & 37

30 "If you understand, spirit, speak up."

"In this case too, venerable sir, I do not understand in detail ... let the Blessed One ex plain it to me in such a way that I might understand in detail the meaning of what he state d in brief."

35 (The Blessed One:)

47 "Having abandoned reckoning, he did not assume conceit;&38

He cut off craving here for name-and-form.

Though devas and humans search for him

Here and beyond, in the heavens and all abodes,

They do not find the one whose knots are cut,

The one untroubled, free of longing.

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"If you understand, spirit, speak up."

"I understand in detail, venerable sir, the meaning of what was stated in brief by the B lessed One thus:

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48 "One should do no evil in all the world:

Neither by speech nor mind nor body.

Having abandoned sense pleasures,

Mindful and clearly comprehending,

One should not pursue a course

That is painful and harmful."&39

III. A Sword

20 *21 (1) A Sword*

[13] Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the pres ence of the Blessed One:

49 "As if smitten by a sword,
As if his head were set on fire,
A bhikkhu should wander mindfully
In order to abandon sensual lust."

(The Blessed One:)

30 "As if smitten by a sword,
As if his head were set on fire,
A bhikkhu should wander mindfully
In order to abandon identity view." & 40

35 *22 (2) It Touches*

"It does not touch one who does not touch,

		But then will touch the one who touches.
		Therefore it touches the one who touches,
		The one who wrongs an innocent man."&41
5	52	"If one wrongs an innocent man,
		A pure person without blemish,
		The evil falls back on the fool himself
		Like fine dust thrown against the wind."&42
10	23 (3) Tangle	
	53	"A tangle inside, a tangle outside,
		This generation is entangled in a tangle.
		I ask you this, O Gotama,
		Who can disentangle this tangle?"&43
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	54	"A man established on virtue, wise,
		Developing the mind and wisdom,
		A bhikkhu ardent and discerning:
		He can disentangle this tangle.&44
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	55	Those for whom lust and hatred
		Along with ignorance have been expunged,
		The arahants with taints destroyed:
		For them the tangle is disentangled.&45
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	56	Where name-and-form cease,
		End without remainder,
		And also impingement and perception of form:
		It is here this tangle is cut."&46 [14]
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	24 (4) Reining	in the Mind
	57	"From whatever one reins in the mind,
		From that no suffering comes to one.
		Should one rein in the mind from everything,
35		One is freed from every kind of suffering."

	58	"One need not rein in the mind from everything
		When the mind has come under control.
		From whatever it is that evil comes,
		From this one should rein in the mind."&47
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	25 (5) The A	<i>Irahant</i>
	59	"If a bhikkhu is an arahant,
		Consummate, with taints destroyed,
		One who bears his final body,
10		Would he still say 'I speak'?
		And would he say 'They speak to me'?"&48
	60	"If a bhikkhu is an arahant,
		Consummate, with taints destroyed,
15		One who bears his final body,
		He might still say 'I speak,'
		And he might say 'They speak to me.'
		Skilful, knowing the world's parlance,
		He uses such terms as mere expressions."&49
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	61	"When a bhikkhu is an arahant,
		Consummate, with taints destroyed,
		One who bears his final body,
		Is it because he has come upon conceit
25		That he would say 'I speak,'
		That he would say 'They speak to me'?"&50
	62	"No knots exist for one with conceit cast off;
		For him all knots of conceit are consumed.
30		Though the wise one has transcended the conceived [15]
		He still might say, 'I speak,'
		He might say too, 'They speak to me.'
		Skilful, knowing the world's parlance,
		He uses such terms as mere expressions."&51
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	26 (6) Sour	ces of Light
	63	"How many sources of light are in the world
		By means of which the world is illumined?
		We have come to ask the Blessed One this:
5		How are we to understand it?"
	64	"There are four sources of light in the world;
	04	A fifth one is not found here.
		The sun shines by day,
10		The moon glows at night,
10	65	And fire flares up here and there
	03	Both by day and at night.
		But the Buddha is the best of things that shine
		This is the radiance unsurpassed."
15		This is the radiance unsurpassed.
13	27 (7) Stred	IMS
	66	"From where do the streams turn back?
	00	Where does the round no longer revolve?
		Where do name-and-form
20		Cease utterly without remainder?"
20		Cease atterry without remainder:
	67	"Where water, earth, fire and air,
		Do not gain a footing:
		It is from here that the streams turn back,
25		Here that the round no longer revolves;
		Here name-and-form
		Cease utterly without remainder."&52
	28 (8) Thos	e of Great Wealth
30	68	"Those of great wealth and property,
		Even khattiyas who rule the country,
		Look at each other with greedy eyes,
		Insatiable in sensual pleasures.
	69	Among these who have become so avid,
35		Flowing along in the stream of becoming,
		Who here have abandoned craving?

Who in the world are no longer avid?"&53

	70	"Having left their homes and gone forth,
		Having left their dear sons and cattle,
5		Having left behind lust and hatred,
		Having expunged ignorance—
		The arahants with taints destroyed
		Are those in the world no longer avid." [16]

10 *29 (9) Four Wheels*

71 "Having four wheels and nine doors, Filled up and bound with greed, Born from a bog, O great hero! How does one escape from it?"&54

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72 "Having cut the thong and the strap,
Having cut off evil desire and greed,
Having drawn out craving with its root:
This is how one escapes from it." &55

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30 (10) Antelope Calves

"Having approached you, we ask a question Of the slender hero with antelope-calves, Greedless, subsisting on little food, Wandering alone like a lion or nāga, Indifferent to sensual pleasures:

How is one released from suffering?" & 56

"There are five sensual cords in the world,

Mind is declared to be the sixth.

Having expunged desire here,

Thus one is released from suffering."&57

IV. The Satullapa Host

31 (1) With the Good

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, (all) of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One.&58 Having approached, they paid homage to the Blessed One and stood to one side. [17]

Then one devatā, standing to one side, recited this verse in the presence of the Blesse d One:

10 75 "One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One becomes better, never worse."

Then five other devatās in turn recited their verses in the presence of the Blessed One :

76 "One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Wisdom is gained, but not from another." & 59

- 77 "One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 One does not sorrow in the midst of sorrow."
- 78 "One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 One shines amidst one's relations."
- 79 "One should associate only with the good;
 With the good one should foster intimacy.
 Having learnt the true Dhamma of the good,
 Beings fare on to a good destination."

With the good one should foster intimacy.

Having learnt the true Dhamma of the good,
Beings abide comfortably."&60

Then another devatā said to the Blessed One: "Which one, Blessed One, has spoken well?"

"You have all spoken well in a way.&61 But listen to me too: [18]

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With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One is released from all suffering."

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This is what the Blessed One said. Being pleased, those devatās paid homage to the B lessed One and, keeping him on the right, they disappeared right there.

32 (2) Stinginess

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇ ḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Sa tullapa host, (all) of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blesse d One:

82 "Through stinginess and negligence
A gift is not given.
One who knows, desiring merit,
Should surely give a gift."&62

Then another devatā recited these verses in the presence of the Blessed One:

35 "That which the miser fears when he does not give Is the very danger that comes to the non-giver.

Afflict that fool in this world and the next. 84 Therefore, having put away stinginess, Conquering the stain, one should give a gift. 5 Deeds of merit are the support for living beings (When they arise) in the other world." Then another devatā recited these verses in the presence of the Blessed One: 10 85 "They do not die among the dead Who, like fellow travellers on the road, Provide though they have but a little: This is an ancient principle.&63 15 86 Some provide from the little they have, Others well endowed don't like to give. An offering given from what little one has Is worth a thousand times its value." [19] 20 Then another devatā recited these verses in the presence of the Blessed One: 87 "The bad do not emulate the good, Who give what is hard to give 25 And do deeds hard to do: The Dhamma of the good is hard to follow. 88 Therefore their destiny in the beyond Differs for the good and the bad:

The hunger and thirst that the miser fears

Then another devatā said to the Blessed One: "Which one, Blessed One, has spoken well?"

"You have all spoken well in a way. But listen to me too:

The bad sink down to hell,

The good are bound for heaven."

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While getting on by gleaning,
If while one supports one's wife
One gives from the little one has,
Then a hundred thousand offerings
Of those who sacrifice a thousand
Are not worth even a fraction
(Of the gift) of one like him."&64

Then another devatā addressed the Blessed One in verse:

"Why does their sacrifice, vast and grand,
Not share the value of the righteous one's gift?
Why are a hundred thousand offerings
Of those who sacrifice a thousand
Not worth even a fraction
(Of the gift) of one like him?"

Then the Blessed One answered that devatā in verse:

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91 "Since they give while settled in unrighteousness,
Having slain and killed, causing sorrow,
Their offering—tearful, fraught with violence—
Shares not the value of the righteous one's gift.
That is why a hundred thousand offerings
Of those who sacrifice a thousand
Are not worth even a fraction
(Of the gift) of one like him." [20]

30 *33 (3) Good*

Setting at Sāvatthī. Then, when the night had advanced, a number of devatās belongin g to the Satullapa host, (all) of stunning beauty, illuminating the entire Jeta's Grove, appr oached the Blessed One. Having approached, they paid homage to the Blessed One and st ood to one side.

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One:

		92	"Good is giving, dear sir!
			Through stinginess and negligence
			A gift is not given.
5			One who knows, desiring merit,
			Should surely give a gift."
	:	Then anot	her devatā uttered this inspired utterance in the presence of the Blessed One
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		93	"Good is giving, dear sir!
			And further:
			Even when there's little, giving is good.
			Some provide from what little they have,
15			Others well endowed don't like to give.
			An offering given from what little one has
			Is worth a thousand times its value."
		Then anot	her devatā uttered this inspired utterance in the presence of the Blessed One
20	:		
		94	"Good is giving, dear sir!
			Even when there's little, giving is good.
			And further:
25			When done with faith too, giving is good.&65
			Giving and warfare are similar, they say:
			A few good ones conquer many.&66
			If one with faith gives even a little,
			He thereby becomes happy in the other world."
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	:	Then anot	ther devatā uttered this inspired utterance in the presence of the Blessed One
		95	"Good is giving, dear sir!
35		, -	Even when there's little, giving is good. [21]
			When done with faith too, giving is good
			, 0 0 0

And further: The gift of a righteous gain too is good. 96 When he gives a gift of a righteous gain Obtained by exertion and energy, Having passed over Yama's Vetaranī River, 5 That mortal arrives at celestial states."&67 Then another devatā uttered this inspired utterance in the presence of the Blessed One 10 97 "Good is giving, dear sir! Even when there's little, giving is good. When done with faith too, giving is good The gift of a righteous gain too is good. 15 And further: Giving with discretion too is good.&68 98 Giving with discretion is praised by the Sublime One— To those worthy of offerings Here in the world of the living. What is given to them bears great fruit 20 Like seeds sown in a fertile field." Then another devatā uttered this inspired utterance in the presence of the Blessed One 25 99 "Good is giving, dear sir! Even when there's little, giving is good. When done with faith too, giving is good The gift of a righteous gain too is good. 30 Giving with discretion too is good. And further: Restraint towards living beings is also good. 100 One who fares harming no living beings Does no evil from fear of others' censure. In that they praise the timid, not the brave, 35 For out of fear the good do no evil."

Then another devatā said to the Blessed One: [22] "Which one, Blessed One, has spo ken well?"

"You have all spoken well in a way. But listen to me too:

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"Surely giving is praised in many ways,

But the path of Dhamma surpasses giving.

For in the past and in ancient times,

The goodly wise ones attained Nibbāna." & 69

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34 (4) There Are No

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇ ḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Sa tullapa host, (all) of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blesse d One:

20	102	"There are, for humans, no lasting sense pleasures; When a person becomes bound
		To whatever pleasurable things exist here,
		When he is heedless in their midst,
		From within Death's realm he does not reach
25		The state of no-more-coming-back."&70
	103	"Misery is born of desire,
		Suffering is born of desire.
		By the removal of desire misery is removed,
30		By the removal of misery suffering is removed."&71
	104	"They are not sense pleasures, the world's pretty things:
		Man's sensuality is the intention of lust.
		The pretty things remain as they are in the world

But the wise remove the desire for them.&72 [23]

	105	One should discard anger, cast off conceit,
		Transcend all the fetters.
		No sufferings torment one who has nothing,
		Who does not adhere to name-and-form.&73
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	106	Having abandoned reckoning, he did not assume conceit;
		He cut off craving here for name-and-form.
		Though devas and humans search for him
		Here and beyond, in the heavens and all abodes,
10		They do not find the one whose knots are cut,
		The one untroubled, free of longing."
	107	"If devas and humans have not seen
		The one thus liberated here or beyond,"
15		(said the Venerable Mogharāja),
		"Are they to be praised who venerate him,
		The best of men, faring for the good of humans?"&74
	108	"Those bhikkhus too become worthy of praise,
20		(Mogharāja," said the Blessed One),
		"Who venerate him, the one thus liberated.
		But having known Dhamma and abandoned doubt,
		Those bhikkhus become even surmounters of ties."&75
25	35 (5) Faul	tfinders
	On one	occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiņ
	ḍika's Park	. Then, when the night had advanced, a number of "faultfinding" devatās, (all)
	of stunning	beauty, illuminating the entire Jeta's Grove, approached the Blessed One and
	stood in the	e air.&76 [24]
30	Then or	ne devatā, standing in the air, recited this verse in the presence of the Blessed
	One:	
	109	"If one shows oneself in one way
		While actually being otherwise,
35		What one enjoys is obtained by theft
		Like the gains of a cheating gambler.&77

One should speak as one would act;
Don't speak as one wouldn't act.
The wise clearly discern the person
Who does not practise what he preaches."

(The Blessed One:)

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111 "Not by mere speech nor solely by listening
Can one advance on this firm path of practice
By which the wise ones, the meditators,
Are released from the bondage of Māra.

Truly, the wise do not pretend,

For they understand the world's way.

By final knowledge the wise are quenched:

They have crossed over attachment to the world."

Then those devatās, having alighted on the earth, prostrated themselves with their hea ds at the Blessed One's feet and said to the Blessed One: "A transgression overcame us, v enerable sir, being so foolish, so stupid, so unskilful that we imagined we could assail the Blessed One. Let the Blessed One pardon us for our transgression seen as such for the sa ke of restraint in the future."

Then the Blessed One displayed a smile.&78 Those devatās, finding fault to an even greater extent, then rose up into the air. One devatā recited this verse in the presence of the Blessed One:

113 "If one does not grant pardon
To those who confess transgression,
Angry at heart, intent on hate,
One strongly harbours enmity."

(The Blessed One:)

114 "If there was no transgression,
If here there was no going astray,
And if enmities were appeased,
Then one would be faultless here."&79

(A devatā:)

"For whom are there no transgressions?

For whom is there no going astray?

Who has not fallen into confusion?

And who is the wise one, ever mindful?" [25]

(The Blessed One:)

"The Tathāgata, the Enlightened One,

Full of compassion for all beings:

For him there are no transgressions,

For him there is no going astray,

He has not fallen into confusion,

And he is the wise one, ever mindful.

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117 If one does not grant pardon

To those who confess transgression,

Angry at heart, intent on hate,

One strongly harbours enmity.

In that enmity I do not delight,

Thus I pardon your transgression."

36 (6) Faith

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇ ḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Sa tullapa host, (all) of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blesse d One:

"Faith is the companion of a person;

If lack of faith does not persist in him,

Then fame and renown come his way,

And on leaving the body he goes to heaven."

Then another devatā recited these verses in the presence of the Blessed One: &80

"One should discard anger, cast off conceit,

Transcend all the fetters.

No ties torment one who has nothing,

Who does not adhere to name-and-form.&81

120 Foolish folk devoid of wisdom

Devote themselves to negligence.

But the wise man guards diligence

As his foremost treasure.

Do not yield to negligence,

Don't be intimate with sensual delight.

For the diligent ones, meditating,

Attain supreme happiness." [26]

37 (7) Concourse

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Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyan s at Kapilavatthu in the Great Wood together with a great Sangha of bhikkhus, with five hundred bhikkhus all of whom were arahants.&82 And the devatās from ten world-syste ms had for the most part assembled in order to see the Blessed One and the Bhikkhu San gha. Then the thought occurred to four devatās of the host from the Pure Abodes: "This B lessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood ... and the Bhikkhu Sangha. Let us also approach the Blessed One and, in his presence, let us each s peak our own verse." &83

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his ex tended arm, those devatās disappeared from among the devas of the Pure Abodes and rea ppeared before the Blessed One. Then those devatās paid homage to the Blessed One and stood to one side. Standing to one side, one devatā recited this verse in the presence of the Blessed One:

"A great concourse takes place in the woods,

The deva hosts have assembled.

We have come to this Dhamma concourse

To see the invincible Sangha."

Then another devatā recited this verse in the presence of the Blessed One:

123 "The bhikkhus there are concentrated;
They have straightened their own minds.
Like a charioteer who holds the reins,
The wise ones guard their faculties." [27]

Then another devatā recited this verse in the presence of the Blessed One:

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"Having cut through barrenness, cut the cross-bar,
Having uprooted Indra's pillar, unstirred,
They wander about pure and stainless,
Young nāgas well tamed by the One with Vision." &84

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Then another devatā recited this verse in the presence of the Blessed One:

"Those who have gone to the Buddha for refuge Will not go to the plane of misery.On discarding the human body,They will fill the hosts of devas." &85

38 (8) The Stone Splinter

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Maddakucchi Deer Park. Now on that occasion the Blessed One's foot had been cut by a stone splinter.&86 Severe pains assailed the Blessed One—bodily feelings that were pain ful, racking, sharp, piercing, harrowing, disagreeable. But the Blessed One endured them, mindful and clearly comprehending, without becoming distressed. Then the Blessed One had his outer robe folded in four, and he lay down on his right side in the lion posture wi th one leg overlapping the other, mindful and clearly comprehending.

Then, when the night had advanced, seven hundred devatās belonging to the Satullap a host, (all) of stunning beauty, illuminating the entire Maddakucchi Deer Park, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side. &87

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One: [28] "The recluse Gotama is indeed a nāga, sir! And when bodily feeli

ngs have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, throug h his nāga-like manner he endures them, mindful and clearly comprehending, without bec oming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One : "The recluse Gotama is indeed a lion, sir! And when bodily feelings have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, through his leonine manner he endures them, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One : "The recluse Gotama is indeed a thoroughbred, sir! And when bodily feelings have arise n that are painful ... disagreeable, through his thoroughbred manner he endures them, mi ndful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One : "The recluse Gotama is indeed a chief bull, sir! And when bodily feelings have arisen th at are painful ... disagreeable, through his chiefly manner he endures them, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One : "The recluse Gotama is indeed a beast of burden, sir! And when bodily feelings have ari sen that are painful ... disagreeable, through his beast- of-burden's manner he endures th em, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One : "The recluse Gotama is indeed tamed, sir! And when bodily feelings have arisen that ar e painful, racking, sharp, piercing, harrowing, disagreeable, through his tamed manner he endures them, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One : "See his concentration well developed and his mind well liberated—not bent forward an d not bent back, and not blocked and checked by forceful suppression.&88 If anyone wou ld think such a one could be violated—such a nāga of a man, such a lion of a man, such a thoroughbred of a man, [29] such a chief bull of a man, such a beast of burden of a man, such a tamed man—what is that due to apart from lack of vision?"

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126 Though brahmins learned in the five Vedas
Practise austerities for a hundred years,
Their minds are not rightly liberated:
Those of low nature do not reach the beyond.&89

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They founder in craving, bound to vows and rules,

Practising rough austerity for a century, But their minds are not rightly liberated: Those of low nature do not reach the beyond.

There is no taming here for one fond of conceit,
Nor is there sagehood for the unconcentrated:
Though dwelling alone in the forest, heedless,
One cannot cross beyond the realm of Death.

Having abandoned conceit, well concentrated,
With lofty mind, everywhere released:
While dwelling alone in the forest, diligent,
One can cross beyond the realm of Death.

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Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Gr eat Wood in the Hall with the Peaked Roof. Then, when the night had advanced, Kokana dā, Pajjunna's daughter, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One.&90 Having approached, she paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:&91

130 "I worship the Buddha, the best of beings, Dwelling in the woods at Vesālī. [30] Kokanadā am I, 25 Kokanadā, Pajjunna's daughter.&92 131 Earlier I had only heard that the Dhamma Has been realized by the One with Vision; But now I know it as a witness While the Sage, the Sublime One, teaches. 30 132 Those ignorant folk who go about Criticizing the noble Dhamma Pass on to the terrible Roruva hell

And for long experience suffering. & 93

But those who have peace and acquiesence
In regard to the noble Dhamma,
On discarding the human body,
Will fill the hosts of devas."&94

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40 (10) Pajjunna's Daughter (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Gr eat Wood, in the Hall with the Peaked Roof. Then, when the night had advanced, Cūļako kanadā, Pajjunna's (younger) daughter, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, she paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

134 "Here came Kokanadā, Pajjunna's daughter, Beautiful as the gleam of lightning. Venerating the Buddha and the Dhamma, 15 She spoke these verses full of meaning. [31] 135 Though the Dhamma is of such a nature That I might analyse it in many ways, I will state its meaning briefly 20 To the extent I have learnt it by heart. & 95 136 One should do no evil in all the world: Neither by speech nor mind nor body. 25 Having abandoned sense pleasures, Mindful and clearly comprehending, One should not pursue a course That is painful and harmful."

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V. Ablaze

41 (1) Ablaze

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a certain devatā of st unning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having

approached, he paid homage to the Blessed One, stood to one side, and recited these vers es in the presence of the Blessed One:

5	137	"When one's house is all ablaze The vessel taken out Is the one that is useful, Not the one left burnt inside.
10	138	So when the world is all ablaze With (the fires of) aging and death,&96 One should take out (one's wealth) by giving: What is given is well salvaged. [32]
15	139	What is given yields pleasant fruit, But not so what is not given. Thieves take it away, or kings, It gets burnt by fire or lost.
20	140	Then in the end one leaves the body Along with all one's dear possessions. Having understood this, the wise man here Enjoys himself but also gives. Having given and enjoyed as fits his means, Blameless he goes to the heavenly state."
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	42 (2) Giving	What
30	141	"Giving what does one give strength? Giving what does one give beauty? Giving what does one give ease? Giving what does one give sight? Who is the one who gives everything? Being asked, please explain to me."
35	142	"Giving food, one gives strength; Giving clothes, one gives beauty; Giving a vehicle, one gives ease;

		Giving a lamp, one gives sight;
	143	The one who gives a residence
		Is the one who gives everything.
		But the one who teaches the Dhamma
5		Is the one who gives the Deathless."
	43 (3) Food	
	144	"They always take delight in food,
		Both devas and human beings.
10		So what sort of spirit could it be
		That does not take delight in food?"&97
	145	"When they give out of faith
	143	With a heart of confidence,
15		Food accrues to (the giver) himself
10		Both in this world and the next.
		Both in this world and the next.
	146	Therefore, having removed stinginess,
		Conquering the stain, one should give a gift.
20		Deeds of merit are the support for living beings
		(When they arise) in the other world."
	44 (4) One Ro	ant
	147	"The seer has crossed over the abyss
2.5	147	With its one root, two whirlpools,
25		· • • • • • • • • • • • • • • • • • • •
		Three stains, five extensions,
		An ocean with twelve eddies."&98 [33]
	45 (5) Perfect	
30	148	"Behold him of perfect name,
		The seer of the subtle goal,
		The giver of wisdom, unattached
		To the lair of sensual pleasures.
		Behold the wise one, all-knowing,
35		The great seer treading the noble path."&99
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	46 (6) Nym	phs
	149	"Resounding with a host of nymphs,
		Haunted by a host of demons!
		This grove is to be called 'Deluding':
5		How does one escape from it?"&100
	150	"The straight way' that path is called,
		And 'fearless' is its destination.
		The chariot is called 'unrattling,'
10		Fitted with wheels of wholesome states.
	151	The sense of shame is its leaning board,
		Mindfulness its upholstery;
		I call the Dhamma the charioteer,
15		With right view running out in front.&101
	152	One who has such a vehicle—
		Whether a woman or a man—
		Has come by this vehicle
20		In the vicinity of Nibbāna."&102
	47 (7) P lan	ters of Groves
	153	"For whom does merit always increase,
		Both by day and by night?
25		Who are the people going to heaven,
		Established in Dhamma, endowed with virtue?"
	154	"Those who set up a park or a grove,
		The people who construct a bridge,
30		A place to drink and a well,
		Those who give a residence: & 103
	155	For them merit always increases,
		Both by day and by night;
		Those are the people going to heaven,
35		Established in Dhamma, endowed with virtue."

	48 (8) Jeta's (Grove
	156	"This indeed is that Jeta's Grove,
		The resort of the Order of seers,
		Dwelt in by the Dhamma King,
5		A place that gives me joy.&104 [34]
	157	Action, knowledge, righteousness,
		Virtue, an excellent life:
		By this are mortals purified,
10		Not by clan or wealth.
	158	Therefore a person who is wise,
		Out of regard for his own good,
		Should carefully examine the Dhamma:
15		Thus he is purified in it.
	159	Sāriputta truly is endowed with wisdom,
		With virtue and with inner peace.
		Even a bhikkhu who has gone beyond
20		At best can only equal him."&105
	49 (9) Stingy	
	160	"Those who are stingy here in the world,
		Niggardly folk, revilers,
25		People who make obstacles
		For others engaged in giving alms:
	161	What kind of result do they reap?
		What is their future destiny?
		We've come to ask the Blessed One this:
30		How are we to understand it?"
	162	"Those who are stingy here in the world,
		Niggardly folk, revilers,
		People who make obstacles
35		For others engaged in giving alms:
	163	They might be reborn in hell,

		In the animal realm or Yama's world.&106
		If they come back to the human state
		They take birth in a poor family
		Where clothes, food, pleasures, and sport
5		Are obtained only with difficulty.
	164	Whatever the fools may expect from others,
		Even that they do not obtain.
		This is the result in this very life;
		And in the future, a bad destiny."
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	165	"We understand thus what you have said.
		We ask, O Gotama, another question:
		Those here who, on gaining the human state,
		Are amiable and generous,
15		Confident in the Buddha and the Dhamma
		And deeply respectful towards the Sangha:
	166	What kind of result do they reap?
		What is their future destiny?
		We've come to ask the Blessed One this:
20		How are we to understand it?"
	167	"Those here who, on gaining the human state,
		Are amiable and generous,
		Confident in the Buddha and the Dhamma
25		And deeply respectful towards the Sangha,
		These brighten up the heavens
		Where they've been reborn.&107 [35]
	168	If they come back to the human state
		They take rebirth in a wealthy family
30		Where clothes, food, pleasures, and sport
		Are obtained without difficulty.
	169	They rejoice like the gods who control
		The goods amassed by others.&108
		This is the result in this very life;
35		And in the future a good destiny."

	50 (10) Gh	aṭīkāra
	170	"Seven bhikkhus reborn in Avihā
		Have been fully liberated.
		With lust and hatred utterly destroyed,
5		They have crossed over attachment to the world."&109
	(The Bl	lessed One:)
	171	"And who are those who crossed the swamp,
		The realm of Death so hard to cross?
10		Who, having left the human body,
		Have overcome the celestial bond?"&110
	(Ghaṭīk	āra:)
	172	"Upaka and Palaganda,
15		With Pukkasāti—these are three.
		Then Bhaddiya and Bhaddadeva,
		And Bāhudantī and Pingiya.
		These, having left the human body,
		Have overcome the celestial bond."&111
20		
	(The Bl	essed One:)
	173	"Good is the word you speak of them,
		Of those who have abandoned Māra's snares.
		Whose Dhamma was it that they understood
25		Whereby they cut through the bondage of becoming?"&112
	(Ghaṭīk	āra:)
	174	"It was not apart from the Blessed One!
		It was not apart from your Teaching!
3 0		By having understood your Dhamma
		They cut through the bondage of becoming.
	175	Where name-and-form cease,
		End without remainder:
		By understanding that Dhamma here
3.5		They cut through the bondage of becoming "&113

	(The B)	lessed One:)
	176	"Deep is the speech you utter,
		Hard to understand, very hard to grasp.
		Having understood whose Dhamma
5		Do you utter such speech?"
	(Ghaṭīk	āra:)
	177	"In the past I was the potter,
		Ghatīkāra in Vehaļinga.
10		I supported my mother and father then
		As a lay follower of the Buddha Kassapa. [36]
	178	I abstained from sexual intercourse,
		I was celibate, free from carnal ties.
		I was your fellow villager,
15		In the past I was your friend.
	179	I am the one who knows
		These seven liberated bhikkhus,
		Who with lust and hatred utterly destroyed
		Have crossed over attachment to the world."
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	(The B	lessed One:)
	180	"Just so it was at that time,
		As you say, O Bhaggava:&114
		In the past you were the potter,
25		Ghaṭīkara in Vehaḷiṅga.
		You supported your mother and father then
		As a lay follower of the Buddha Kassapa.
	181	You abstained from sexual intercourse,
		You were celibate, free from carnal ties.
3 0		You were my fellow villager,
		In the past you were my friend."
	182	Such was the meeting that took place
		Of those friends from the past,
35		Both now inwardly developed,
		Bearers of their final bodies.&115

VI. Old Age

	51 (1) Old 1	Age
5	183	"What is good until old age?
		What is good when established?
		What is the precious gem of humans?
		What is hard for thieves to steal?"
10	184	"Virtue is good until old age;
		Faith is good when established;
		Wisdom is the precious gem of humans;
		Merit is hard for thieves to steal."
15	52 (2) Unde	ecaying
	185	"What is good by not decaying?
		What is good when made secure?
		What is the precious gem of humans?
		What is it that thieves can't steal?"&116 [37]
20		
	186	"Virtue is good by not decaying;
		Faith is good when made secure;
		Wisdom is the precious gem of humans;
		Merit it is which thieves can't steal."
25		
	53 (3) The I	
	187	"What is the friend of one on a journey?
		What is the friend in one's own home?
		What is the friend of one in need?
30		What is the friend in the future life?"&117
	188	"A caravan is the friend of one on a journey;
		A mother is the friend in one's own home;
		A comrade when the need arises
35		Is one's friend again and again.
		The deeds of merit one has done—

That is the friend in the future life."

	54 (4) Suppor	t
	189	"What is the support of human beings?
5		What is the best companion here?
		Creatures who dwell on the earth—
		By what do they sustain their life?"
	190	"Sons are the support of human beings;
10		A wife is the best companion;
		Ceatures who dwell on the earth
		Sustain their life by rain."&118
	55 (5) D 1	(1)
	55 (5) Produc	
15	191	"What is it that produces a person?
		What does he have that runs around?
		What enters upon samsāra?
		What is his greatest fear?"
20	192	"It is craving that produces a person;
		His mind is what runs around;
		A being enters upon samsāra;
		Suffering is his greatest fear."
25	56 (6) P roduc	pag (2)
23	193	"What is it that produces a person?
	193	What does he have that runs around?
		What enters upon saṃsāra?
30		From what has he not gained release?"
	194	"Craving is what produces a person;
	·	His mind is what runs around;
		A being enters upon saṃsāra;
		From suffering he is not released." [38]
35		[00]

57 (7) Produces (3) 195 "What is it that produces a person? What does he have that runs around? What enters upon samsāra? What determines his destiny?" 5 196 "Caving is what produces a person; His mind is what runs around; A being enters upon samsāra; Kamma determines his destiny." 10 58 (8) The Deviant Path 197 "What is declared the deviant path? What undergoes destruction night and day? 15 What is the stain of the holy life? What is the bath without water?" 198 "Lust is declared the deviant path; Life undergoes destruction night and day; 20 Women are the stain of the holy life: Here's where menfolk are enmeshed. Austerity and the holy life— That is the bath without water."&119 25 59 (9) Partner 199 "What is a person's partner? What is it that instructs him? Taking delight in what is a mortal Rleased from all suffering?" 30 200 "Faith is a person's partner, And wisdom is what instructs him. Taking delight in Nibbana, a mortal Is released from all suffering."

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	60 (10) Poetr	y
	201	"What is the scaffolding of verses?
		What constitutes their phrasing?
		On what base do verses rest?
5		What is the abode where verses dwell?"
	202	"Metre is the scaffolding of verses;
		Syllables constitute their phrasing;
		Verses rest on a base of names;
10		The poet is the abode where verses dwell."&120
		VII. Weighed Down
	61 (1) Name	
15	203	[39] "What has weighed down everything?
		What is most extensive?
		What is the one thing that has
		All under its control?"
20	204	"Name has weighed down everything;
		Nothing is more extensive than name.
		Name is the one thing that has
		All under its control."&121
25	62 (2) Mind	
	205	"By what is the world led around?
		By what is it dragged here and there?
		What is the one thing that has
		All under its control?"
30		
	206	"The world is led around by mind;
		By mind it's dragged here and there.
		Mind is the one thing that has
		All under its control."&122
35		

	63 (3) Cravin	g
	207	"By what is the world led around?
		By what is it dragged here and there?
		What is the one thing that has
5		All under its control?"
	208	"The world is led around by craving;
		By craving it's dragged here and there.
		Craving is the one thing that has
10		All under its control."
	64 (4) Fetter	
	209	"By what is the world tightly fettered?
		What is its means of travelling about?
15		What is it that one must forsake
		In order at last to say, 'Nibbāna'?"
	210	"The world is tightly fettered by delight;
		Thought is its means of travelling about.
20		Craving it what one must forsake
		In order at last to say, 'Nibbāna'?"&123
	65 (5) Bonda	ge
	211	"By what is the world held in bondage?
25		What is its means of travelling about?
		What is it that one must forsake
		In order to cut off all worldly bondage?" [40]
	212	"The world is held in bondage by delight;
30		Thought is its means of travelling about.
		Craving is what one must forsake
		In order to cut off all worldly bondage."
	66 (6) Afflicte	ed
35	213	"By what is the world afflicted?
33	-10	By what is it enveloped?
		-)

By what dart has it been wounded?

		With what is it always burning?"&124
	214	"The world is afflicted with death;
5		It is enveloped by old age;
		Wounded by the dart of craving,
		It is always burning with desire."
	67 (7) Ensnar	ed
10	215	"By what is the world ensnared?
		By what is it enveloped?
		By what is the world shut in?
		On what is the world established?"
15	216	"The world is ensnared by craving;
		It is enveloped by old age;
		The world is shut in by death;
		The world is established on suffering."&125
20	68 (8) Shut In	
	217	"By what is the world shut in?
		On what is the world established?
		By what is the world ensnared?
		By what is it enveloped?"
25		
	218	"The world is shut in by death;
		The world is established on suffering;
		The world is ensnared by craving;
		It is enveloped by old age."
30	69 (9) Desire	
	219	"By what is the world bound?
		By the removal of what is it freed?
		What is it that one must forsake
35		In order to cut off all worldly bondage?"

	220	"By desire is the world bound;
		By the removal of desire it is freed.
		Desire is what one must forsake
		In order to cut off all worldly bondage." [41]
5		
	70 (10) Wo	rld
	221	"In what has the world arisen?
		In what does it form intimacy?
		By clinging to what is the world
10		Harassed in regard to what?"
	222	"In six has the world arisen;
		In six it forms intimacy;
		By clinging to six the world
15		Is harassed in regard to six."&126
		VIII. Having Slain
	71 (1) Havi	ing Slain
20	Setting	at Sāvatthī. Standing to one side, that devatā addressed the Blessed One in ver
	se:	
	223	"Having slain what does one sleep soundly?
		Having slain what does one not sorrow?
25		What is that one thing, O Gotama,
		Whose killing you approve?"&127
	(The Bl	essed One:)
	224	"Having slain anger, one sleeps soundly;
30		Having slain anger, one does not sorrow;
		The killing of anger, O devatā,
		With its poisoned root and honey-sweet tip:
		This is the killing the noble ones praise,
		For having slain that, one does not sorrow."&128
35		

	72 (2) Chai	riot
	225	"What is the token of a chariot?
		What is the token of a fire?
		What is the token of a country?
5		What is the token of a woman?"&129 [42]
	226	"A standard is the token of a chariot;
		Smoke, the token of a fire;
		The king is a country's token;
10		A husband, the token of a woman."
	73 (3) Trea	sure
	227	"What here is a man's best treasure?
		What practised well brings happiness?
15		What is really the sweetest of tastes?
		How lives the one whom they say lives best?"
	228	"Faith is here a man's best treasure;
		Dhamma practised well brings happiness;
20		Truth is really the sweetest of tastes;
		One living by wisdom they say lives best."&130
	74 (4) Rain	
	(One de	vatā:)
25	229	"What is the best of things that rise up?
		What excels among things that fall down?
		What is the best of things that go forth?
		Who is the most excellent of speakers?"
30	(Anothe	er devatā:)
	230	"A seed is the best of things that rise up;
		Rain excels among things that fall down;
		Cattle are the best of things that go forth;
		A son is the most excellent of speakers."&131
35		
	(The Bl	essed One:)

	231	"Knowledge is the best of things that rise up;
		Ignorance excels among things that fall down;
		The Sangha is the best of things that go forth;
		The most excellent of speakers is the Buddha."&132
5		
	75 (5) Afraid	
	232	"Why are so many people here afraid
		When the path has been taught with many bases?&133
		I ask you, O Gotama, broad of wisdom:
10		On what should one take a stand
		To have no fear of the other world?"
	233	"Having rightly directed speech and mind,
		Doing no evil deeds with the body,
15		Dwelling at home with ample food and drink, [43]
		Faithful, gentle, generous, amiable:
		When one stands on these four things,
		Standing firmly on the Dhamma,
		One need not fear the other world."&134
20	76 (6) Does N	ot Decay
	234	"What decays, what does not decay?
		What is declared the deviant path?
		What is the impediment to (wholesome) states?
25		What undergoes destruction night and day?
		What is the stain of the holy life?
		What is the bath without water?
	235	How many fissures are there in the world
30		Wherein the mind does not stand firm?
		We've come to ask the Blessed One this:
		How are we to understand it?"
	236	"The physical form of mortals decays,
35		Their name and clan does not decay.
		Lust is declared the deviant path,

Greed the impediment to (wholesome) states.

	237	Life undergoes destruction night and day; Women are the stain of the holy life:
5		Here's where menfolk are enmeshed.
J		Austerity and the holy life—
		That is the bath without water.
		That is the bath without water.
	238	There are six fissures in the world
10		Wherein the mind does not stand firm:
		Laziness and negligence,
		Indolence, lack of self-control,
		Drowsiness and lethargy—
		Avoid these fissures completely."&135
15		
	77 (7) Sovere	rignty
	239	"What is sovereignty in the world?
		What ranks as the best of goods?
		What in the world is a rusty sword?
20		What a plague in the world?
	240	Whom do they arrest when he takes away?
		And who, when he takes away, is dear?
		In whom do the wise take delight
		When he returns again and again?"
25		
	241	"Mastery is sovereignty in the world;&136
		A woman ranks as the best of goods;
		In the world anger is a rusty sword;
		Thieves are a plague in the world.&137
30	242	They arrest a thief when he takes away,
		But a recluse who takes away is dear.
		The wise take delight in a recluse
		When he returns again and again." [44]
35	78 (8) Love	
	243	"What should he not give who loves the good?

What should a mortal not relinquish?
What should one release when it's good,
But not release when it's bad?"

244

"A person should not give himself away;
He should not relinquish himself.&138

He should not relinquish himself.&138
One should release speech that's good,
But should not release speech that's bad."

10 79 (9) Provisions for a Journey

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245 "What secures provisions for a journey?
What is the receptacle of wealth?
What drags a person around?
What in the world is hard to discard?
By what are many beings bound
Like birds caught in a snare?"

"Faith secures provisions for a journey;

"What is the source of light in the world?

Fortune is the receptacle of wealth;
Desire drags a person around;
Desire is hard to discard in the world.
By desire many beings are bound
Like birds caught in a snare."

25 80 (10) Source of Light

247

246

What in the world is the wakeful one?
What is the colleague of those who work?
What is its course of movement?

What nurtures both the slack and active
Just as a mother nurtures her child?
Those creatures who dwell on the earth—
By what do they sustain their life?"

35 249 "Wisdom is the source of light in the world; Mindfulness, in the world, is the wakeful one;

Cattle are the colleagues of those who work; Their course of movement is the furrow.&139 250 Rain nurtures both the slack and active Just as a mother nurtures her child. 5 Those creatures who dwell on the earth— They sustain their life by rain." 81 (11) Without Conflict 251 "Who here in the world are without conflict? Whose mode of life is not squandered? 10 Who here fully understand desire? Who enjoy perpetual freedom? [45] 252 Whom do parents and brothers worship When he stands firmly established? 15 Whom do khattiyas venerate here Even though he be of humble birth?" 253 "Recluses are without conflict in the world; The recluse life is not squandered; 20 Recluses fully understand desire; They enjoy perpetual freedom. 254 Parents and brothers worship a recluse When he stands firmly established.&140 Khattiyas venerate a recluse here 25 Even though he be of humble birth."

Book II Chapter 2

Connected Discourses with Sons of the Devas (Devaputta-samyutta)

5

15

I. The First Chapter (Suriya)

10 1 (1) Kassapa (1)

[46] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, Kassapa, son of the devas, of stunning beauty, illuminating the entire Jeta's Grove, approached the Bless ed One.&141 Having approached, he paid homage to the Blessed One, stood to one side, and said to the Blessed One:

"The Blessed One has revealed the bhikkhu but not the instruction to the bhikkhu."& 142

"Well then, Kassapa, clear up this point yourself." & 143

20 255 "He should train in well-spoken counsel,
And in the exercise of a recluse,
In a solitary seat, alone,
And in the calming of the mind."&144

This is what Kassapa, son of the devas, said. The Teacher approved. Then Kassapa, s on of the devas, thinking, "The Teacher has approved of me," paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

2 (2) Kassapa (2)

Setting at Sāvatthī. Standing to one side, Kassapa, son of the devas, recited this verse in the presence of the Blessed One:

256 "A bhikkhu should be a meditator,
One who is liberated in mind,
If he desires the heart's attainment,
Bent on that as his advantage.

Having known the world's rise and fall, Let him be lofty in mind and unattached."&145 [47]

3 (3) Māgha

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Setting at Sāvatthī. Then, when the night had advanced, Māgha, son of the devas, of s tunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and addressed the Bl essed One in verse:&146

"Having slain what does one sleep soundly? Having slain what does one not sorrow? What is the one thing, O Gotama, Whose killing you approve?"
"Having slain anger, one sleeps soundly; Having slain anger, one does not sorrow; The killing of anger, O Vatrabhū, With its poisoned root and honey-sweet tip: This is the killing the noble ones praise,

4 (4) Māgadha

Setting at Sāvatthī. Standing to one side, Māgadha, the son of the devas, addressed the Blessed One in verse:

For having slain that, one does not sorrow."

259 "How many sources of light are in the world By means of which the world is illumined? We've come to ask the Blessed One this: How are we to understand it?"

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260 "There are four sources of light in the world; A fifth one is not found here.
The sun shines by day,
The moon glows at night,

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261 And fire flares up here and there
Both by day and at night.

But the Buddha is the best of things that shine: This is the radiance unsurpassed."

5 (5) Dāmali

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Setting at Sāvatthī. Then, when the night had advanced, Dāmali, son of the devas, of s tunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

262 "This should be done by the brahmin: 10 Striving without weariness, That by his abandoning of sensual desires He does not yearn for becoming."&147 263 "For the brahmin there is no task to be done, 15 (O Dāmali," said the Blessed One), "For the brahmin has done what should be done. While he has not gained a footing in the river, [48] A man will strain with all his limbs; But a footing gained, standing on the ground, 20 He need not strain, for he has gone beyond. 264 This is a simile for the brahmin, O Dāmali, For the taintless one, the discerning meditator. 25 Having reached the end of birth and death, He need not strain, for he has gone beyond."&148

6 (6) Kāmada

Setting at Sāvatthī. Standing to one side, Kāmada, son of the devas, said to the Blesse d One:

"Hard to do, Blessed One! Very hard to do, Blessed One!" & 149

"They do even what is hard to do,
 (O Kāmada," said the Blessed One),
 "The trainees composed in virtue, steadfast.
 For one who has entered the homeless life

There comes contentment that brings happiness."

"That is hard to gain, Blessed One, namely, contentment."

They gain even what is hard to gain,

(O Kāmada," said the Blessed One),

"Who delight in calming the mind,

Whose minds, day and night,

Find delight in meditation."

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"That is hard to compose, Blessed One, namely, the mind."

"They compose even what is hard to compose,(O Kāmada," said the Blessed One),"Who delight in calming the faculties.Having cut through the net of Death,

The noble ones, O Kāmada, go their way."

"The path is impassable and uneven, Blessed One." & 150

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"Though the path is impassable and uneven,
The noble ones walk it, Kāmada.
The ignoble ones fall down head first,
Right there on the uneven path,
But the path of the noble ones is even,
For the noble are even amidst the uneven."

7 (7) Pañcālacanda

Setting at Sāvatthī. Standing to one side, Pañcālacaṇḍa, son of the devas, recited this verse in the presence of the Blessed One:

"The one of broad wisdom has indeed found The opening in the midst of confinement, The Buddha who discovered jhāna,
The withdrawn chief bull, the sage."&151

"Even in the midst of confinement they find it,
(O Pañcālacaṇḍa," said the Blessed One),
"The Dhamma for the attainment of Nibbāna—
Those who have acquired mindfulness
Are perfectly well concentrated."&152 [49]

8 (8) Tāyana

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Setting at Sāvatthī. Then, when the night had advanced, Tāyana, son of the devas, for merly the founder of a religious sect, of stunning beauty, illuminating the entire Jeta's Gr ove, approached the Blessed One.&153 Having approached, he paid homage to the Bless ed One, stood to one side, and recited these verses in the presence of the Blessed One:

271 "Having made an exertion, cut the stream! Dispel sensual desires, O brahmin! 15 Without having abandoned sensual desires, A sage does not reach unity.&154 272 If one would do what should be done, One should firmly make an exertion. 20 For a slack wanderer's life Only scatters more dust. 273 Better left undone is the misdeed, A deed that later brings repentance. 25 Better done is the good deed Which when done is not repented. 274 As *kusa*-grass, wrongly grasped, Cuts the very hand that grasps it, 30 So the recluse life, wrongly taken up, Drags one down to hell. 275 Any deed that is slackly done, Any corrupted vow, A holy life that breeds suspicion, 35 Does not yield abundant fruit."&155

This is what Tāyana, son of the devas, said. Having said this, he paid homage to the B lessed One and, keeping him on the right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Bhi kkhus, last night, when the night had advanced, Tāyana, son of the devas, ... approached me ... and in my presence recited these verses:

'Having made an exertion, cut the stream!... [50] ... Does not yield abundant fruit.'

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"This is what Tāyana, son of the devas, said. Having said this, he paid homage to me and, keeping me on the right, he disappeared right there. Learn Tāyana's verses, bhikkhu s. Master Tāyana's verses, bhikkhus. Remember Tāyana's verses, bhikkhus. Tāyana's verses are beneficial, bhikkhus, they pertain to the fundamentals of the holy life."

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9 (9) Candimā

Setting at Sāvatthī. Now on that occasion Candimā, son of the devas, had been seized by Rāhu, lord of the asuras.&156 Then, recollecting the Blessed One, Candimā, son of the devas, on that occasion recited this verse:

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276 "Let homage be to you, the Buddha!
O hero, you are everywhere released.
I have fallen into captivity,
So please be a refuge for me."

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Then, referring to Candimā, son of the devas, the Blessed One addressed Rāhu, lord of the asuras, in verse:

277

"Candimā has gone for refuge
To the Tathāgata, the Arahant.
Release Candimā, O Rāhu,
Buddhas have compassion for the world."

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Then Rāhu, lord of the asuras, released Candimā, son of the devas, and hurriedly approached Vepacitti, lord of the asuras.&157 Having approached, shocked and terrified, he s

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tood to one side. Then, as he stood there, Vepacitti, lord of the asuras, addressed him in v erse:

"Why, Rāhu, did you come in a hurry?
Why did you release Candimā?
Having come as if in a state of shock,
Why do you stand there frightened?"

"My head would have split in seven parts, While living I would have found no ease, If I had not released Candimā When the Buddha chanted in verse to me." [51]

10 (10) Suriya

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Setting at Sāvatthī. Now on that occasion Suriya, son of the devas, had been seized by Rāhu, lord of the asuras.&158 Then, recollecting the Blessed One, Suriya, son of the dev as, on that occasion recited this verse:

280 "Let homage be to you, the Buddha!

O hero, you are everywhere released.

I have fallen into captivity,

So please be a refuge for me."

Then, referring to Suriya, son of the devas, the Blessed One addressed Rāhu, lord of t he asuras, in verse:

"Suriya has gone for refuge
To the Tathāgata, the Arahant.
Release Suriya, O Rāhu,
Buddhas have compassion for the world.

While moving across the sky, O Rāhu,
Do not swallow the radiant one,
The maker of light in darkness,
The disk of fiery might in the gloom.
Rāhu, release my child Suriya."&159

Then Rāhu, lord of the asuras, released Suriya, son of the devas, and hurriedly approached Vepacitti, lord of the asuras. Having approached, shocked and terrified, he stood to one side. Then, as he stood there, Vepacitti, lord of the asuras, addressed him in verse:

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283 "Why, Rāhu, did you come in a hurry?

Why did you release Suriya?

Having come as if in a state of shock,

Why do you stand there frightened?"

10

"My head would have split in seven parts,

While living I would have found no ease,

If I had not released Suriya

When the Buddha chanted in verse to me."

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II. Anāthapiņdika

11 (1) Candimasa

Setting at Sāvatthī. Then, when the night had advanced, Candimasa, son of the devas, of stunning beauty, illuminating the entire Jeta's Grove, [52] approached the Blessed On e. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

285

"They will surely reach to safety

25

Like deer in a mosquito-free marsh,

Who, having attained the jhānas,

Are unified, discerning, mindful."&160

286

"They will surely reach the far shore

30

Like a fish when the net is cut,

Who, having attained the jhānas,

Are diligent and have cast off conflict."&161

12 (2) Venhu

Setting at Sāvatthī. Standing to one side, Veṇhu, son of the devas, recited this verse in the presence of the Blessed One:&162

"Happy indeed are those human beings
Attending on the Sublime One,
Applying themselves to Gotama's Teaching,
Who train in it with diligence."&163
"When the course of teaching is proclaimed by me,
(O Venhu," said the Blessed One),
"Those meditators who train therein,
Being diligent at the proper time,
Will not come under Death's control."

13 (3) Dīghalatthi

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night had advanced, Dīghalaṭṭhi, son of the devas, of stunning beauty, illuminating the entire Bamboo Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

20 289 "A bhikkhu should be a meditator,
One who is liberated in mind,
If he desires the heart's attainment,
Bent on that as his advantage.
Having known the world's rise and fall,
Let him be lofty in mind and unattached."

14 (4) Nandana

Standing to one side, Nandana, son of the devas, addressed the Blessed One in verse:

30 290 "I ask you, Gotama, broad of wisdom—
Unobstructed is the Blessed One's knowledge and vision: [53]
What is he like whom they call virtuous?
What is he like whom they call wise?
What is he like who has passed beyond suffering?
What is he like whom the devatās worship?"

"One virtuous, wise, of developed mind,
Concentrated, mindful, enjoying jhāna,
For whom all sorrows are gone, abandoned,
A taint-destroyer bearing his final body:
It is such a one that they call virtuous,
Such a one that they call wise,
Such a one has passed beyond suffering,
Such a one do the devatās worship."

10 *15 (5) Candana*

Standing to one side, Candana, son of the devas, addressed the Blessed One in verse:

293 "Who here crosses over the flood, Unwearying by day and night? 15 Who does not sink in the deep, Without support, without a hold?"&164 294 "One always perfect in virtue, Endowed with wisdom, well concentrated, 20 One energetic and resolute Crosses the flood so hard to cross. 295 One who desists from sensual perception, Who has overcome the fetter of form, 25 Who has destroyed delight in becoming— He does not sink in the deep."&165

16 (6) Vasudatta

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Standing to one side, Vasudatta, son of the devas, recited this verse in the presence of the Blessed One:

296 "As if smitten by a sword,
As if his head were set on fire,
A bhikkhu should wander mindfully
In order to abandon sensual lust."

297 "As if smitten by a sword,
As if his head were set on fire,
A bhikkhu should wander mindfully
In order to abandon identity view."

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17 (7) Subrahmā

Standing to one side, Subrahmā, son of the devas, addressed the Blessed One in verse :&166

298 "Always frightened is this mind,
The mind is always agitated [54]
About unarisen problems
And about arisen ones.
If there exists release from fear,
Being asked, please declare it to me."&167
299 "Not apart from enlightenment and austerity,
Not apart from restraint of the sense faculties,
Not apart from relinquishing all,
20 Do I see any safety for living beings."&168

This is what the Blessed One said.... He disappeared right there.

18 (8) Kakudha

Thus have I heard. On one occasion the Blessed One was dwelling at Sāketa in the A ñjana Grove, the Deer Park. Then, when the night had advanced, Kakudha, son of the dev as, of stunning beauty, illuminating the entire Añjana Grove, approached the Blessed One . Having approached, he paid homage to the Blessed One, stood to one side, and said to h im:

- "Do you delight, recluse?"
 - "Having gained what, friend?"
 - "Then, recluse, do you sorrow?"
 - "What has been lost, friend?"
 - "Then, recluse, do you neither delight nor sorrow?"
- 35 "Yes, friend."

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	300	"I hope that you're untroubled, bhikkhu.
		I hope no delight is found in you.
		I hope that when you sit all alone
		Discontent doesn't spread over you."&169
5		
	301	"Truly, I'm untroubled, spirit,
		Yet no delight is found in me.
		And when I'm sitting all alone
		Discontent doesn't spread over me."
10		
	302	"How are you untroubled, bhikkhu?
		How is no delight found in you?
		How come, when you sit all alone,
		Discontent does't spread over you?"
15		
	303	"Delight comes to one who is miserable,
		Misery to one filled with delight.
		As a bhikkhu undelighted, untroubled:
		That's how you should know me, friend."
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	304	"After a long time at last I see
		A brahmin who is fully quenched,
		A bhikkhu undelighted, untroubled,
		Who has crossed over attachment to the world."&170
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	19 (9) Uttara	i
	Setting a	t Rājagaha. Standing to one side, Uttara, son of the devas, recited this verse i
	n the presence	ce of the Blessed One: [55]
30	305	"Life is swept along, short is the lifespan;
		No shelters exist for one who has reached old age.
		Discerning this danger in death, one should do
		Deeds of merit that bring happiness."
35	306	"Life is swept along, short is the lifespan;
		No shelters exist for one who has reached old age.

Discerning this danger in death, one should drop The world's bait in quest of peace."

20 (10) Anāthapiṇḍika

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Standing to one side, Anāthapiṇḍika, son of the devas, recited these verses in the pres ence of the Blessed One:

	307	"This indeed is that Jeta's Grove,
		The resort of the Order of seers,
10		Dwelt in by the Dhamma King,
		A place that gives me joy.
	308	Action, knowledge, righteousness,
		Virtue, an excellent life:
15		By this are mortals purified,
		Not by clan or wealth.
	309	Therefore a person who is wise,
		Out of regard for his own good, [56]
20		Should carefully examine the Dhamma:
		Thus he is purified in it.
	310	Sāriputta truly is endowed with wisdom,
		With virtue and with inner peace.
25		Even a bhikkhu who has gone beyond
		At best can only equal him."

This is what Anāthapiṇḍika, son of the devas, said. Having said this, he paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Bhi kkhus, last night, when the night had advanced, a certain son of the devas ... approached me ... and in my presence recited these verses:

'This indeed is that Jeta's Grove, ...
At best can only equal him.'

"This is what that son of the devas said. Having said this, he paid homage to me and, keeping me on the right, he disappeared right there."

When this was said, the Venerable Ānanda said to the Blessed One: "Venerable sir, th at son of the devas must surely have been Anāthapiṇḍika. For Anāthapiṇḍika the househo lder had full confidence in the Venerable Sāriputta."

"Good, good, Ānanda! You have drawn the right inference by reasoning.&171 For th at son of the devas, Ānanda, was Anāthapindika."

III. Various Sectarians

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21 (1) Siva

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, Siva, son of the deva s, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited the ese verses in the presence of the Blessed One:&172

- "One should associate only with the good; With the good one should foster intimacy.
 Having learnt the true Dhamma of the good, One becomes better, never worse.
 One should associate only with the good; With the good one should foster intimacy.
 Having learnt the true Dhamma of the good, Wisdom is gained, but not from another.
 One should associate only with the good;
 - With the good one should foster intimacy.

 Having learnt the true Dhamma of the good,

 One does not sorrow in the midst of sorrow.
 - One should associate only with the good;
 With the good one should foster intimacy. [57]
 Having learnt the true Dhamma of the good,
 One shines amidst one's relations.

315 One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Beings fare on to a good destination. 5 316 One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Beings abide comfortably." 10 Then the Blessed One replied to Siva, son of the devas, in verse: 317 "One should associate only with the good; 15 With the good one should foster intimacy. Having learnt the true Dhamma of the good, One is released from all suffering." 22 (2) Khema 20 Standing to one side, Khema, son of the devas, recited these verses in the presence of the Blessed One: 318 "Foolish people devoid of wisdom 25 Behave like enemies towards themselves. They go about doing evil deeds Which in the end yield bitter fruit. 319 That deed is not well performed Which, having been done, is then repented, 30 The result of which one experiences Weeping with a tearful face. 320 But that deed is well performed Which, having been done, is not repented, 35

The result of which one experiences

Joyfully with a happy mind."&173

	321	"One should promptly do the deed
		One knows leads to one's own welfare;
5		The thinker, the wise one, should not advance
		With the reflections of the carter.
	322	As the carter who left the highway,
		A road with an even surface,
		Broods mournfully with a broken axle,
10		Having entered upon a rugged bypath;
	323	So the fool, having left the Dhamma
		To follow an unrighteous course,
		Broods like the carter with a broken axle
		When he falls into the mouth of Death."&174
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	23 (3) Serī	
	Standing	to one side, Serī, son of the devas, addressed the Blessed One in verse:
	324	"They always take delight in food,
	J2T	They always take delight in 100d,
20		Roth devas and human beings
20		Both devas and human beings. So what sort of spirit could it be
20		So what sort of spirit could it be
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20	325	So what sort of spirit could it be
20	325	So what sort of spirit could it be That does not take delight in food?"
	325	So what sort of spirit could it be That does not take delight in food?" "When they give out of faith
	325	So what sort of spirit could it be That does not take delight in food?" "When they give out of faith With a heart of confidence,
		So what sort of spirit could it be That does not take delight in food?" "When they give out of faith With a heart of confidence, Food accrues to (the giver) himself Both in this world and the next.
25	325 326	So what sort of spirit could it be That does not take delight in food?" "When they give out of faith With a heart of confidence, Food accrues to (the giver) himself Both in this world and the next. Therefore, having removed stinginess,
		So what sort of spirit could it be That does not take delight in food?" "When they give out of faith With a heart of confidence, Food accrues to (the giver) himself Both in this world and the next. Therefore, having removed stinginess, Conquering the stain, one should give a gift.
25		So what sort of spirit could it be That does not take delight in food?" "When they give out of faith With a heart of confidence, Food accrues to (the giver) himself Both in this world and the next. Therefore, having removed stinginess,

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One:

'When they give out of faith ...
(When they arise) in the other world.'

"Once in the past, venerable sir, I was a king named Serī, a donor, a philanthropist, o ne who spoke in praise of giving. At the four gates I had gifts given to recluses, brahmins, paupers, wayfarers, mendicants, and beggars. Then, venerable sir, the harem women ca me to me and said: 'Your majesty gives gifts, but we do not give gifts. It would be good if, with your majesty's assistance, we too might give gifts and do meritorious deeds.' It occurred to me: 'I am a donor, a philanthropist, one who speaks in praise of giving. So when they say, "Let us give gifts," what am I to say to them?' So, venerable sir, I gave the fir st gate to the harem women. There the harem women gave gifts, and my gifts returned to me.

"Then, venerable sir, my khattiya vassals came to me and said: 'Your majesty gives g ifts, the harem women give gifts, but we do not give gifts. It would be good if, with your majesty's assistance, we too might give gifts and do meritorious deeds.' It occurred to me: 'I am a donor....' So, venerable sir, I gave the second gate to the khattiya vassals. There the khattiya vassals gave gifts, and my gifts returned to me.

"Then, venerable sir, my troops came to me ... [59] ... So, venerable sir, I gave the third gate to the troops. There the troops gave gifts, and my gifts returned to me.

"Then, venerable sir, the brahmins and householders came to me ... So, venerable sir, I gave the fourth gate to the brahmins and householders. There the brahmins and householders gave gifts, and my gifts returned to me.

"Then, venerable sir, my men came to me and said: 'Now your majesty is not giving gifts anywhere.'&175 When this was said, I told those men: 'Well then, I say, send half of the revenue generated in the outlying provinces from there to the palace. There itself give half as gifts to recluses, brahmins, paupers, wayfarers, mendicants, and beggars.'

"I did not reach any limit, venerable sir, to the meritorious deeds that I did for such a long time, to the wholesome deeds that I did for such a long time, such that I could say: 'There is just so much merit,' or 'There is just so much result of merit,' or 'For just so lon g am I to dwell in heaven.' It is wonderful, venerable sir! It is amazing, venerable sir! Ho w well this was stated by the Blessed One:

"When they give it out of faith ...
(When they arise) in the other world." [60]

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24 (4) Ghatikāra

Standing to one side, Ghaṭikāra, son of the devas, recited this verse in the presence of the Blessed One:...

(The rest of this sutta is identical with 1:50.) [61]

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25 (5) Jantu

Thus have I heard. On one occasion a number of bhikkhus were dwelling among the Kosalans in a little forest hut on a slope of the Himalayas—restless, puffed up, personally vain, rough-tongued, rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, with wandering minds, loose in their sense faculties.&176

Then, on the Uposatha day of the fifteenth, Jantu, son of the devas, approached those bhikkhus and addressed them in verses:&177

"In the past the bhikkhus lived happily,
The disciples of Gotama.
Without wishes they sought their alms,
Without wishes they used their lodgings.
Having known the world's impermanence,
They made an end to suffering.

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328 But now like headmen in a village
They make themselves hard to maintain.
They eat and eat and then lie down,
Infatuated in others' homes.&178

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329 Having reverently saluted the Sangha,
I here speak only about some:
They are rejected, without protector,
Become just like the dead.&179

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330 My statement is made with reference
To those who dwell in negligence.
As for those who dwell in diligence,
To them I humbly pay homage."

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26 (6) Rohitassa

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Setting at Savatthi. Standing to one side, Rohitassa, son of the devas, said to the Bless ed One:

"Is it possible, venerable sir, by travelling to know or to see or to reach the end of the world, where one is not born, does not age, does not die, does not pass away, and is not re born?"

"As to the end of the world, friend, where one is not born, does not age, does not die, does not pass away, and is not reborn—I say that it cannot be known, seen, or reached by travelling." & 180

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One: 'As to the end of the world, friend, ... I say that it cannot be known, seen, or reached by travelling.'

"Once in the past, venerable sir, I was a seer named Rohitassa, son of Bhoja, possesse d of spiritual power, able to travel through the sky. [62] My speed was such, venerable sir, that I could move just as swiftly as a firm-bowed archer—trained, skilful, practised, exp erienced—could easily shoot past the shadow of a palmyra tree with a light arrow.&181 My stride was such, venerable sir, that it seemed to reach from the eastern ocean to the w estern ocean. Then, venerable sir, the wish arose in me: 'I will reach the end of the world by travelling.' Possessing such speed and such a stride, and having a lifespan of a hundre d years, living for a hundred years, I travelled for a hundred years, without pausing except to eat, drink, take meals and snacks, to defecate and urinate, to sleep and dispel fatigue; yet I died along the way without having reached the end of the world.

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One: 'As to that end of the world, friend, where one is not born, does not a ge, does not die, does not pass away, and is not reborn—I say that it cannot be known, se en, or reached by travelling."

"However, friend, I say that without having reached the end of the world there is no making an end to suffering. It is, friend, in this fathom-high carcass endowed with perception and mind that I make known the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world." & 182

331 The world's end can never be reached
By means of travelling (through the world),
Yet without reaching the world's end
There is no release from suffering.

332	Therefore the world-knower, the wise one,
	Gone to the world's end, the holy life fulfilled,
	Having known the world's end, at peace,
	Longs not for this world or another.
(7) Nanda	

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Standing to one side, Nanda, son of the devas, recited this verse in the presence of the Blessed One:

333 "Time flies by, the nights swiftly pass; 10 The stages of life successively desert us. Discerning this danger in death, one should do Deeds of merit that bring happiness."

15 334 "Time flies by, the nights swiftly pass; The stages of life successively desert us. [63] Discerning this danger in death, one should drop The world's bait in quest of peace."

20 28 (8) Nandivisāla

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Standing to one side, Nandivisāla, son of the devas, addressed the Blessed One in ver se:

335 "Having four wheels and nine doors, 25 Filled up and bound with greed, Born from a bog, O great hero! How does one escape from it?"

> 336 "Having cut the thong and the strap, Having cut off evil desire and greed, Having drawn out craving with its root: It is thus that one escapes from it."

29 (9) Susīma

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Setting at Savatthi. Then the Venerable Ānanda approached the Blessed One, paid ho mage to him, and sat down to one side. The Blessed One then said to him: "Do you too, Ānanda, approve of Sāriputta?" & 183

"Indeed, venerable sir, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged? The Venerable Sāriputta, ven erable sir, is wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wis dom, of sharp wisdom, of penetrative wisdom.&184 The Venerable Sāriputta, venerable sir, has few wishes; he is content, secluded, aloof, energetic. The Venerable Sāriputta, venerable sir, is one who gives advice, one who accepts advice, a reprover, one who censur es evil. Indeed, venerable sir, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged?" [64]

"So it is, Ānanda, so it is! Indeed, Ānanda, who would not approve of Sāriputta, unle ss he were foolish, full of hatred, deluded, or mentally deranged? Sāriputta, Ānanda, is wi se ... (as above) ... unless he were mentally deranged?"

Then, while this praise of the Venerable Sāriputta was being spoken, Susīma, son of t he devas, accompanied by a great assembly of deva-sons, approached the Blessed One. \$\& 185\$ Having approached, he paid homage to the Blessed One, stood to one side, and said t o him: "So it is, Blessed One! So it is, Sublime One! Indeed, venerable sir, who would no t approve of the Venerable Sāriputta ... (all as above) ... unless he were mentally derang ed? In my case too, venerable sir, no matter what assembly of deva-sons I have approach ed, I have often heard this same report: 'The Venerable Sāriputta is wise ... one who cens ures evil. Indeed, who would not approve of the Venerable Sāriputta, unless he were fooli sh, full of hatred, deluded, or mentally deranged?'"

Then, while this praise of the Venerable Sāriputta was being spoken, the sons of the d evas in Susīma's assembly—being pleased, gladdened, elated by rapture and joy—displa yed diverse lustrous colours.&186 Just as a beryl gem—beautiful, of fine quality, eight-fa ceted, of excellent workmanship—when placed on a brocade cloth, shines and beams and radiates, [65] so too the sons of the devas in Susīma's assembly ... displayed diverse lust rous colours.

And just as an ornament of finest gold—very skilfully burnished in a furnace by an a droit goldsmith—when placed on a brocade cloth, shines and beams and radiates, so too t he sons of the devas in Susīma's assembly ... displayed diverse lustrous colours.

And just as, when the night is fading, the morning star shines and beams and radiates, so too the sons of the devas in Susīma's assembly ... displayed diverse lustrous colours. &187

And just as in the autumn, when the sky is clear and cloudless, the sun, ascending in t he sky, dispels all darkness from space as it shines and beams and radiates,&188 so too t he sons of the devas in Susīma's assembly—being pleased, gladdened, elated by rapture and joy—displayed diverse lustrous colours.

Then, with reference to the Venerable Sāriputta, Susīma, son of the devas, recited this verse in the presence of the Blessed One:

337 "He is widely known to be a wise man,
Sāriputta, who is free of anger;
Of few wishes, gentle, tamed,
The seer adorned by the Teacher's praise."

Then the Blessed One, with reference to the Venerable Sāriputta, replied to Susīma, s on of the devas, in verse:

"He is widely known to be a wise man,Sāriputta, who is free of anger;Of few wishes, gentle, tamed,Developed, well tamed, he awaits the time." & 189

30 (10) Various Sectarians

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night had advanced, a number of sons of the devas, (formerly) the disciples of various sectarian teachers—Asama and Sah alī and Niṅka and Ākoṭaka and Vetambarī and Māṇavagāmiya—of stunning beauty, [66] illuminating the entire Bamboo Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.&190

Then, standing to one side, Asama, son of the devas, spoke this verse referring to Pūr aṇa Kassapa in the presence of the Blessed One:

"In injuring and killing here,
In beating and in extortion,
Kassapa did not recognize evil
Nor see any merit for oneself.
He indeed taught what is worthy of trust:
That teacher deserves esteem." & 191

Then Sahalī, son of the devas, spoke this verse referring to Makkhali Gosāla in the pr esence of the Blessed One:&192

5 340 "By austerity and scrupulousness

He attained complete self-restraint.

He abandoned contentious talk with people,

Refrained from falsehood, a speaker of truth.

Surely such a one does no evil."&193

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Then Ninka, son of the devas, spoke this verse referring to Nigantha Nātaputta in the presence of the Blessed One:

"A scrupulous discerning bhikkhu,"

Well restrained by the four controls,

Explaining what is seen and heard:

Surely, he could not be a sinner."&194

Then Ākoṭaka, son of the devas, spoke this verse referring to various sectarian teache 20 rs in the presence of the Blessed One:

"Pakudhaka Kātiyāna and the Nigantha,

Along with Makkhali and Pūraņa:

Teachers of companies, attained to recluseship:

They were surely not far from saintly men."&195

Then Vetambarī, son of the devas, replied to Ākoṭaka, son of the devas, in verse:

"Even by howling along the wretched jackal

Remains a vile beast, never the lion's peer.

So though he be the teacher of a group,

The naked ascetic, speaker of falsehood,

Arousing suspicion by his conduct,

Bears no resemblance to the saints."&196 [67]

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Then Māra the Evil One took possession of Vetambarī, son of the devas, and recited t his verse in the presence of the Blessed One:&197

344 "Those engaged in austerity and scrupulousness,

Those protecting their seclusion,

And those who have settled on form,

Delighting in the world of devas:

Indeed, these mortals instruct rightly

In regard to the other world."

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Then the Blessed One, having understood, "This is Māra the Evil One," replied to Māra the Evil One in verse:

345 "Whatever forms exist here or beyond,
And those of luminous beauty in the sky,
All these, indeed, you praise, Namuci,
Like bait thrown out for catching fish."&198

Then Māṇavagāmiya, son of the devas, with reference to the Blessed One, recited the se verses in the Blessed One's presence:

"Vipula is called the best of mountains

Among the hills of Rājagaha,
Seta, the best of snow-clad mountains,
The sun, the best of travellers in the sky.
The ocean is the best body of water,
The moon, the best of constellations,
But in this world together with its devas
The Buddha is declared supreme."

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Book III Chapter 3 Connected Discourses with the Kosalan (Kosala-samyutta)

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I. The First Chapter (Bondage)

10 1 (1) Young

[68] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then King Pasenadi of Kosala approached the Bless ed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: "Does Master Gotama t oo claim, 'I have awakened to the unsurpassed perfect enlightenment'?"&199

"If, great king, one speaking rightly could say of anyone, 'He has awakened to the un surpassed perfect enlightenment,' it is of me that one might rightly say this. For I, great k ing, have awakened to the unsurpassed perfect enlightenment."

"Master Gotama, even those recluses and brahmins who are the heads of orders and c ompanies, the teachers of companies, well known and famous founders of sects considere d by the multitude to be holy men—that is, Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nātaputta, Sañjaya Belaṭṭhaputta, Pakudha Kaccāyana, Ajita Kesakambala—even these, when I asked them whether they had awakened to the unsurpassed perfect enlightement, did not claim to have awakened to it.&200 So why then should Master Gotama do so whe n he is so young in years and has newly gone forth?" [69]

"There are four things, great king, that should not be despised and disparaged as 'you ng.' What four? A khattiya, great king, should not be despised and disparaged as 'young'; a snake should not be despised and disparaged as 'young'; a fire should not be despised and disparaged as 'young'; and a bhikkhu should not be despised and disparaged as 'youn g.'&201 These are the four."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"One should not despise as 'young'
A khattiya of noble birth,
A high-born prince of glorious fame:

5	349	A man should not disparage him. For it may happen that this lord of men, This khattiya, shall gain the throne, And in his anger thrash one harshly With a royal punishment. Therefore guarding one's own life One should keep one's distance from him.
10	350	One should not despise as 'young' A serpent one may see by chance In the village or a forest: A man should not disparage it.
15	351	For as that fierce snake glides along, Manifesting in diverse shapes,&202 It may attack and bite the fool, Whether it be a man or woman. Therefore guarding one's own life One should keep one's distance from it.
20	352	One should not despise as 'young' A blazing fire that devours much, A conflagration with blackened trail: A man should not disparage it.
25	353	For if it gains a stock of fuel, Having become a great conflagration, It may attack and burn the fool, Whether it be a man or woman. Therefore guarding one's own life One should keep one's distance from it.
30	354	When a fire burns down a forest— That conflagration with blackened trail— As the days and nights fly past The shoots there spring to life once more.
35	355	But if a bhikkhu of perfect virtue Burns one with (his virtue's) fire,

One does not gain sons and cattle, Nor do one's heirs acquire wealth. Childless and heirless they become, Like stumps of palmyra trees.&203 [70]

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Therefore a person who is wise,
Out of regard for his own good,
Should always treat these properly:
A fierce serpent and a blazing fire,
A khattiya of glorious fame,
And a bhikkhu perfect in virtue."

When this was said, King Pasenadi of Kosala said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many wa ys by the Blessed One, as though he were turning upright what had been turned upside do wn, revealing what was hidden, showing the way to one who was lost, or holding up a la mp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

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2 (2) A Person

Setting at Sāvatthī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, how many things are there which, when they arise within a person, ari se for his harm, suffering, and discomfort?"

"When three things, great king, arise within a person, they arise for his harm, suffering, and discomfort. What are the three? When greed arises within a person, it arises for his harm, suffering, and discomfort. When hatred arises within a person, it arises for his harm, suffering, and discomfort. When delusion arises within a person, it arises for his harm, suffering, and discomfort. These are the three things which, when they arise within a person, arise for his harm, suffering, and discomfort.

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"Greed, hatred, and delusion,
Arisen from within oneself,
Injure the person of evil mind
As its own fruit destroys the reed." & 204 [71]

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3 (3) Aging and Death

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Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne: "Venerable sir, for one who has taken birth, is there anything other (to expect) than aging and death?" & 205

"For one who has taken birth, great king, there is nothing other (to expect) than aging and death. Even in the case of those affluent khattiyas—rich, with great wealth and prope rty, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain—because they have taken birth, there is nothing other (to expect) than aging an d death. Even in the case of those affluent brahmins ... affluent householders—rich ... wi th abundant wealth and grain—because they have taken birth, there is nothing other (to expect) than aging and death. Even in the case of those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of becoming, and are comp letely liberated through final knowledge: even for them this body is subject to breaking up, subject to being laid down.&206

358 "The beautiful chariots of kings wear out,
This body too undergoes decay.
But the Dhamma of the good does not decay:
So the good proclaim along with the good."&207

4 (4) Dear

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne: "Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thu s: 'Who now treat themselves as dear, and who treat themselves as a foe?' Then, venerabl e sir, it occurred to me: 'Those who engage in misconduct with the body, misconduct with speech, and misconduct with the mind: they treat themselves as a foe. Even though they may say, "We regard ourselves as dear," still they treat themselves as a foe. For what rea son? [72] Because of their own accord they act towards themselves in the same way that a foe might act towards a foe; therefore they treat themselves as a foe. But those who engage in good conduct with the body, good conduct with speech, and good conduct with the mind: they treat themselves as dear. Even though they may say, "We regard ourselves as a foe," still they treat themselves as dear. For what reason? Because of their own accord they act towards themselves in the same way that a dear person might act towards one who is dear; therefore they treat themselves as dear."

"So it is, great king! So it is, great king!"
(The Buddha then repeats the entire statement of King Pasenadi.)

359 "If one regards oneself as dear 5 One should not yoke oneself to evil. For happiness is not easily gained By one who does a wrongful deed. 360 When one is seized by the End-maker 10 As one discards the human state, What can one call truly one's own? What does one take when one goes? What follows one along Like a shadow that never departs? 15 361 Both the meritorious and evil deeds That a mortal performs right here: This is what is truly one's own, This one takes when one goes; 20 This is what follows one along Like a shadow that never departs. 362 Therefore one should do what is good As a collection for the future life. Deeds of merit are the support for living beings 25 (When they arise) in the other world."&208

5 (5) Self-protected

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Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne: "Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thu s: 'Who now protect themselves and who leave themselves unprotected?' Then, venerabl e sir, it occurred to me: 'Those who engage in misconduct with the body, misconduct with speech, and misconduct with the mind: they leave themselves unprotected. Even though a company of elephant troops may protect them, or a company of cavalry, or a company of charioteers, [73] or a company of infantry, still they leave themselves unprotected. For what reason? Because that protection is external, not internal; therefore they leave themselves

elves unprotected. But those who engage in good conduct with the body, good conduct with speech, and good conduct with the mind: they protect themselves. Even though no com pany of elephant troops protects them, nor a company of cavalry, nor a company of chari oteers, nor a company of infantry, still they protect themselves. For what reason? Becaus e that protection is internal, not external; therefore they protect themselves."

"So it is, great king! So it is, great king!"

(The Buddha then repeats the entire statement of King Pasenadi.)

363 "Good is restraint with the body,

Restraint by speech is also good;

Good is restraint with the mind,

Restraint everywhere is good.

Conscientious, everywhere restrained,

One is said to be protected."

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6 (6) Few

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne: "Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thu s: 'Few are those people in the world who, when they obtain superior possessions, do not become intoxicated and negligent, and who do not become greedy for sensual pleasures, and who do not mistreat other beings. Far more numerous are those people in the world w ho, when they obtain superior possessions, become intoxicated and negligent, [74] and w ho become greedy for sensual pleasures, and who mistreat other beings."

"So it is, great king! So it is, great king!"

(The Buddha then repeats the entire statement of King Pasenadi.)

"Enamoured with their wealth and pleasures,
Greedy, dazed by sensual pleasures,
They do not realize they have gone too far
Like deer that enter the trap laid out.
Afterwards the bitter fruit is theirs,
For bad indeed is the result." & 209

7 (7) The Judgement Hall

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne: "Here, venerable sir, when I am sitting in the judgement hall,&210 I see even affluent

khattiyas, affluent brahmins, and affluent householders—rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant weal th and grain—speaking deliberate lies for the sake of sensual pleasures, with sensual pleasures as the cause, on account of sensual pleasures. Then, venerable sir, it occurs to me: 'I've had enough now with the judgement hall! Now it is Good Face who will be known by his judgements.'"&211

"So it is, great king! So it is, great king! Even affluent khattiyas, affluent brahmins, a nd affluent householders ... speak deliberate lies for the sake of sensual pleasures, with s ensual pleasures as the cause, on account of sensual pleasures. That will lead to their har m and suffering for a long time to come.

365 "Enamoured with their wealth and pleasures,
Greedy, dazed by sensual pleasures,
They do not realize they have gone too far
Like fish that enter the net spread out.
Afterwards the bitter fruit is theirs,
For bad indeed is the result." [75]

8 (8) Mallikā

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Setting at Sāvatthī. Now on that occasion King Pasenadi of Kosala had gone together with Queen Mallikā to the upper terrace of the palace. Then King Pasenadi of Kosala said to Queen Mallikā: "Is there, Mallikā, anyone who is more dear to you than yourself?" & 2

"There is no one, great king, more dear to me than myself. But is there anyone, great king, more dear to you than yourself?"

"For me too, Mallikā, there is no one more dear than myself."

Then King Pasenadi of Kosala descended from the palace and approached the Blesse d One. Having approached, he paid homage to the Blessed One, sat down to one side, and related to the Blessed One his conversation with Queen Mallikā. Then the Blessed One, having understood the meaning of this, on that occasion recited this verse:

"Having traversed all quarters with the mind,
One finds none anywhere dearer than oneself.
Likewise, each person holds himself most dear;
Hence one who loves himself should not harm others."

9 (9) Sacrifice

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Setting at Sāvatthī. Now on that occasion a great sacrifice had been set up for King Pa senadi of Kosala. Five hundred bulls, five hundred bullocks, five hundred heifers, [76] five hundred goats, and five hundred rams had been led to the pillar for the sacrifice. And his slaves, servants, and workers, spurred on by punishment and fear, were busy making the preparations, wailing with tearful faces.&213

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatthī for alms. When they had walked for alms in Sāvatthī and had returned f rom their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and said: "Here, venerable sir, a great sacrifice has been set up f or King Pasenadi of Kosala. Five hundred bulls ... have been led to the pillar for the sacrifice. And his slaves ... are busy making preparations, wailing with tearful faces."

Then the Blessed One, having understood the meaning of this, on that occasion recite d these verses:

15 367 "The horse sacrifice, human sacrifice, Sammāpāsa, vājapeyya, niraggaļa: These great sacrifices, fraught with violence, Do not bring abundant fruit.&214 20 368 The great seers of proper conduct Do not attend that sacrifice Where goats, sheep, and cattle Of various kinds are slain. 25 369 But when sacrifices free from violence Are always offered by family custom, &215 Where no goats, sheep, or cattle Of various kinds are slain: The great seers of proper conduct 30 Attend a sacrifice like this. 370 The wise person should offer this, A sacrifice bringing great fruit. For one who makes such sacrifice 35 It is indeed better, never worse.

Such a sacrifice is truly vast And the devatās too are pleased."

10 (10) Bondage

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Now on that occasion a great mass of people had been put in bondage by King Pasena di of Kosala—some with ropes, some with clogs, some with chains.&216 [77] Then, in the morning, a number of bhikkhus dressed ... and said to the Blessed One: "Here, venerable sir, a great mass of people have been put in bondage by King Pasenadi of Kosala, some with ropes, some with clogs, some with chains."

Then the Blessed One, having understood the meaning of this, on that occasion recite d these verses:

371 "That bond, the wise say, is not very strong
Which is made of iron, wood, or rope;

But infatuation with jewellery and earrings,
Anxious concern for wives and children—

This, the wise say, is the bond that is strong,
Degrading, supple, hard to escape.
But even this they cut and wander forth,
Indifferent, abandoning sensual pleasures."&217

II. The Second Chapter (Without a Son)

On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park in the Mansion of Migāra's Mother.&218 Now on that occasion, in the evening, the Blessed On e had emerged from seclusion and was sitting by the outer gateway. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. [7 8]

Now on that occasion seven jaţilas, seven niganthas, seven naked ascetics, seven one-robed ascetics, and seven wanderers—with hairy armpits, long fingernails and long body hairs, carrying their bundles of requisites—passed by not far from the Blessed One.&219 Then King Pasenadi of Kosala rose from his seat, arranged his upper robe over one shoul der, knelt down with his right knee on the ground, and, extending his hands in reverential salutation towards the seven jaţilas, seven niganthas, seven naked ascetics, seven one-rob

ed ascetics, and seven wanderers, he announced his name three times: "I am the king, ven erable sirs, Pasenadi of Kosala!... I am the king, venerable sirs, Pasenadi of Kosala!"

Then, not long after those seven jaţilas ... and seven wanderers had departed, King Pa senadi of Kosala approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One: "Those, venerable sir, are to be included among the men in t he world who are arahants or who have entered upon the path to arahantship." & 220

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"Great king, being a layman who enjoys sensual pleasures, dwelling at home with a b ed crowded with children, enjoying the use of Kāsian sandalwood, wearing garlands, sce nts, and unguents, receiving gold and silver, it is difficult for you to know: 'These are ara hants or these have entered upon the path to arahantship.'

"It is by living together with someone, great king, that his virtue is to be known, and t hat after a long time, not after a short time; by one who is attentive, not by one who is ina ttentive; by one who is wise, not by a dullard.

"It is by dealing with someone, great king, that his honesty is to be known, and that af ter a long time, not after a short time; by one who is attentive, not by one who is inattenti ve; by one who is wise, not by a dullard.

"It is in adversities, great king, that a person's fortitude is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard. [79]

"It is by discussion with someone, great king, that his wisdom is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard." & 221

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been st ated by the Blessed One: 'Great king, being a layman ... it is difficult for you to know ... (as above) ... by one who is wise, not by a dullard.'

"These, venerable sir, are my spies, undercover agents, coming back after spying out t he country.&222 First information is gathered by them and afterwards I will make them d isclose it.&223 Now, venerable sir, when they have washed off the dust and dirt and are f reshly bathed and groomed, with their hair and beards trimmed, clad in white garments, t hey will enjoy themselves supplied and endowed with the five cords of sensual pleasure."

Then the Blessed One, having understood the meaning of this, on that occasion recite d these verses:

373 "A man is not easily known by outward form
Nor should one trust a quick appraisal,
For uncontrolled men fare in this world

In the guise of the well controlled.

Like a counterfeit earring made of clay,
Like a bronze half-penny coated with gold,

Some move about in disguise:
Inwardly impure, outwardly beautiful."

12 (2) Five Kings

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Setting at Sāvatthī. Now on that occasion five kings headed by King Pasenadi were e njoying themselves supplied and endowed with the five cords of sensual pleasure when th is conversation arose among them: "What is the best of sensual pleasures?" & 224

Some among them said: "Forms are the best of sensual pleasures." Some said: "Soun ds are the best." Some: "Odours are the best." Some: "Tastes are the best." Some: [80] "T actile objects are the best." &225

Since those kings were unable to convince one another, King Pasenadi of Kosala said to them: "Come, dear sirs, let us approach the Blessed One and question him about this m atter. As the Blessed One answers us, so we should remember it."

"All right, dear sir," those kings replied. Then those five kings, headed by King Pasen adi, approached the Blessed One, paid homage to him, and sat down to one side. King Pa senadi then reported their entire discussion to the Blessed One, asking: "What now, vener able sir, is the best of sensual pleasures?"

"Great king, I say that what is best among the five cords of sensual pleasure is determ ined by whatever is most agreeable.&226 Those same forms that are agreeable to one per son, great king, are disagreeable to another. When one is pleased and completely satisfied with certain forms, then one does not yearn for any other form higher or more sublime th at those forms. For him those forms are then supreme; for him those forms are unsurpasse d.

"Those same sounds ... Those same odours ... Those same tastes ... Those same tactile objects that are agreeable to one person, great king, are disagreeable to another. [81] When one is pleased and completely satisfied with certain tactile objects, then one does not yearn for any other tactile object higher or more sublime that those tactile objects. For him those tactile objects are unsurpassed."

Now on that occasion the lay follower Candanangalika was sitting in that assembly. Then the lay follower Candanangalika rose from his seat, arranged his upper robe over one shoulder, and, extending his hands in reverential salutation towards the Blessed One, sai

d to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, S ublime One!"

"Then express your inspiration, Candanangalika," the Blessed One said.&227

Then the lay follower Candanangalika, in the presence of the Blessed One, extolled him with an appropriate verse:

375 "As the fragrant red lotus Kokanada
Blooms in the morning, its fragrance unspent,
Behold Aṅgīrasa, the Radiant One,
Like the sun beaming in the sky."&228

Then those five kings bestowed five upper robes upon the lay follower Candanangali ka. But the lay follower Candanangalika bestowed those five upper robes upon the Blesse d One.

13 (3) A Bucket Measure of Food

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Setting at Sāvatthī. Now on that occasion King Pasenadi of Kosala had eaten a bucket measure of rice and curries.&229 Then, while still full, huffing and puffing, the king app roached the Blessed One, paid homage to him, and sat down to one side.

Then the Blessed One, having understood that King Pasenadi was full and was huffin g and puffing, on that occasion recited this verse:

"When a man is always mindful,Knowing moderation in the food he eats,His ailments then diminish:He ages slowly, guarding his life." [82]

Now on that occasion the brahmin youth Sudassana was standing behind King Pasena di of Kosala. The king then addressed him thus: "Come now, dear Sudassana, learn this v erse from the Blessed One and recite it to me whenever I am taking my meal. I will then present you daily with a hundred *kahāpaṇas* as a perpetual grant." & 230

"Yes, sire," the brahmin youth Sudassana replied. Having learned this verse from the Blessed One, he recited it to King Pasenadi whenever he was taking his meal. Then King Pasenadi of Kosala gradually reduced his intake of food to at most a pint-pot measure of boiled rice.&231 At a later time, when his body had become quite slim, King Pasenadi of Kosala stroked his limbs with his hand and on that occasion uttered this inspired utterance.

e: "The Blessed One showed compassion towards me in regard to both kinds of good—the good pertaining to the present life and that pertaining to the future life." & 232

14 (4) Battle (1)

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Setting at Sāvatthī. Then King Ajātasattu of Magadha, the Videhi son, mobilized a fo ur-division army and marched in the direction of Kāsi against King Pasenadi of Kosala.& 233 King Pasenadi heard this report, mobilized a four-division army, and launched a counter-march in the direction of Kāsi against King Ajātasattu. [83] Then King Ajātasattu of Magadha and King Pasenadi of Kosala fought a battle. In that battle King Ajātasattu defe ated King Pasenadi, and King Pasenadi, defeated, retreated to his own capital of Sāvatthī.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes , entered Sāvatthī for alms. When they had walked for alms in Sāvatthī and had returned f rom their alms round, after the meal they approached the Blessed One, paid homage to hi m, sat down to one side, and reported what had happened. (The Blessed One said:)

"Bhikkhus, King Ajātasattu of Magadha has evil friends, evil companions, evil comra des. King Pasenadi of Kosala has good friends, good companions, good comrades. Yet fo r this day, bhikkhus, King Pasenadi, having been defeated, will sleep badly tonight." & 23

20 377 "Victory breeds enmity,

The defeated one sleeps badly.

The peaceful one sleeps at ease,

Having abandoned victory and defeat." & 235

25 15 (5) Battle (2)

[84] (Opening as in $\S14$:)

In that battle King Pasenadi defeated King Ajātasattu and captured him alive. Then it occurred to King Pasenadi: "Although this King Ajātasattu of Magadha has transgressed against me while I have not transgressed against him, still, he is my nephew. Let me now confiscate all his elephant troops, all his cavalry, all his chariot troops, and all his infantry, and let him go with nothing but his life."

Then King Pasenadi confiscated all King Ajātasattu's elephant troops, all his cavalry, all his chariot troops, and all his infantry, and let him go with nothing but his life.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes , entered Sāvatthī for alms. When they had walked for alms in Sāvatthī and had returned f

rom their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. [85]

Then the Blessed One, having understood the meaning of this, on that occasion recite d these verses:

"A man will go on plundering 378 So long as it serves his ends, But when others plunder him, The plunderer in turn is plundered.&236 10 379 The fool thinks fortune is on his side So long as his evil does not ripen, But when the evil ripens The fool incurs suffering.&237 15 380 The killer gets a killer for himself, A conqueror, one who conquers him. The abuser gets abuse, The reviler, one who reviles. 20 Thus by the unfolding of kamma The plunderer in turn is plundered." [86]

16 (6) Daughter

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Setting at Sāvatthī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. Then a certain man approached King Pasenadi and informed him in a whisper: "Sire, Queen Mallikā has given birth to a daughter." Whe n this was said, King Pasenadi was displeased.&238 Then the Blessed One, having under stood that King Pasenadi was displeased, on that occasion recited these verses:

30	381	"A woman, O lord of the people,
		May turn out better than a man:
		She may be wise and virtuous,
		A devoted wife, revering her mother-in-law. & 239
35	382	The son to whom she gives birth
		May become a hero, O lord of the land.

The son of such a blessed woman May even rule the realm." & 240

17 (7) Diligence (1)

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Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne: "Is there, venerable sir, one thing which secures both kinds of good, the good pertaining to the present life and that pertaining to the future life?"

"There is one thing, great king, which secures both kinds of good, the good pertaining to the present life and that pertaining to the future life."

"But what, venerable sir, is that one thing?"

"Diligence, great king. Just as the footprints of all ambulatory living beings fit into the efootprint of the elephant, and the elephant's footprint is declared to be the chief among them by reason of its great size, so diligence is the one thing which secures both kinds of good, [87] the good pertaining to the present life and that pertaining to the future life.&24

"For one who desires long life and health,
Beauty, heaven, and noble birth,
(A variety of) lofty delights
Following each other in succession,
The wise here praise diligence
In performing deeds of merit.

384 The wise person who is diligent
Secures both kinds of good:
The good found in this very life
And the good pertaining to the future.
The steadfast one, by reaching the good,
Is declared a person of wisdom."&242

18 (8) Diligence (2)

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne: "Here, venerable sir, while I was alone in seclusion, the following reflection arose in my mind: 'The Dhamma has been well expounded by the Blessed One, and that is for one with good friends, good companions, good comrades, not for one with bad friends, bad c ompanions, bad comrades.'"&243

"So it is, great king! So it is, great king! The Dhamma has been well expounded by me, and that is for one with good friends, good companions, good comrades, not for one with bad friends, bad companions, bad comrades.

"On one occasion, great king, I was living among the Sakyans, where there is a town of the Sakyans named Nagaraka. & 244 Then the bhikkhu Ānanda approached me, paid ho mage to me, sat down to one side, and said: 'Venerable sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship.'

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"When this was said, great king, I told the bhikkhu Ānanda: 'Not so, Ānanda! Not so, Ānanda! This is the entire holy life, Ānanda, that is, good friendship, [88] good compani onship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the noble eightfold path. And how, Ānanda, does a bhikkhu who has a good friend, a good companion, a good comrade, develop and cultivate the noble eightfold path? Here, Ānanda, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in relinqui shment. He develops right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, di spassion, and cessation, maturing in relinquishment. It is in this way, Ānanda, that a bhik khu who has a good friend, a good companion, a good comrade, develops and cultivates t he noble eightfold path.

"By this method too, Ānanda, it may be understood how the entire holy life is good f riendship, good companionship, good comradeship: by relying upon me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to illness are freed from illness; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair. It is by this method too, Ānand a, that it may be understood how the entire holy life is good friendship, good companions hip, good comradeship.'

"Therefore, great king, you should train yourself thus: 'I will be one who has good fri ends, good companions, good comrades.' It is in such a way that you should train yoursel f.

"When, great king, you have good friends, good companions, good comrades, [89] yo u should dwell with one thing for support: diligence in wholesome states.

"When, great king, you are dwelling diligently, with diligence for support, your retinu e of harem women will think thus: 'The king dwells diligently, with diligence for support . Come now, let us also dwell diligently, with diligence for support.'

"When, great king, you are dwelling diligently, with diligence for support, your retinu e of khattiya vassals will think thus ... your troops will think thus ... your subjects in tow n and countryside will think thus: 'The king dwells diligently, with diligence for support.'

Come now, let us also dwell diligently, with diligence for support.'

"When, great king, you are dwelling diligently, with diligence for support, you yourse If will be guarded and protected, your retinue of harem women will be guarded and protected, your treasury and storehouse will be guarded and protected.

Following each other in succession,
The wise here praise diligence
In performing deeds of merit.

The wise person who is diligent

Secures both kinds of good:

The good found in this very life

And the good pertaining to the future.

The steadfast one, by reaching the good,

Is declared a person of wisdom."

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19 (9) Childless (1)

Setting at Sāvatthī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Where are you coming from, great king, in the middle of the day?"

"Here, venerable sir, a financier householder in Sāvatthī has died. I have come after c onveying his heirless fortune to the palace, as he died intestate.&245 There were eighty l akhs of gold, [90] not to speak of silver. And yet, venerable sir, that financier householde r's meals were like this: he ate red rice along with sour gruel. His clothes were like this: he wore a three-piece hempen garment. His vehicle was like this: he went about in a dilapi dated little cart with a leaf awning."&246

"So it is, great king! So it is, great king! When a bad man gains abundant wealth, he does not make himself happy and pleased, nor does he make his mother and father happy and pleased, nor his wife and children, nor his slaves, workers, and servants, nor his friends and colleagues; nor does he establish an offering for recluses and brahmins, one leading upwards, of heavenly fruit, resulting in happiness, conducive to heaven. Because his wealth is not being used properly, kings take it away, or thieves take it away, or fire burns it,

or water carries it away, or unloved heirs take it. Such being the case, great king, that wea lth, not being used properly, goes to waste, not to utilization.

"Suppose, great king, in a place uninhabited by human beings, there was a lotus pond with clear, cool, sweet, and clean water, with good fords, delightful; but no people would take that water, or drink it, or bathe in it, or use it for any purpose. In such a case, great king, that water, not being used properly, would go to waste, not to utilization. So too, great king, when a bad man gains abundant wealth ... that wealth, not being used properly, go es to waste, not to utilization.

"But, great king, when a good man gains abundant wealth, he makes himself happy a nd pleased, and he makes his mother and father happy and pleased, and his wife and child ren, and his slaves, workers, and servants, and his friends and colleagues; and he establis hes an offering for recluses and brahmins, one leading upwards, of heavenly fruit, resulting in happiness, conducive to heaven. Because his wealth is being used properly, [91] kings do not take it away, thieves do not take it away, fire does not burn it, water does not carry it away, and unloved heirs do not take it. Such being the case, great king, that wealth, being used properly, goes to utilization, not to waste. So too, great king, when a good man gains abundant wealth ... that wealth, being used properly, goes to utilization, not to waste.

"Suppose, great king, not far from a village or a town, there was a lotus pond with cle ar, cool, sweet, and clean water, with good fords, delightful; and people would take that water, and drink it, and bathe in it, and use it for their purposes. In such a case, great king, that water, being used properly, would go to utilization, not to waste. So too, great king, when a good man gains abundant wealth ... that wealth, being used properly, goes to utilization, not to waste.

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387 "As cool water in a desolate place
Evaporates without being drunk,
So when a scoundrel acquires wealth
He neither enjoys himself nor gives.

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388 But when the wise man obtains wealth
He enjoys himself and does his duty.
Having supported his kin, free from blame,
That noble man goes to a heavenly state."

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20 (10) Childless (2)

(As above, except that the amount is a hundred lakhs of gold:) [92]

"So it is, great king! So it is, great king! Once in the past, great king, that financier ho useholder provided a paccekabuddha named Tagarasikhī with almsfood. Having said, 'Gi ve alms to the recluse,' he rose from his seat and departed. But after giving, he later felt r egret and thought: 'It would have been better if the slaves or workers had eaten that almsf ood!' Moreover, he murdered his brother's only son for the sake of his fortune.&247

"Because that financier householder provided the paccekabuddha Tagarasikhī with al msfood, as a result of that kamma he was reborn seven times in a good destination, in the heavenly world. As a residual result of that same kamma, he obtained the position of fina ncier seven times in this same city of Sāvatthī. But because that financier householder lat er felt regret about giving, as a result of that kamma his mind did not incline to the enjoy ment of excellent food, excellent clothing, and excellent vehicles, nor to the enjoyment of excellent items among the five cords of sensual pleasure. And because that financier hou seholder murdered his brother's only son for the sake of his fortune, as a result of that kamma he was tormented in hell for many years, for many hundreds of years, for many tho usands of years, for many hundreds of thousands of years. As a residual result of that same kamma, he has furnished the royal treasury with this seventh heirless fortune.

"The old merit of that financier householder has been utterly exhausted, and he had n ot accumulated any fresh merit. But today, great king, the financier householder is being roasted in the Great Roruva Hell." & 248

"So, venerable sir, that financier householder has been reborn in the Great Roruva He 11?" [93]

"Yes, great king, that financier householder has been reborn in the Great Roruva Hell.

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"Grain, wealth, silver, gold,
Or whatever other possessions there are,
Slaves, workers, messengers,
And those who live as one's dependants:
Without taking anything one must go,

Everything must be left behind.

390 But what one has done with the body,
Done by speech, and done by mind:
This is what is truly one's own,
This one takes when one goes;

This is what follows one along Like a shadow that never departs.

Therefore one should do what is good

As a collection for the future life.

Merits are the support for living beings

(When they arise) in the other world."

III. The Third Chapter (The Kosalan Pentad)

21 (1) Persons

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Setting at Sāvatthī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Great king, there are these four kinds of persons found existing in the world. What f our? The one heading from darkness to darkness, the one heading from darkness to light, the one heading from light to darkness, the one heading from light to light. &249

"And how, great king, is a person one heading from darkness to darkness? Here some person has been reborn in a low family—a caṇḍala family or a family of bamboo worker s or a family of hunters or a family of cartwrights or a family of flower-scavengers—a po or family in which there is little food and drink and which subsists with difficulty, [94] o ne where food and clothing are obtained with difficulty; and he is ugly, unsightly, deform ed, chronically ill—purblind or cripple-handed or lame or paralyzed.&250 He is not one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, ho using, and lighting. He engages in misconduct with the body, misconduct with speech, and misconduct with the mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

"Suppose, great king, a man would go from darkness to darkness, or from gloom to gloom, or from stain to stain: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to darkness.

"And how, great king, is a person one heading from darkness to light? Here some per son has been reborn in a low family ... one where food and clothing are obtained with difficulty; and he is ugly ... or paralyzed. He is not one who gains food ... and lighting. He engages in good conduct with the body, good conduct with speech, and good conduct with the mind. Having done so, with the breakup of the body, after death, he is reborn in a g ood destination, in a heavenly world.

"Suppose, great king, a man would climb from the ground on to a palanquin, or from a palanquin on to horseback, or from horseback to an elephant mount, or from an elephant mount to a mansion: this person, I say, is exactly similar. It is in this way, great king, th at a person is one heading from darkness to light.

"And how, great king, is a person one heading from light to darkness? Here some per son has been reborn in a high family—an affluent khattiya family, an affluent brahmin fa mily, or an affluent householder family—one which is rich, with great wealth and propert y, [95] with abundant gold and silver, abundant treasures and commodities, abundant wea lth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of com plexion. He is one who gains food, drink, clothing, and vehicles; garlands, scents, and un guents; bedding, housing, and lighting. He engages in misconduct with the body, miscon duct with speech, and misconduct with the mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether w orld, in hell.

"Suppose, great king, a man would descend from a mansion to an elephant mount, or from an elephant mount to horseback, or from horseback to a palanquin, or from a palanq uin to the ground, or from the ground to underground darkness: this person, I say, is exact ly similar. It is in this way, great king, that a person is one heading from light to darkness.

"And how, great king, is a person one heading from light to light? Here some person has been reborn in a high family ... with abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food ... and lighting. He engages in good conduct with the body, good conduct with speech, and good conduct with the mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world.

"Suppose, great king, a man would cross over from palanquin to palanquin, or from horseback to horseback, or from elephant mount to elephant mount, or from mansion to mansion: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from light to light. [96]

"These, great king, are the four kinds of persons found existing in the world."

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(i)

392 "The person, O king, who is poor,
Lacking in faith, stingy,
Niggardly, with bad intentions,
Wrong in views, disrespectful,
393 Who abuses and reviles recluses,

5	394	Brahmins, and other mendicants; A nihilist, a scoffer, who hinders Another giving food to beggars: When such a person dies, lord of the people, He goes, O king, to the terrible hell, Heading from darkness to darkness.
		(ii)
	395	"The person, O king, who is poor,
10		Endowed with faith, generous,
		One who gives, with best intentions,
	206	A person with unscattered mind
	396	Who rises up and venerates recluses,
1.5		Brahmins, and other mendicants;
15		One who trains in righteous conduct, Who hinders none giving food to beggars:
	397	When such a person dies, lord of the people,
	371	He goes, O king, to the threefold heaven,
		Heading from darkness to light.
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		(iii)
	398	"The person, O king, who is rich,
		Lacking in faith, stingy,
		Niggardly, with bad intentions,
25		Wrong in views, disrespectful,
	399	Who abuses and reviles recluses,
		Brahmins, and other mendicants;
		A nihilist, a scoffer, who hinders
		Another giving food to beggars:
30	400	When such a person dies, lord of the people,
		He goes, O king, to the terrible hell,
		Heading from light to darkness.
		(iv)
35	401	(iv) "The person, O king, who is rich,
33	1 01	Endowed with faith, generous,
		Lindowed with faith, generous,

One who gives, with best intentions,

A person with unscattered mind

Who rises up and venerates recluses,

Brahmins, and other mendicants;

One who trains in righteous conduct,

Who hinders none giving food to beggars:

When such a person dies, lord of the people,

He goes, O king, to the threefold heaven,

Heading from light to light."

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22 (2) Grandmother

Setting at Sāvatthī. The Blessed One said to King Pasenadi of Kosala as he was sittin g to one side: [97] "Where are you coming from, great king, in the middle of the day?"

"Venerable sir, my grandmother has died. She was old, aged, burdened with years, ad vanced in life, come to the last stage, 120 years from birth. Venerable sir, my grandmothe r was dear and beloved to me. If, venerable sir, by means of the elephant-treasure I could have redeemed my grandmother from death, I would have given away even the elephant-t reasure so that she would not have died.&251 If by means of the horse-treasure I could have redeemed her from death ... If by a prize village I could have redeemed her from death h... If by means of the country I could have redeemed my grandmother from death, I would have given away even the country so that she would not have died."

"All beings, great king, are subject to death, terminate in death, and cannot escape de ath."

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been st ated by the Blessed One: 'All beings, great king, are subject to death, terminate in death, and cannot escape death."

"So it is, great king! So it is, great king! All beings, great king, are subject to death, te rminate in death, and cannot escape death. Just as all the potter's vessels, whether unbake d or baked, are subject to a breakup, terminate in their breakup, and cannot escape their b reakup, so all beings are subject to death, terminate in death, and cannot escape death.

404 "All beings will die,

For life ends in death.

They will fare according to their deeds,

Reaping the fruits of their merit and evil:

The doers of evil go to hell,

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The doers of merit to a happy realm.

405 Therefore one should do what is good
As a collection for the future life.
5 Deeds of merit are the support for living beings
(When they arise) in the other world." [98]

23 (3) World

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Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne: "Venerable sir, how many things are there in the world which, when they arise, arise f or one's harm, suffering, and discomfort?" & 252

"There are, great king, three things in the world which, when they arise, arise for one's harm, suffering, and discomfort. What are the three? Greed is something in the world w hich, when it arises, arises for one's harm, suffering, and discomfort. Hatred is something in the world which, when it arises, arises for one's harm, suffering, and discomfort. Delu sion is something in the world which, when it arises, arises for one's harm, suffering, and discomfort. These are the three things in the world which, when they arise, arise for one's harm, suffering, and discomfort.

20 406 "Greed, hatred, and delusion,
Arisen from within oneself,
Injure the person of evil mind
As its own fruit destroys the reed."

25 24 (4) Archery

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed O ne:

"Venerable sir, where should a gift be given?" & 253

"Wherever one's mind has confidence, great king." & 254

"But, venerable sir, where does what is given become of great fruit?"

"This is one question, great king, 'Where should a gift be given?' and this another, 'Where does what is given become of great fruit?' What is given to one who is virtuous, g reat king, is of great fruit, not so what is given to the immoral. Now then, great king, I will question you about this same point. Answer as you see fit. What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is untrained, unskilful, unpractised, [99] inexperienced, timid, petrified,

frightened, quick to flee. Would you employ that man, and would you have any use for s uch a man?"

"Surely not, venerable sir."

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"Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is unt rained ... quick to flee. Would you employ that man, and would you have any use for suc h a man?"

"Surely not, venerable sir."

"What do you think, great king? Suppose you are at war and a battle is about to take p lace. Then a khattiya youth would arrive, one who is trained, skilful, practised, experienc ed, brave, courageous, bold, ready to stand his place. Would you employ that man, and w ould you have any use for such a man?"

"Surely I would, venerable sir."

"Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is tra ined ... ready to stand his place. Would you employ that man, and would you have any us e for such a man?"

"Surely I would, venerable sir."

"So too, great king, when a person has gone forth from the household life into homele ssness, no matter from what clan, if he has abandoned five factors and possesses five fact ors, then what is given to him is of great fruit. What five factors have been abandoned? S ensual desire has been abandoned; ill will has been abandoned; sloth and torpor has been abandoned; restlessness and worry has been abandoned; doubt has been abandoned. What five factors does he possess? He possesses the aggregate of virtue of one beyond training, the aggregate of concentration of one beyond training, the aggregate of wisdom of one b eyond training, [100] the aggregate of liberation of one beyond training, the aggregate of the knowledge and vision of liberation of one beyond training. He possesses these five fa ctors. Thus what is given to one who has abandoned five factors and who possesses five f actors is of great fruit.&255

407 "As a king intent on waging war
Would employ a youth skilled with the bow,
One endowed with strength and vigour,
But not the coward on account of his birth—

So even though he be of lower birth,

One should honour the person of noble conduct,

The sagely man in whom are established

The virtues of patience and gentleness. & 256

5	409	One should build delightful hermitages And invite the learned to dwell in them; One should build water tanks in the forest And causeways over rough terrain.
	410	With a confident heart one should give
		To those of upright character:
10		Give food and drink and things to eat,
		Clothing to wear and beds and seats.
	411	For as the rain-cloud, thundering,
		With lightning wreathes and a hundred crests,
15		Pours down its rain upon the earth,
		Flooding both the plain and valley—
	412	So the wise man, faithful, learned,
		Having had a meal prepared,
20		Satisfies with food and drink
		The mendicants who live on alms.
	413	Rejoicing, he distributes gifts,
		He proclaims, 'Give, O give.'
25		For that is his thundering
		Like the sky when it rains.
		That shower of merit, so vast,
		Will pour down on the giver."

30 25 (5) The Simile of the Mountain

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Setting at Sāvatthī. The Blessed One said to King Pasenadi of Kosala as he was sittin g to one side: "Now where are you coming from, great king, in the middle of the day?"

"Just now, venerable sir, I have been engaged in those affairs of kingship typical for h ead-anointed khattiya kings, who are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth." & 257

"What do you think, great king? [101] Here, a man would come to you from the east, one who is trustworthy and reliable; having approached, he would tell you: 'For sure, gre at king, you should know this: I am coming from the east, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you think should be done, great king.' Then a second man would come to you from the west ... The nather than would come to you from the north ... Then a fourth man would come to you from the south, one who is trustworthy and reliable; having approached, he would tell you: 'For sure, great king, you should know this: I am coming from the south, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you think should be done, great king.' If, great king, such a great peril should aris e, such a terrible destruction of human life, the human state being so difficult to obtain, what should be done?"

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"If, venerable sir, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what else should be done but to live by t he Dhamma, to live righteously, and to do wholesome and meritorious deeds?"&258

"I inform you, great king, I announce to you, great king: aging and death are rolling in on you. When aging and death are rolling in on you, great king, what should be done?"

"As aging and death are rolling in on me, venerable sir, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?

"There are, venerable sir, elephant battles (fought by) head-anointed khattiya kings, w ho are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sen sual pleasures, who have attained stable control in their country, and who rule having con quered a great sphere of territory on earth; but there is no place for those elephant battles, no scope for them, when aging and death are rolling in. &259 There are, venerable sir, ca valry battles (fought by) head-anointed khattiya kings ... There are chariot battles ... infa ntry battles ... [102] but there is no place for those infantry battles, no scope for them, wh en aging and death are rolling in. In this royal court, venerable sir, there are counsellors who, when the enemies arrive, are capable of dividing them by subterfuge; but there is no place for those battles of subterfuge, no scope for them, when aging and death are rolling in. In this royal court, venerable sir, there exists abundant bullion and gold stored in vaul ts and depositories, and with such wealth we are capable of mollifying the enemies when they come; but there is no place for those battles of wealth, no scope for them, when agin g and death are rolling in. As aging and death are rolling in on me, venerable sir, what els e should be done but to live by the Dhamma, to live righteously, and to do wholesome an d meritorious deeds?"

"So it is, great king! So it is, great king! As aging and death are rolling in on you, wh at else should be done but to live by the Dhamma, to live righteously, and to do wholeso me and meritorious deeds?"

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, fu 5 rther said this:

	414	"Just as mountains of solid stone,
		Massive, reaching to the sky,
		Might draw together from all sides,
10		Crushing all in the four quarters—
	415	So aging and death come rolling in,
		In and over living beings—
		Khattiyas, brahmins, and vessas,
15		Suddas, caṇḍalas, and other outcasts:
		They spare none along the way
		But come crushing everything.
	416	There's no ground there for elephant troops,
20		For chariot troops and infantry.
		One cannot defeat them by subterfuge,
		Nor buy them off by means of wealth.
	417	Therefore a person of wisdom here,
25		Out of regard for his own good,
		Steadfast, should settle faith
		In the Buddha, Dhamma, and Sangha.
	418	When one conducts oneself by Dhamma
30		With body, speech, and mind,
		They praise one here in the present life,
		And after death one rejoices in heaven."
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Book IV Chapter 4 Connected Discourses with Māra (Māra-saṃyutta)

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I. The First Chapter (Lifespan)

10 1 (1) Austere Practice

[103] Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā o n the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree soon after he had attained complete enlightenment.&260 Then, while the Blessed One was alone in sec lusion, a reflection arose in his mind thus: "I am indeed freed from that gruelling asceticis m! It is good indeed that I am freed from that useless gruelling asceticism! It is good that, steady and mindful, I have attained enlightenment!"&261

Then Māra the Evil One, having known with his own mind the reflection in the Bless ed One's mind, approached the Blessed One and addressed him in verse:

20 419 "Having forsaken the austere practice
By which men purify themselves,
Being impure, you think you're pure:
You have missed the path to purity." & 262

Then the Blessed One, having understood, "This is Māra the Evil One," replied to hi m in verses:

	420	"Having known as useless any austerity
		Aimed at the immortal state, & 263
30		That all such penances are futile
		Like oars and rudder on dry land,&264
	421	I developed the path to enlightenment—
		Virtue, concentration, and wisdom—
		And thereby attained supreme purity:
35		You're defeated, End-maker!"&265

Then Māra the Evil One, realizing, "The Blessed One knows me, the Sublime One knows me," sad and disappointed, disappeared right there.

2 (2) The King Elephant

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree soon after he had at tained complete enlightenment. [104] Now on that occasion the Blessed One was sitting out in the open air in the thick darkness of the night while rain fell continuously.&266

Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, manifested himself in the form of a giant king elephant and approached the Blessed One. His head was like a huge block of steatite; his tusks were like pure silver; his trunk was like a huge plough pole.

Then the Blessed One, having understood, "This is Māra the Evil One," addressed hi m in verse:

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422 "You've wandered on for a long time Creating beautiful and hideous forms. Enough, Evil One, with that trick of yours: You're defeated, End-maker!"&267

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Then Māra the Evil One, realizing, "The Blessed One knows me, the Sublime One knows me," sad and disappointed, disappeared right there.

3 (3) Beautiful

While dwelling at Uruvelā. Now on that occasion the Blessed One was sitting out in the open air in the thick darkness of the night while rain fell continuously. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, approached the Blessed One and, not far from him, displayed diverse lustrous shapes, both beautiful and hideous. Then the Blessed One, having understood, "This is Māra the Evil One," addressed him in verses:

423 "You've wandered on for a long time
Creating beautiful and hideous forms.
Enough, Evil One, with that trick of yours:
You're defeated, End-maker!

Those who are well restrained in body,
Restrained in speech and in mind,
Do not come under Māra's sway
Nor become Māra's henchmen."&268

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Then Māra the Evil One ... disappeared right there. [105]

4 (4) Māra's Snare (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the

Deer Park at Isipatana. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

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

"Bhikkhus, by proper attention, by proper right striving, I have arrived at unsurpassed liberation, I have realized unsurpassed liberation. You too, bhikkhus, by proper attention, by proper right striving, must arrive at unsurpassed liberation, must realize unsurpassed liberation." & 270

Then Māra the Evil One approached the Blessed One and addressed him in verse:&27

- 20 425 "You are bound by Māra's snare,
 By snares both celestial and human;
 You are bound by Māra's bondage:
 You won't escape me, recluse!"&272
- 25 426 "I am freed from Māra's snare,
 From snares both celestial and human;
 I am freed from Māra's bondage:
 You're defeated, End-maker!"
- Then Māra the Evil One ... disappeared right there.

5 (5) Māra's Snare (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!" "Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, I am freed from all snares, both celestial and human. You too, bhikkhus, a re freed from all snares, both celestial and human. Wander forth, O bhikkhus, for the welf are of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life. There are beings with little dust in their eyes who are falling away because the ey do not hear the Dhamma. [106] There will be those who will understand the Dhamma. I too, bhikkhus, will go to Senānigama in Uruvelā in order to teach the Dhamma."&273

Then Māra the Evil One approached the Blessed One and addressed him in verse:&27

427 "You are bound by all the snares,
By snares both celestial and human;
You are bound by the great bondage:
You won't escape me, recluse!"

428 "I am freed from all the snares,
From snares both celestial and human;
I am freed from the great bondage:
You're defeated, End-maker!"

6 (6) Serpent

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Blessed One was sittin g out in the open in the thick darkness of the night while it was drizzling. Then Māra the Evil One ... manifested himself in the form of a giant king serpent and approached the Bl essed One. Its body was like a huge boat made from a single tree trunk; its hood was like a large brewer's sieve; its eyes were like the large bronze dishes of Kosala; its tongue dar ting out from its mouth was like flashes of lightning emitted when the sky thunders; the sound of its breathing in and out was like the sound of a smith's bellows filling with air.

Then the Blessed One, having understood, "This is Māra the Evil One," addressed Māra the Evil One in verses:

35 429 "He who resorts to empty huts for lodging—He is the sage, self-controlled.

He should live there, having relinquished all: That is proper for one like him.&275

Though many creatures crawl about,

Many terrors, flies, serpents, [107]

The great sage gone to his empty hut

Stirs n51

Though the sky might split, the earth quake,

And all creatures be stricken with terror,

Though men brandish a dart at their breast,

The Buddhas take no shelter in acquisitions." & 276

Then Māra the Evil One ... disappeared right there.

7 (7) Sleep

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night was fading, the Blessed One, having spent much of the night walking back and forth in the open, washed his feet, entered his dwelling, and lay down on his right side in the lion's posture, with one leg overlapping the other, mindful and clearly comprehending, having attended to the idea of rising.

Then Māra the Evil One approached the Blessed One and addressed him in verse:

"What, you sleep? Why do you sleep?
What's this, you sleep like a wretch?&277
Thinking 'The hut's empty' you sleep:
What's this, you sleep when the sun has risen?"

"Within him craving no longer lurks,
Entangling and binding, to lead him anywhere;
With the destruction of all acquisitions
The Awakened One sleeps:

Why should this concern you, Māra?"&278

Then Māra the Evil One ... disappeared right there.

8 (8) He Delights

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

Then Māra the Evil One approached the Blessed One and recited this verse in the presence of the Blessed One:

"One who has sons delights in sons,
One with cattle delights in cattle. [108]
Acquisitions truly are a man's delight;
Without acquisitions one does not delight."

435 "One who has sons sorrows over sons,One with cattle sorrows over cattle.Acquisitions truly bring sorrow to a man;Without acquisitions one does not sorrow."

Then Māra the Evil One ... disappeared right there.

9 (9) Lifespan (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus th us: "Bhikkhus!"

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

"Bhikkhus, this lifespan of human beings is short. One has to go on to the future life. One should do what is wholesome and lead the holy life; for one who has taken birth ther e is no avoiding death. One who lives long, bhikkhus, lives a hundred years or a little lon ger."

Then Māra the Evil One approached the Blessed One and addressed him in verse:

30 436 "Long is the lifespan of human beings, The good man should not disdain it. One should live like a milk-sucking baby: Death has not made its arrival."&279

35 437 "Short is the lifespan of human beings, The good man should disdain it. One should live like one with head aflame: There is no avoiding Death's arrival."

Then Māra the Evil One ... disappeared right there.

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10 (10) Lifespan (2)

(Opening as in preceding sutta:)

Then Māra the Evil One approached the Blessed One and addressed him in verse: [10

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438 "The days and nights do not fly by,

Life does not come to a stop.

The life of mortals turns in circles

Like the chariot's felly round the hub."&280

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439 "The days and nights go flying by,

Life is bound to come to a stop.

The life of mortals evaporates

Like the water in shallow streams."

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Then Māra the Evil One ... disappeared right there.

II. The Second Chapter (Rulership)

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11 (1) The Boulder

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. Then Māra the Evil One, wishing to arouse fear, trepidat ion, and terror in the Blessed One, shattered a number of huge boulders not far away fro m him.

Then the Blessed One, having understood, "This is Māra the Evil One," addressed M āra the Evil One in verse:

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440 "Even if you make this Vulture Peak

Quake all over in its entirety,

There would be no disturbance for the enlightened, For those who are fully liberated."

Then Māra the Evil One, realizing, "The Blessed One knows me, the Sublime One knows me," sad and disappointed, disappeared right there.

12 (2) Lion

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiņ dika's Park. Now on that occasion the Blessed One was teaching the Dhamma while surrounded by a large assembly. [110]

Then it occurred to Māra the Evil One: "This recluse Gotama is teaching the Dhamm a while surrounded by a large assembly. Let me approach the recluse Gotama in order to confound them." & 281

Then Māra the Evil One approached the Blessed One and addressed him in verse:

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"Why now do you roar like a lion,Confident in the assembly?For there is one who's a match for you,So why think yourself the victor?"

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"The great heroes roar their lion's roar
Confident in the assemblies—
The Tathāgatas endowed with the powers,
Who have crossed over attachment to the world."&282

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Then Māra the Evil One ... disappeared right there.

13 (3) The Splinter

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Maddakucchi Deer Park. Now on that occasion the Blessed One's foot had been cut by a stone splinter. Severe pains assailed the Blessed One—bodily feelings that were painful, r acking, sharp, piercing, harrowing, disagreeable. But the Blessed One endured them, min dful and clearly comprehending, without becoming distressed. Then the Blessed One had his outer robe folded in four, and he lay down on his right side in the lion posture with on e leg overlapping the other, mindful and clearly comprehending.&283

Then Māra the Evil One approached the Blessed One and addressed him in verse:

5	443	"Do you lie down in a daze or drunk on poetry? Don't you have sufficient goals to meet? Why do you sleep with a drowsy face All alone in a secluded lodging?" & 284
10	444	"I do not lie in a daze or drunk on poetry; Having reached the goal, I am rid of sorrow. I lie down with compassion for all beings All alone in a secluded lodging.
15	445	Even those with a dart stuck in the breast Piercing their heart moment by moment— Even these here, stricken, get to sleep; [111] So why should I not get to sleep
	446	When my dart has been drawn out?&285 I do not lie awake in dread, Nor am I afraid to sleep.
20		The nights and days do not afflict me, I see for myself no decline in the world. Therefore I can sleep in peace, Full of compassion for all beings."

Then Māra the Evil One ... disappeared right there.

14 (4) Suitable

On one occasion the Blessed One was dwelling among the Kosalans at the brahmin vi llage of Ekasālā. Now on that occasion the Blessed One was teaching the Dhamma surrou nded by a large assembly of laypeople.

Then it occurred to Māra the Evil One: "This recluse Gotama is teaching the Dhamm a while surrounded by a large assembly of laypeople. Let me approach the recluse Gotam a in order to confound them."

Then Māra the Evil One approached the Blessed One and addressed him in verse:

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447 "This is not suitable for you,

That you instruct others.

When so engaged don't get caught
In attraction and repulsion."&286

5 448 "Compassionate for their welfare, The Buddha instructs others. The Tathāgata is fully released From attraction and repulsion."

Then Māra the Evil One ... disappeared right there.

15 (5) Mental

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then Māra the Evil One approached the Blessed One and addressed him in verse:&287

449 "There is a snare moving in the sky,
A mental which moves about&288
By means of which I'll catch you yet:
You won't escape me, recluse!"

450 "Forms and sounds, tastes and odours,
Tactile objects that delight the mind—
Desire for these has vanished in me:
You're defeated, End-maker!"

Then Māra the Evil One ... disappeared right there. [112]

16 (6) Almsbowls

Setting at Sāvatthī. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning the five aggregates subject to clinging. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then it occurred to Māra the Evil One: "This recluse Gotama is instructing, exhorting, inspiring, and encouraging the bhikkhus ... who are applying their whole minds to it. Let me approach the recluse Gotama in order to confound them."

Now on that occasion a number of almsbowls had been put out in the open. Then Mār a the Evil One manifested himself in the form of an ox and approached those almsbowls. Then one bhikkhu said to another: "Bhikkhu, bhikkhu! That ox may break the almsbowls." When this was said, the Blessed One said to that bhikkhu: "That is not an ox, bhikkhu. That is Māra the Evil One, who has come here in order to confound you."

Then the Blessed One, having understood, "This is Māra the Evil One," addressed Māra the Evil One in verses:

- 451 "Form, feeling, and perception, Consciousness, and constructions— 'I am not this, this isn't mine,' Thus one is detached from it.&289
- Though they seek him everywhere,

 Māra and his army do not find him:

 The one thus detached, inwardly secure,

 Who has gone beyond all fetters."&290

Then Māra the Evil One ... disappeared right there.

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17 (7) Six Bases for Contact

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Ha ll with the Peaked Roof. [113] Now on that occasion the Blessed One was instructing, ex horting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning the six bases for contact. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then it occurred to Māra the Evil One: "This recluse Gotama is instructing, exhorting, inspiring, and encouraging the bhikkhus ... who are applying their whole minds to it. Let me approach the recluse Gotama in order to confound them."

Then Māra the Evil One approached the Blessed One and, not far from him, made a loud noise, frightful and terrifying, as though the earth were splitting open.&291 Then one bhikkhu said to another: "Bhikkhu, bhikkhu! It seems as though the earth is splitting open." When this was said, the Blessed One said to that bhikkhu: "The earth is not splitting open, bhikkhu. That is Māra the Evil One, who has come here in order to confound you."

Then the Blessed One, having understood, "This is Māra the Evil One," addressed Māra the Evil One in verses:

"Forms and sounds, tastes and odours,Tactiles and all objects of mind:This is the terrible bait of the worldWith which the world is infatuated.

But when he has transcended this,
The mindful disciple of the Buddha
Shines radiantly like the sun,
Having passed beyond Māra's realm."&292

Then Māra the Evil One ... disappeared right there.

18 (8) Alms

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On one occasion the Blessed One was dwelling among the Magadhans at the brahmin village of Pañcasālā. [114] Now on that occasion the gift-festival of the young boys was being held at the brahmin village of Pañcasālā.&293 Then, in the morning, the Blessed O ne dressed and, taking bowl and robe, entered Pañcasālā for alms. Now on that occasion Māra the Evil One had taken possession of the brahmin householders of Pañcasālā, (inciting in them the thought), "Don't let the recluse Gotama get alms."

Then the Blessed One left Pañcasālā with his bowl just as cleanly washed as it was w hen he entered it for alms. Then Māra the Evil One approached the Blessed One and said to him: "Maybe you got alms, recluse?"

"Was it you, Evil One, who saw to it that I didn't get alms?"

"Then, venerable sir, let the Blessed One enter Pañcasālā a second time for alms. I wi ll see to it that the Blessed One gets alms." & 294

"You have produced demerit, Māra, Having assailed the Tathāgata.Do you really think, O Evil One, 'My evil does not ripen'?

Happily indeed we live,
We who own nothing at all.
We shall dwell feeding on rapture
Like the devas of Streaming Radiance."&295

Then Māra the Evil One ... disappeared right there.

19 (9) The Farmer

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Setting at Sāvatthī. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning Nibbāna. And t hose bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it. [115]

Then it occurred to Māra the Evil One: "This recluse Gotama is instructing, exhorting, inspiring, and encouraging the bhikkhus ... who are applying their whole minds to it. Le t me approach the recluse Gotama in order to confound them." Then Māra the Evil One manifested himself in the form of a farmer, carrying a large plough on his shoulder, holding a long goad stick, his hair dishevelled, wearing hempen garments, his feet smeared with mud. He approached the Blessed One and said to him: "Maybe you've seen oxen, recluse?"

"What are oxen to you, Evil One?"

"The eye is mine, recluse, forms are mine, eye-contact and its base of consciousness a re mine. Where can you go, recluse, to escape from me? The ear is mine, recluse, sounds are mine ... The nose is mine, odours are mine ... The tongue is mine, tastes are mine ... The body is mine, tactile objects are mine ... The mind is mine, mental phenomena are m ine, mind-contact and its base of consciousness are mine. Where can you go, recluse, to e scape from me?"&296

"The eye is yours, Evil One, forms are yours, eye-contact and its base of consciousne ss are yours; but, Evil One, where there is no eye, no forms, no eye-contact and its base of consciousness—there is no place for you there, Evil One.&297 The ear is yours, Evil One, sounds are yours, ear-contact and its base of consciousness are yours; but, Evil One, where there is no ear, no sounds, no ear-contact and its base of consciousness—there is no place for you there, Evil One. The nose is yours, Evil One, odours are yours, nose-contact and its base of consciousness are yours; but, Evil One, where there is no nose, no odours, no nose-contact and its base of consciousness—there is no place for you there, Evil One. [116] The tongue is yours, Evil One, tastes are yours, tongue-contact and its base of consciousness are yours; but, Evil One, where there is no tongue, no tastes, no tongue-contact and its base of consciousness—there is no place for you there, Evil One. The body is yours, Evil One, tactile objects are yours, body-contact and its base of consciousness are yours; but, Evil One, where there is no body, no tactile objects, no body-contact and its base of consciousness—there is no place for you there, Evil One. The mind is yours, Evil one of consciousness—there is no place for you there, Evil One. The mind is yours, Evil one of consciousness—there is no place for you there, Evil One. The mind is yours, Evil one of consciousness—there is no place for you there, Evil One.

One, mental phenomena are yours, mind-contact and its base of consciousness are yours; but, Evil One, where there is no mind, no mental phenomena, no mind-contact and its base of consciousness—there is no place for you there, Evil One."

5 457 "That of which they say 'It's mine,'
And those who speak in terms of 'mine'—
If your mind exists among these,
You won't escape me, recluse."

10 458 "That which they speak of is not mine,
I am not one of those who speak (of mine).
You should know thus, O Evil One:
Even my path you will not see."

Then Māra the Evil One ... disappeared right there.

20 (10) Rulership

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On one occasion the Blessed One was dwelling among the Kosalans in a small forest hut in the Himalayan region. Then, when the Blessed One was alone in seclusion, a reflection arose in his mind thus: "Is it possible to exercise rulership righteously: without killing and without instigating others to kill, without confiscating and without instigating others to confiscate, without causing sorrow and without instigating others to cause sorrow?" & 298

Then Māra the Evil One, having known with his own mind the reflection in the Bless ed One's mind, approached the Blessed One and said to him: "Venerable sir, let the Bless ed One exercise rulership righteously: without killing and without instigating others to kil l, without confiscating and without instigating others to confiscate, without causing sorro w and without instigating others to cause sorrow."

"But what do you see, Evil One, that you speak thus to me?"

"Venerable sir, the Blessed One has developed and cultivated the four bases for spirit ual power, made them a vehicle, made them a basis, stabilized them, exercised himself in them, and thoroughly mastered them. And, venerable sir, if the Blessed One wishes, he n eed only resolve that the Himalayas, the king of mountains, should become gold, and it w ould turn to gold."&299 [117]

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"If there were a mountain made of gold,

Made entirely of solid gold, Not double this would suffice for one: Having known this, fare evenly.&300

How could a person incline to sensual pleasures
Who has seen the source whence suffering springs?
Having known acquisition as a tie in the world,
A person should train for its removal."&301

Then Māra the Evil One, realizing, "The Blessed One knows me, the Sublime One knows me," sad and disappointed, disappeared right there.

III. The Third Chapter (The Māra Pentad)

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21 (1) A Number

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyan s at Silāvatī. Now on that occasion a number of bhikkhus were dwelling not far from the Blessed One—diligent, ardent, and resolute. Then Māra the Evil One manifested himself in the form of a brahmin, with a large matted topknot, clad in an antelope hide, old, crook ed like a roof bracket, wheezing, holding a staff of *udumbara* wood.&302 He approached those bhikkhus and said to them: "You, sirs, have gone forth while young, lads with blac k hair, endowed with the blessing of youth, in the prime of life, without having dallied wi th sensual pleasures. Enjoy human sensual pleasures, sirs; do not abandon what is directly visible in order to pursue what takes time."&303

"We have not abandoned what is directly visible, brahmin, in order to pursue what ta kes time. We have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, brahmin, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, worthy of application, to be per sonally experienced by the wise." [118]

When this was said, Māra the Evil One shook his head, lolled his tongue, knit his bro w into three furrows, and departed leaning on his staff.&304

Then those bhikkhus approached the Blessed One, paid homage to him, sat down to o ne side, and reported everything in full. (The Blessed One said:) "That was not a brahmin, bhikkhus. That was Māra the Evil One, who had come in order to confound you."

Then the Blessed One, having understood the meaning of this, on that occasion recite d this verse:

How could a person incline to sensual pleasures
Who has seen the source whence suffering springs?
Having known acquisition as a tie in the world,
A person should train for its removal." [119]

22 (2) Samiddhi

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On one occasion the Blessed One was dwelling among the Sakyans at Silāvatī. Now on that occasion the Venerable Samiddhi was dwelling not far from the Blessed One—dilingent, and resolute.&305 Then, while the Venerable Samiddhi was alone in seclusi on, a reflection arose in his mind thus: "It is indeed a gain for me, it is well gained by me, that my teacher is the Arahant, the Fully Enlightened One! It is indeed a gain for me, it is well gained by me, that I have gone forth in this well-expounded Dhamma and Discipling! It is indeed a gain for me, it is well gained by me, that my companions in the holy life are virtuous, of good character!"

Then Māra the Evil One, having known with his own mind the reflection in the mind of the Venerable Samiddhi, approached him and, not far from him, made a loud noise, fri ghtful and terrifying, as though the earth were splitting open.&306

Then the Venerable Samiddhi approached the Blessed One, paid homage to him, sat d own to one side, and reported what had happened. (The Blessed One said:) "That was not the earth splitting open, Samiddhi. That was Māra the Evil One, who had come in order t o confound you. Go back, Samiddhi, and dwell diligent, ardent, and resolute."

"Yes, venerable sir," the Venerable Samiddhi replied. [120] Then he rose from his se at, paid homage to the Blessed One, and departed, keeping him on the right.

A second time, while the Venerable Samiddhi was alone in seclusion, a reflection aro se in his mind ... And a second time Māra the Evil One ... made a loud noise, frightful a nd terrifying, as though the earth were splitting open.

Then the Venerable Samiddhi, having understood, "This is Māra the Evil One," addre ssed him in verse:

462 "I have gone forth out of faith
From the home to the homeless life.
My mindfulness and wisdom are mature;
And my mind, well concentrated.

Conjure up whatever forms you wish, But you will never make me tremble."&307

Then Māra the Evil One, realizing, "The bhikkhu Samiddhi knows me," sad and disa ppointed, disappeared right there.

23 (3) Godhika

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Godhika was dwelling on the Black Rock on the Isigili Slope. Then, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. 308 A second time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. A third time ... A fourth time ... [121] A fifth time ... A sixth time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. A seventh time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind.

Then it occurred to the Venerable Godhika: "Six times already I have fallen away fro m temporary liberation of mind. Let me use the knife." & 309 Then Māra the Evil One, ha ving known with his own mind the reflection in the Venerable Godhika's mind, approach ed the Blessed One and addressed him with these verses: & 310

463 "O great hero, great in wisdom,
Blazing forth with power and glory!
I worship your feet, One with Vision,
Who has overcome all enmity and fear.

464 O great hero who has vanquished death,
Your disciple is longing for death.
He intends (to take his own life):
Restrain him from this, O luminous one!

How, O Blessed One, can your disciple—
One delighting in the Teaching,
A trainee seeking his mind's ideal—

Take his own life, O widely famed?"&311

Now on that occasion the Venerable Godhika had just used the knife.&312 Then the Blessed One, having understood, "This is Māra the Evil One," addressed him in verse:

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"Such indeed is how the steadfast act:
They are not in love with life.
Having drawn out craving with its root,
Godhika has attained final Nibbāna."

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Then the Blessed One addressed the bhikkhus thus: "Come, bhikkhus, let us go to the Black Rock on the Isigili Slope, where the clansman Godhika has used the knife."

"Yes, venerable sir," those bhikkhus replied. Then the Blessed One, together with a n umber of bhikkhus, went to the Black Rock on the Isigili Slope. The Blessed One saw in the distance the Venerable Godhika lying on the bed with his shoulder turned. & 313 [122]

Now on that occasion a cloud of smoke, a swirl of darkness, was moving to the east, t hen to the west, to the north, to the south, upwards, downwards, and to the intermediate q uarters. The Blessed One then addressed the bhikkhus thus: "Do you see, bhikkhus, that c loud of smoke, that swirl of darkness, moving to the east ... and to the intermediate quart ers?"

"Yes, venerable sir."

"That, bhikkhus, is Māra the Evil One searching for the consciousness of the clansma n Godhika, wondering: 'Where now has the consciousness of the clansman Godhika been established?' However, bhikkhus, with consciousness unestablished, the clansman Godhika has attained final Nibbāna."&314

Then Māra the Evil One, taking a lute of yellow *vilva*-wood, approached the Blessed One and addressed him in verse:

467 "Above, below, and across,
In the four quarters and in between,
I have been searching but do not find
Where Godhika has gone."

468 "That steadfast man was resolute,
 A meditator always rejoicing in jhāna,
 Applying himself day and night

Unattached even to life.

Having conquered the army of Death,
Not returning to re-becoming,
Having drawn out craving with its root,
Godhika has attained final Nibbāna."

470 So much was he stricken with sorrow
That his lute dropped from his armpit.
Thereupon that disappointed spirit
Disappeared right on the spot.&315

24 (4) Seven Years of Pursuit

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Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree. Now on that occasi on Māra the Evil One had been following the Blessed One for seven years, seeking to gai n access to him but without success.&316 Then Māra the Evil One approached the Blesse d One and addressed him in verse: [123]

20	471	"Is it because you are sunk in sorrow
		That you meditate in the woods?
		Because you've lost wealth or pine for it
		Or committed some crime in the village?
		Why don't you make friends with people?
25		Why don't you form any intimate ties?"
	472	"Having dug up entirely the root of sorrow,
		Guiltless, I meditate free from sorrow.
		Having cut off all greedy urge for becoming,&317
30		I meditate taintless, O kinsman of the negligent!"
	473	"That of which they say 'It's mine,'
		And those who speak in terms of 'mine'—
		If your mind exists among these,
35		You won't escape me, recluse."

474 "That which they speak of is not mine, I am not one of those who speak (of mine). You should know thus, O Evil One: Even my path you will not see." 5 475 "If you have discovered the path, The secure way leading to the Deathless, Be off and walk that path alone; What's the point of instructing others?"

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476 "Those people going to the far shore Ask what lies beyond Death's realm. When asked, I explain to them The truth without acquisitions."&318

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"Suppose, venerable sir, not far from a village or a town there was a lotus pond in whi ch a crab was living.&319 Then a group of boys and girls would leave the village or town and go to the pond. They would pull the crab out from the water and set it down on high ground. Then, whenever that crab would extend one of its claws, those boys and girls wo uld cut it off, break it, and smash it to bits with sticks and stones. Thus, venerable sir, wh en all its claws have been cut off, broken, and smashed to bits, that crab would be unable to return to that pond. So too, venerable sir, all those distortions, manoeuvres, and contort ions of mine have been cut off, [124] broken, and smashed to bits by the Blessed One. No w, venerable sir, I am unable to approach the Blessed One again seeking to gain access to him."

Then Māra the Evil One, in the presence of the Blessed One, recited these verses of di sappointment: & 320

477 "There was a crow that walked around A stone that looked like a lump of fat. 30 'Let's find something tender here,' (he thought,) 'Perhaps there's something nice and tasty.' 478 But because he found nothing tasty there, The crow departed from that spot. Just like the crow that attacked the stone, 35 We leave Gotama disappointed."

Then Māra the Evil One, having spoken these verses of disappointment in the presence of the Blessed One, went away from that spot and sat down cross-legged on the ground not far from the Blessed One, silent, dismayed, with his shoulders drooping, downcast, brooding, unable to speak, scratching the ground with a stick.&321

25 (5) Māra's Daughters

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached Māra the Evil One and addressed him in verse: &322

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"Why are you despondent, father?
Who's the man for whom you grieve?
We'll catch him with the snare of lust
As they catch the forest elephant.
We'll bind him tightly and bring him back,
And he'll be under your control." & 323

480 "The Arahant, the Sublime One in the world, Is not easily drawn by means of lust.
He has gone beyond Māra's realm: Therefore I sorrow so bitterly."

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached the Blessed One and s aid to him: "We serve at your feet, recluse." But the Blessed One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.&324

Then Māra's daughters—Taṇhā, Aratī, and Ragā—went off to the side and took coun sel: "Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred maidens." [125] Then Māra's three daughters, each manifesting herself in the form of a hundred maidens, approached the Blessed One and said to him: "We serve at your feet, recluse." But the Blessed One paid no attention, as he was liberated in the unsurpassed ex tinction of acquisitions.

Then Māra's daughters went off to the side and again took counsel: "Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women who have never given birth." Then Māra's three daughters, each manifesting herself in the form of a hundred women who have never given birth ... in the form of a hundred women who have given birth twice ... in

the form of a hundred women of middle age ... in the form of a hundred old women, appr oached the Blessed One and said to him: "We serve at your feet, recluse." But the Blesse d One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.

Then Māra's daughters—Taṇhā, Aratī, and Ragā—went off to the side and said: "Wh at our father told us is true:

'The Arahant, the Sublime One in the world ... Therefore I sorrow so bitterly.'

"If we had assailed any recluse or brahmin who was not devoid of lust with such tactics, either his heart would have burst, or he would have vomited hot blood from his mouth, [126] or he would have gone mad or become mentally deranged; or else he would have dried up and withered away and become shrivelled, just as a green reed that has been mowed down would dry up and wither away and become shrivelled."

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached the Blessed One and s tood to one side. Standing to one side, Māra's daughter Taṇhā addressed the Blessed One in verse:

That you meditate in the woods?

Because you have lost wealth or pine for it
Or committed some crime in the village?
Why don't you make friends with people?
Why don't you form any intimate ties?"

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"Having conquered the army of the pleasant and agreeable,
Meditating alone, I discovered bliss,
The attainment of the goal, the peace of the heart.&325
Therefore I do not make friends with people,
Nor will I form any intimate ties."

Then Māra's daughter Aratī addressed the Blessed One in verse:

"How does a bhikkhu here often dwell
 That, five floods crossed, he here has crossed the sixth?
 How does he meditate so sensual perceptions

Are kept at bay and fail to grip him?"&326

484 "Tranquil in body, in mind well released,
Constructing nothing, mindful, homeless,

Knowing Dhamma, meditating thought-free,
He does not erupt, or drift, or stiffen.&327

When a bhikkhu here often dwells thus,
With five floods crossed, he here has crossed the sixth.
When he meditates thus, sensual perceptions

Are kept at bay and fail to grip him." [127]

Then Māra's daughter Ragā addressed the Blessed One in verse:

"He has cut off craving, faring with his group and order;
Surely many other beings will cross.
Alas, this homeless one will snatch many people
And lead them away beyond the King of Death." & 328

"Truly the Tathāgatas, the great heroes,
Lead by means of the true Dhamma.
When they are leading by means of the Dhamma
What envy can there be in those who understand?" & 329

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached Māra the Evil One. M āra saw them coming in the distance and addressed them in verses:&330

488 "Fools! You tried to batter a mountain With the stalks of lotus flowers;
To dig up a mountain with your nails,
To chew iron with your teeth.
As if, having lifted a rock with your head,
You sought a foothold in the abyss;
As if you struck a stump with your breast,
You part from Gotama disappointed."

They had come to him glittering with beauty—

Taṇhā, Aratī, and Ragā— But the Teacher swept them away right there As the wind, a fallen cotton tuft.

Book V Chapter 5

Connected Discourses with Bhikkhunīs (Bhikkhunī-samyutta)

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1 (1) Āļavikā

[128] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī i n Jeta's Grove, Anāthapiṇḍika's Park.

Then, in the morning, the bhikkhunī Āļavikā dressed and, taking bowl and robe, enter ed Sāvatthī for alms.&331 When she had walked for alms in Sāvatthī and had returned fr om her alms round, after her meal she went to the Blind Men's Grove seeking seclusion. &332

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhu nī Āļavikā, desiring to make her fall away from seclusion, approached her and addressed her in verse:

491 "There is no escape in the world,
So what will you do with seclusion?
Enjoy the delights of sensual pleasure:
Don't be remorseful later!"

Then it occurred to the bhikkhunī Āļavikā: "Now who is it that recited the verse—a h uman being or a non-human being?" Then it occurred to her: "This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from seclusion."

Then the bhikkhunī Āļavikā, having understood, "This is Māra the Evil One," replied to him in verses:

30 492 "There is an escape in the world
Which I have closely touched with wisdom.
O Evil One, kinsman of the negligent,
You do not know that state.&333

Sensual pleasures are like sword stakes; The aggregates, their chopping block.

What you call sensual delight
Has become for me non-delight."&334 [129]

Then Māra the Evil One, realizing, "The bhikkhunī Āļavikā knows me," sad and disa ppointed, disappeared right there.

2 Somā

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Setting at Sāvatthī. Then, in the morning, the bhikkhunī Somā dressed and, taking bo wl and robe, entered Sāvatthī for alms.&335 When she had walked for alms in Sāvatthī a nd had returned from her alms round, after her meal she went to the Blind Men's Grove f or the day's abiding. Having plunged into the Blind Men's Grove, she sat down at the foo t of a tree for the day's abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhu nī Somā, desiring to make her fall away from concentration, approached her and addresse d her in verse:

494 "That state so hard to achieve
Which is to be attained by the seers,
Can't be attained by a woman
With her two-fingered wisdom."&336

Then it occurred to the bhikkhunī Somā: "Now who is this that recited the verse—a h uman being or a non-human being?" Then it occurred to her: "This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration."

Then the bhikkhunī Somā, having understood, "This is Māra the Evil One," replied to him in verses:

	495	"What does womanhood matter at all
30		When the mind is concentrated well,
		When knowledge flows on steadily
		As one sees correctly into Dhamma. & 337

One to whom it might occur,

'I'm a woman' or 'I'm a man'

Or 'I'm anything at all'—

Is fit for Māra to address."&338

Then Māra the Evil One, realizing, "The bhikkhunī Somā knows me," sad and disapp ointed, disappeared right there.

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3 Gotamī

Setting at Sāvatthī. Then, in the morning, the bhikkhunī Kisāgotamī dressed and, taki ng bowl and robe, entered Sāvatthī for alms.&339 When she had walked for alms in Sāva tthī and had returned from her alms round, [130] after her meal she went to the Blind Me n's Grove for the day's abiding. Having plunged into the Blind Men's Grove, she sat dow n at the foot of a tree for the day's abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhu nī Kisāgotamī, desiring to make her fall away from concentration, approached her and ad dressed her in verse:

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497 "Why now, when your son is dead,
Do you sit alone with tearful face?
Having entered the woods all alone,
Are you on the lookout for a man?"

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Then it occurred to the bhikkhunī Kisāgotamī: "Now who is this that recited the verse—a human being or a non-human being?" Then it occurred to her: "This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration."

Then the bhikkhunī Kisāgotamī, having understood, "This is Māra the Evil One," replied to him in verses:

498 "I've gotten past the death of sons;

With this, the search for men has ended.

I do not sorrow, I do not weep,

Nor do I fear you, friend.&340

Delight everywhere has been destroyed,

The mass of darkness has been sundered.

Having conquered the army of Death,

I dwell without defiling taints."&341

Then Māra the Evil One, realizing, "The bhikkhunī Kisāgotamī knows me," sad and d isappointed, disappeared right there.

5 4 Vijayā

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Setting at Sāvatthī. Then, in the morning, the bhikkhunī Vijayā dressed ... she sat do wn at the foot of a tree for the day's abiding.&342

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhu nī Vijayā, desiring to make her fall away from concentration, approached her and address ed her in verse: [131]

500 "You are so young and beautiful,
And I too am in the bloom of youth.
Come, noble lady, let us rejoice
With the music of a fivefold ensemble." & 343

Then it occurred to the bhikkhunī Vijayā: "Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration."

Then the bhikkhunī Vijayā, having understood, "This is Māra the Evil One," replied t o him in verses:

"Forms and sounds, tastes and odours, Tactile objects that delight the mind:
I offer them right back to you,
For I, O Māra, do not need them.

By this foul, putrid body,
Subject to break up, fragile:
I've uprooted sensual craving.&344

As to those beings who fare amidst form,
And those who abide in the formless,
And those peaceful attainments too:

Everywhere darkness has been destroyed."&345

Then Māra the Evil One, realizing "The bhikkhunī Vijayā knows me," sad and disapp ointed, disappeared right there.

5 Uppalavannā

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Setting at Sāvatthī. Then, in the morning, the bhikkhunī Uppalavaṇṇā dressed ... she stood at the foot of a *sāla* tree in full flower.&346

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhu nī Uppalavaṇṇā, desiring to make her fall away from concentration, approached her and a ddressed her in verse:

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"Having gone to a *sāla* tree with flowering top, You stand at its foot all alone, bhikkhunī. There is none whose beauty can rival your own:

There is notice whose beauty can five your own.

Foolish girl, have you no fear of rogues?"&347

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Then it occurred to the bhikkhunī Uppalavaṇṇā: [132] "Now who is this...? This is M āra the Evil One ... desiring to make me fall away from concentration."

Then the bhikkhunī Uppalavaṇṇā, having understood, "This is Māra the Evil One," re plied to him in verses:

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505 "Though a hundred thousand rogues
Just like you might come here,
I stir not a hair, I feel no terror;
Even alone, Māra, I don't fear you.&348

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I can make myself disappear
Or I can enter inside your belly.
I can stand between your eyebrows
Yet you won't catch a glimpse of me.

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I am the master of my own mind,
The bases of power are well developed;
I am freed from every kind of bondage,
Therefore I don't fear you, friend."&349

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Then Māra the Evil One, realizing, "The bhikkhunī Uppalavaṇṇā knows me," sad and disappointed, disappeared right there.

6 Cālā

Setting at Sāvatthī. Then, in the morning, the bhikkhunī Cālā dressed ... she sat down at the foot of a tree for the day's abiding.&350

Then Māra the Evil One approached the bhikkhunī Cālā and said to her: "What don't you approve of, bhikkhunī?"

"I don't approve of birth, friend."

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508 "Why don't you approve of birth?

Once born, one enjoys sensual pleasures.

Who now has persuaded you of this:

'Bhikkhunī, don't approve of birth'?"

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"For one who is born there is death;

Once born, one encounters sufferings—

Bondage, murder, affliction—

Hence one shouldn't approve of birth.&351

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The Buddha has taught the Dhamma,

The transcendence of birth;

For the abandoning of all suffering

He has settled me in the truth. [133]

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As to those beings who fare amidst form,

And those who abide in the formless—

Not having understood cessation,

They come again to re-becoming."&352

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Then Māra the Evil One, realizing, "The bhikkhunī Cālā knows me," sad and disappo inted, disappeared right there.

7 Upacālā

Setting at Sāvatthī. Then, in the morning, the bhikkhunī Upacālā dressed ... she sat d own at the foot of a tree for the day's abiding.

Then Māra the Evil One approached the bhikkhunī Upacālā and said to her: "Where do you wish to be reborn, bhikkhunī?"

"I do not wish to be reborn anywhere, friend."

5	512	"There are Tāvatimsa and Yāma devas,
		And devatās of the Tusita realm,
		Devas who take delight in creating,
		And devas who exercise control.
		Direct your mind there
10		And you'll experience delight."&353
	513	"There are Tāvatimsa and Yāma devas,
		And devatās of the Tusita realm,
		Devas who take delight in creating,
15		And devas who exercise control.
		They are still bound by sensual bondage,
		They come again under Māra's control.
	514	All the world is on fire,
20		All the world is burning,
		All the world is ablaze,
		All the world is quaking.
	515	That which does not quake or blaze,
25		That to which worldlings do not resort,
-		Where there is no place for Māra:
		That is where my mind delights."&354

Then Māra the Evil One, realizing, "The bhikkhunī Upacālā knows me," sad and disa ppointed, disappeared right there.

8 Sīsupacālā

Setting at Sāvatthī. Then, in the morning, the bhikkhunī Sīsupacālā dressed ... she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One approached the bhikkhunī Sīsupacālā and said to her: "Whos e creed do you approve of, bhikkhunī?"

"I don't approve of anyone's creed, friend."

5	516	"Under whom have you shaved your head? You do appear to be a recluse, Yet you don't approve of any creed, So why wander as if bewildered?"&355
10	517	"Outside here the followers of creeds Place their confidence in views. I don't approve of their teachings; They are not skilled in the Dhamma. [134]
15	518	But there is a scion of the Sakyan clan, The Enlightened One, without an equal, Conqueror of all, Māra's subduer, Who everywhere is undefeated.
20	519	Everywhere freed and unattached, The One with Vision who sees all, Who attained the end of all kamma, Released in the extinction of acquisitions: That Blessed One is my Teacher; His is the teaching I approve."&356

Then Māra the Evil One, realizing, "The bhikkhunī Sīsupacālā knows me," sad and di sappointed, disappeared right there.

9 Selā

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Setting at Sāvatthī. Then, in the morning, the bhikkhunī Selā dressed ... she sat down at the foot of a tree for the day's abiding.&357

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhu nī Selā, desiring to make her fall away from concentration, approached her and addressed her in verse:

35 S20 "By whom has this puppet been created? Where is the maker of the puppet?

Where has the puppet arisen? Where does the puppet cease?"&358

Then it occurred to the bhikkhunī Selā: "Now who is this...? This is Māra the Evil O ne ... desiring to make me fall away from concentration."

Then the bhikkhunī Selā, having understood, "This is Māra the Evil One," replied to him in verses:

	521	"This puppet is not made by itself,
10		Nor is this misery made by another.
		It has come to be dependent on a cause,
		When the cause dissolves then it will cease.
	522	As when a seed is sown in a field
15		It grows depending on a pair of factors:
		It requires both the soil's nutrients
		And a steady supply of moisture.
	523	Just so the aggregates and elements,
		And these six bases of sensory contact,
20		Have come to be dependent on a cause;
		When the cause dissolves they will cease."&359

Then Māra the Evil One, realizing, "The bhikkhunī Selā knows me," sad and disappointed, disappeared right there.

10 Vajirā

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Setting at Sāvatthī. Then, in the morning, the bhikkhunī Vajirā dressed and, taking bo wl and robe, entered Sāvatthī for alms.&360 When she had walked for alms in Sāvatthī [135] and had returned from her alms round, after her meal she went to the Blind Men's G rove for the day's abiding. Having plunged into the Blind Men's Grove, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhu nī Vajirā, desiring to make her fall away from concentration, approached her and address ed her in verse:

"By whom has this being been created?

Where is the maker of the being? Where has the being arisen? Where does the being cease?"

Then it occurred to the bhikkhunī Vajirā: "Now who is this that recited the verse—a h uman being or a non-human being?" Then it occurred to her: "This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration."

Then the bhikkhunī Vajirā, having understood, "This is Māra the Evil One," replied t o him in verses:

	525	"Why now do you assume 'a being'?
		Māra, have you grasped a view?
		This is a heap of sheer constructions:
15		Here no being is found.
	526	Just as, with an assemblage of parts,
		The word 'chariot' is used,
		So, when the aggregates are present,
20		There's the convention 'a being.'
	527	It's only suffering that comes to be,
		Suffering that stands and falls away.
		Nothing but suffering comes to be,
25		Nothing but suffering ceases."&361

Then Māra the Evil One, realizing, "The bhikkhunī Vajirā knows me," sad and disapp ointed, disappeared right there.

Book VI Chapter 6 Connected Discourses with Brahmās (Brahma-samyutta)

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I. The First Chapter (The Request)

10 1 (1) Brahmā's Request

[136] Thus have I heard.&362 On one occasion the Blessed One was dwelling at Uru velā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree after he had first become fully enlightened. Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "This Dhamma that I have discovered is deep, hard to see, hard to understand, peaceful and sublime, not within the sphere of reasoning, subtle, t o be experienced by the wise. But this generation delights in adhesion, takes delight in ad hesion, rejoices in adhesion.&363 For such a generation this state is hard to see, that is, s pecific conditionality, dependent origination. And this state too is hard to see, that is, the stilling of all constructions, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna.&364 If I were to teach the Dhamma and if others would not understand me, that would be wearisome for me, that would be troublesome."

Thereupon these astounding verses, not heard before in the past, occurred to the Bless ed One:&365

25 528 "Enough now with teaching this
That even I found hard to reach;
This Dhamma is not easily understood
By those oppressed by lust and hate.

Those fired by lust, obscured by darkness, Will not discern this abstruse Dhamma, Deep, hard to see, subtle,
Going against the stream." [137]

As the Blessed One reflected thus, his mind inclined to living at ease, not to teaching the Dhamma.&366

Then Brahmā Sahampati, having known with his own mind the reflection in the Bless ed One's mind, thought: "Alas, the world is lost! Alas, the world is to perish, in that the mind of the Tathāgata, the Arahant, the Fully Enlightened One inclines to living at ease, not to teaching the Dhamma."&367 Then, just as quickly as a strong man might extend hi s drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the Br ahma-world and reappeared before the Blessed One. He arranged his upper robe over one shoulder, knelt down with his right knee on the ground, saluted the Blessed One reverent ially, and said to him: "Venerable sir, let the Blessed One teach the Dhamma; let the Subl ime One teach the Dhamma. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma."

This is what Brahmā Sahampati said. Having said this, he further said this:

	530	"In the past there appeared among the Magadhans
15		An impure Dhamma devised by those still stained.
		Throw open the door to the Deathless! Let them hear
		The Dhamma that the Stainless One discovered.&368

Just as one standing on a mountain peak

Might see below the people all around,

So, O wise one, universal eye,

Ascend the palace fashioned of the Dhamma.

Being yourself free from sorrow, behold the people

Submerged in sorrow, oppressed by birth and decay.

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Rise up, O hero, victor in battle!
O caravan leader, debt-free one,
Wander in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand."&369 [138]

Then the Blessed One, having understood Brahmā's request, out of compassion for be ings surveyed the world with the eye of a Buddha.&370 As he did so, the Blessed One sa w beings with little dust in their eyes and with much dust in their eyes, with keen facultie s and with dull faculties, with good qualities and with bad qualities, easy to teach and diff icult to teach, and a few who dwelt seeing blame and fear in the other world.&371 Just as

in a pond of blue or red or white lotuses, some lotuses might be born in the water, grow up in the water, and thrive while submerged in the water, without rising up from the water; some lotuses might be born in the water, grow up in the water, and stand at an even level with the water; some lotuses might be born in the water and grow up in the water, but would rise up from the water and stand without being soiled by the water—so too, surveying the world with the eye of a Buddha, the Blessed One saw beings with little dust in the reyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and a few who dwe lt seeing blame and fear in the other world.

Having seen this, he answered Brahmā Sahampati in verse:

"Open to them are the doors to the Deathless,
Let those who have ears release faith.
Foreseeing trouble, O Brahmā, I did not speak
The refined, sublime Dhamma among humankind."

Then Brahmā Sahampati, thinking, "The Blessed One has given his consent (to my re quest) regarding the teaching of the Dhamma," paid homage to the Blessed One and disa ppeared right there.&372

2 (2) Reverence

Thus have I heard.&373 On one occasion the Blessed One was dwelling at Uruvelā o n the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree shortly after h e had become fully enlightened. [139] Then, while the Blessed One was alone in seclusio n, a reflection arose in his mind thus: "One dwells in suffering if one is without reverence and deference. Now what recluse or brahmin can I honour and respect, on whom can I d well in dependence?"

Then it occurred to the Blessed One: "It would be for the sake of fulfilling an unfulfill ed aggregate of virtue that I would honour, respect, and dwell in dependence on another r ecluse or brahmin. However, in this world with its devas, Māra, and Brahmā, in this gene ration with its recluses and brahmins, its devas and humans, I do not see another recluse o r brahmin more perfect in virtue than myself, whom I could honour and respect, and on w hom I could dwell in dependence.

"It would be for the sake of fulfilling an unfulfilled aggregate of concentration that I would honour, respect, and dwell in dependence on another recluse or brahmin. However ... I do not see another recluse or brahmin more perfect in concentration than myself....

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"It would be for the sake of fulfilling an unfulfilled aggregate of wisdom that I would honour, respect, and dwell in dependence on another recluse or brahmin. However ... I do not see another recluse or brahmin more perfect in wisdom than myself....

"It would be for the sake of fulfilling an unfulfilled aggregate of liberation that I would honour, respect, and dwell in dependence on another recluse or brahmin. However ... I do not see another recluse or brahmin more perfect in liberation than myself....

"It would be for the sake of fulfilling an unfulfilled aggregate of the knowledge and v ision of liberation that I would honour, respect, and dwell in dependence on another recluse or brahmin. However ... I do not see another recluse or brahmin more perfect in the kn owledge and vision of liberation than myself, whom I could honour and respect, and on w hom I could dwell in dependence.&374

"Let me then honour, respect, and dwell in dependence on this very Dhamma to which I have fully awakened."

Then, having known with his own mind the reflection in the Blessed One's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the Brahma-world and reappeared before the Blessed One. Having arranged his upper robe over one shoulder, he saluted the Blessed One reverentially and said to him: [140] "So it is, Blessed One! So it is, Sublime One! Venerable sir, those who were the Arahants, the Fully Enlightened Ones in the past—those Blessed Ones too honoured, respected, and dwelt in dependence just on the Dhamma itself. Those who will be the Arahants, the Fully Enlightened Ones in the future—those Blessed Ones too will honour, respect, and dwell in dependence just on the Dhamma itself. Let the Bles sed One too, who is at present the Arahant, the Fully Enlightened One, honour, respect, and dwell in dependence just on the Dhamma itself."

This is what Brahmā Sahampati said. Having said this, he further said this:

The Buddhas of the past,The future Buddhas,And he who is the Buddha now,Removing the sorrow of many—

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535 All have dwelt,
Will dwell, and dwell,
Revering the true Dhamma:
This, for the Buddhas, is a natural law.

Therefore one desiring his own good,
Aspiring for spiritual greatness,
Should humbly respect the true Dhamma,
Recollecting the Buddhas' Teaching."&375

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3 (3) Brahmadeva

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a certain brahmin lady had a son na med Brahmadeva who had gone forth from the household life into homelessness under the Blessed One.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Brahm adeva, by realizing it for himself with direct knowledge, in this very life entered and dwel t in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more coming back to this world." And the Venerable Brahmadeva became one of the arahants.&376

Then, in the morning, the Venerable Brahmadeva dressed and, taking bowl and robe, entered Sāvatthī for alms. Walking on continuous alms round in Sāvatthī, he came to his own mother's residence.&377 [141] Now on that occasion the brahmin lady, the Venerab le Brahmadeva's mother, had been offering a constant oblation to Brahmā.&378 Then it occurred to Brahmā Sahampati: "This brahmin lady, the Venerable Brahmadeva's mother, has been offering a constant oblation to Brahmā. Let me approach her and stir up a sens e of urgency in her."

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the Brahma-world and reappeared in the residence of the Venerable Brahmadeva's mother. Then, standing in the air, Brahmā Sahampati addressed the brahmin lady in verse:

"Far from here, madam, is the Brahma-world
To which you offer a constant oblation.
Brahmā does not eat such food, lady:
So why mumble, not knowing the path to Brahmā?&379

This Brahmadeva, madam,
Without acquisitions, has surpassed the devas.
Owning nothing, nourishing no other,

The bhikkhu has entered your house for alms.&380

5	539	Gift-worthy, knowledge-master, inwardly developed, He deserves offerings from humans and devas. Having expelled all evil, unsullied, Cooled at heart, he comes seeking alms.
10	540	For him there is nothing behind or in front— Peaceful, smokeless, untroubled, wishless; He has laid down the rod towards frail and firm: Let him eat your oblation, the choicest alms.&381
15	541	Aloof from the crowd, with peaceful mind, Like a nāga he fares, tamed, unstirred. A bhikkhu of pure virtue, in mind well released: Let him eat your oblation, the choicest alms.&382
20	542	With confidence in him, free from wavering, [142] Present your offering to one who deserves it. Having seen a sage who has crossed the flood, O madam, make merit leading to future bliss."&383
25	543	With confidence in him, free from wavering, She presented her offering to one who deserved it. Having seen a sage who has crossed the flood, The lady made merit leading to future bliss.&384

4 (4) Baka the Brahmā

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Thus have I heard.&385 On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the following evil speculative view had arisen in Baka the Brahmā: "This is permanent, this is stable, this is eternal, this is complete, this is imperishable. Indeed, this has not been born, does not age, does not die, does not pass away, does not undergo rebirth; and there is no other escape superior to this." &386

Then, having known with his own mind the reflection in Baka the Brahmā's mind, jus t as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, t

he Blessed One disappeared from Jeta's Grove and reappeared in that Brahma-world. Ba ka the Brahmā saw the Blessed One coming in the distance and said to him: "Come, dear sir! Welcome, dear sir! It has been a long time, dear sir, since you took the opportunity of coming here. Indeed, dear sir, this is permanent, this is stable, this is eternal, this is comp lete, this is imperishable. Indeed, this has not been born, does not age, does not die, does not pass away, does not undergo rebirth; and there is no other escape superior to this."

When this was said, the Blessed One said to Baka the Brahmā: "Alas, sir, Baka the Brahmā is immersed in ignorance! Alas, sir, Baka the Brahmā is immersed in ignorance, in so far as he will say of what is actually impermanent that it is permanent; and will say of what is actually unstable that it is stable; and will say of what is actually non-eternal that it is eternal; [143] and will say of what is actually incomplete that it is complete; and will say of what is actually perishable that it is imperishable; and will say with reference to (a realm) where one is born and ages and dies and passes away and is reborn, 'Indeed, this h as not been born, does not age, does not die, does not pass away, does not undergo rebirth '; and will say, when there is another escape superior to this, 'There is no other escape su perior to this.'"

(Baka the Brahmā:)

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"We seventy-two, Gotama, were merit-makers;
Now we wield power, beyond birth and aging.
This, knowledge-master, is our last Brahmic arising.
Many are the people who yearn for us." &387

(The Blessed One:)

25 545 "The lifespan here is short, not long,
Though you, Brahmā, imagine it is long.
I know, O Brahmā, your lifespan to be
A hundred thousand *nirabbudas*." & 388

(Baka the Brahmā:)

"O Blessed One, (you say):

'I am the one of infinite vision

Who has overcome birth, decay, and sorrow.'

What was my ancient practice of vow and virtue:

Tell me this so I might understand."&389

(The Blessed One:)

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"You gave drink to many people"

Who were thirsty, afflicted by heat:

That was your ancient practice of vow and virtue,

Which I recollect as if just waking up.&390

When people were abducted at Antelope Bank,

You released the captives being led away.

That was your ancient practice of vow and virtue,

Which I recollect as if just waking up.

When a ship was seized on the river Ganges

By a fierce nāga longing for human flesh,

You freed it forcefully by a valiant act:

That was your ancient practice of vow and virtue,

Which I recollect as if just waking up. [144]

I was your apprentice named Kappa;

You thought him intelligent and devout:

That was your ancient practice of vow and virtue,

Which I recollect as if just waking up."&391

(Baka the Brahmā:)

"Surely you know this lifespan of mine;

The others too you know, thus you're the Buddha.

Thus this blazing majesty of yours

Illumines even the Brahma-world."

5 (5) A Certain Brahmā (Another View)

Setting at Sāvatthi. Now on that occasion the following evil speculative view had aris en in a certain Brahmā: "There is no recluse or brahmin who can come here." Then, having known with his own mind the reflection in that Brahmā's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One dis appeared from Jeta's Grove and reappeared in that Brahma-world. The Blessed One sat cross-legged in the air above that Brahmā, having entered into meditation on the fire element.&392

Then it occurred to the Venerable Mahāmoggallāna: "Where now is the Blessed One dwelling at present?" With the divine eye, which is purified and surpasses the human, the Venerable Mahāmoggallāna saw the Blessed One sitting cross-legged in the air above th at Brahmā, having entered into meditation on the fire element. Having seen this, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from Jeta's Grove and reappeared in that Brahmaworld. Then the Venerable Mahāmoggallāna stationed himself in the eastern quarter and sat cross-legged in the air above that Brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

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Then it occurred to the Venerable Mahākassapa: "Where now is the Blessed One dwe lling at present?" With the divine eye ... the Venerable Mahākassapa saw the Blessed On e sitting cross-legged in the air above that Brahmā.... Having seen this, just as quickly as a strong man ... [145] the Venerable Mahākassapa disappeared from Jeta's Grove and rea ppeared in that Brahma-world. Then the Venerable Mahākassapa stationed himself in the southern quarter and sat cross-legged in the air above that Brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Mahākappina: "Where now is the Blessed One dwe lling at present?" With the divine eye ... the Venerable Mahākappina saw the Blessed On e sitting cross-legged in the air above that Brahmā.... Having seen this, just as quickly as a strong man ... the Venerable Mahākappina disappeared from Jeta's Grove and reappear ed in that Brahma-world. Then the Venerable Mahākappina stationed himself in the west ern quarter and sat cross-legged in the air above that Brahmā—though lower than the Ble ssed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Anuruddha: "Where now is the Blessed One dwelling at present?" With the divine eye ... the Venerable Anuruddha saw the Blessed One sitting cross-legged in the air above that Brahmā.... Having seen this, just as quickly as a strong man ... the Venerable Anuruddha disappeared from Jeta's Grove and reappeared in that Brahma-world. Then the Venerable Anuruddha stationed himself in the northern quarter and sat cross-legged in the air above that Brahmā—though lower than the Blessed On e—having entered into meditation on the fire element.

Then the Venerable Mahāmoggallāna addressed that Brahmā in verse:

The view that you formerly held?

Do you see the radiance

Surpassing that in the Brahma-world?"&393

553 "I no longer hold that view, dear sir,
The view that I formerly held.
Indeed I see the radiance
Surpassing that in the Brahma-world.
Today how could I maintain,
'I am permanent and eternal'?"&394

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Then, having stirred up a sense of urgency in that Brahmā, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disapp eared from that Brahma-world and reappeared in Jeta's Grove.

Then that Brahmā addressed one of his assemblymen thus: "Come now, dear sir, appr oach the Venerable Mahāmoggallāna and say to him: 'Sir Moggallāna, are there any other disciples of the Blessed One that are as powerful [146] and mighty as Master Moggallāna, Kassapa, Kappina, and Anuruddha?"

"Yes, dear sir," that assemblyman of Brahmā's replied. Then he approached the Vene rable Mahāmoggallāna and asked him: "Sir Moggallāna, are there any other disciples of the Blessed One that are as powerful and mighty as Master Moggallāna, Kassapa, Kappina, and Anuruddha?"

Then the Venerable Mahāmoggallāna addressed that assemblyman of Brahmā's in verse:

"Many are the disciples of the Buddha
 Who are arahants with taints destroyed,
 Triple-knowledge bearers with spiritual powers,
 Skilled in the course of others' minds."&395

Then that assemblyman of Brahmā's, having delighted and rejoiced in the Venerable Mahāmoggallāna's statement, approached that Brahmā and told him: "Dear sir, the Vener able Mahāmoggallāna speaks thus:

'Many are the disciples of the Buddha ... Skilled in the course of others' minds.'"

This is what that assemblyman of Brahmā's said. Being pleased, that Brahmā delighte d in his statement.

6 (6) A Brahmā World (Negligence)

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Setting at Sāvatthī. Now on that occasion the Blessed One had gone for his day's abid ing and was in seclusion. Then the independent Brahmās Subrahmā and Suddhāvāsa appr oached the Blessed One and stood one at each doorpost.&396 Then the independent Brahmā Subrahmā said to the independent Brahmā Suddhāvāsa: "It is not the right time, dear sir, to visit the Blessed One. The Blessed One has gone for his day's abiding and is in sec lusion. Such and such a Brahma-world is rich and prosperous, and the Brahmā there is d welling in negligence. Come, dear sir, let us go to that Brahma-world and stir up a sense of urgency in that Brahmā." [147]

"Yes, dear sir," the independent Brahmā Suddhāvāsa replied.

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his ex tended arm, the independent Brahmās Subrahmā and Suddhāvāsa disappeared in front of the Blessed One and reappeared in that Brahma-world. That Brahmā saw those Brahmās coming in the distance and said to them: "Now where are you coming from, dear sirs?"

"We have come, dear sir, from the presence of the Blessed One, the Arahant, the Full y Enlightened One. Dear sir, you should go to attend upon that Blessed One, the Arahant, the Fully Enlightened One."

When this was said, that Brahmā refused to accept their advice. Having created a thou sand transformations of himself, he said to the independent Brahmā Subrahmā: "Do you s ee, dear sir, how much power and might I have?"

"I see, dear sir, that you have so much power and might."

"But, dear sir, when I am so powerful and mighty, what other recluse or brahmin sho uld I go to attend upon?"

Then the independent Brahmā Subrahmā, having created two thousand transformatio ns of himself, said to that Brahmā: "Do you see, dear sir, how much power and might I ha ve?"

"I see, dear sir, that you have so much power and might."

"That Blessed One, dear sir, is still more powerful and mighty than both you and I. Y ou should go, dear sir, to attend upon that Blessed One, the Arahant, the Fully Enlightene d One."

Then that Brahmā addressed the independent Brahmā Subrahmā in verse: [148]

"Three (hundred) supannas, four (hundred) geese,

And five hundred falcons:

This palace, O Brahmā, of the meditator shines

Shedding light in the northern quarter."&397

"Even though that palace of yours shines
Shedding light in the northern quarter,
Having seen form's flaw, its chronic trembling,
The wise one takes no delight in form." & 398

Then the independent Brahmās Subrahmā and Suddhāvāsa, having stirred up a sense of urgency in that Brahmā, disappeared right there. And on a later occasion that Brahmā went to attend upon the Blessed One, the Arahant, the Fully Enlightened One.

7 (7) Kokālika (1)

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Setting at Sāvatthī. Now on that occasion the Blessed One had gone for his day's abid ing and was in seclusion. Then the independent Brahmās Subrahmā and Suddhāvāsa appr oached the Blessed One and stood one at each doorpost. Then, referring to the bhikkhu K okālika, the independent Brahmā Subrahmā recited this verse in the presence of the Bless ed One:&399

557 "What wise man here would seek to define
An immeasurable one by taking his measure?
He who would measure an immeasurable one
Must be, I think, an obstructed worldling."&400

8 (8) Tissaka

Setting at Sāvatthī.... (as above) ... Then, referring to the bhikkhu Katamorakatissaka , the independent Brahmā Suddhāvāsa recited this verse in the presence of the Blessed On e:&401 [149]

What wise man here would seek to define
An immeasurable one by taking his measure?
He who would measure an immeasurable one
Must be, I think, an obstructed moron."

9 (9) Tudu Brahmā

Setting at Sāvatthī. Now on that occasion the bhikkhu Kokālika was sick, afflicted, gr avely ill. Then, when the night had advanced, the independent Brahmā Tudu, of stunning

beauty, illuminating the entire Jeta's Grove, approached the bhikkhu Kokālika. & 402 Having approached, he stood in the air and said to the bhikkhu Kokālika: "Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved."

"Who are you, friend?"

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"I am the independent Brahmā Tudu."

"Didn't the Blessed One declare you to be a non-returner, friend? Then why have you come back here? See how grave is the wrong you have done." & 403

	559	"When a person has taken birth
10		An axe is born inside his mouth
		With which the fool cuts himself
		Uttering defamatory speech.
	560	He who praises one deserving blame,
15		Or blames one deserving praise,
		Casts with his mouth an unlucky throw
		By which he finds no happiness.&404
	561	Trifling is the unlucky throw
20		That brings the loss of wealth at dice,
		(The loss) of all, oneself included;
		Worse by far—this unlucky throw
		When one harbours hate against the saints.&405
25	562	For a hundred thousand <i>nirabbudas</i>
		And thirty-six more, and five abbudas,
		The maligner of noble ones goes to hell,
		Having set evil speech and mind against them."&406

30 10 (10) Kokālika (2)

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Setting at Sāvatthī.&407 Then the bhikkhu Kokālika approached the Blessed One, [1 50] paid homage to him, sat down to one side, and said: "Venerable sir, Sāriputta and Mo ggallāna have evil wishes; they have come under the control of evil wishes."

When this was said, the Blessed One said to the bhikkhu Kokālika: "Do not speak thu s, Kokālika! Do not speak thus, Kokālika! Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved."

A second time the bhikkhu Kokālika said to the Blessed One: "Venerable sir, althoug h the Blessed One has my faith and trust, all the same I say that Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes." And a second time t he Blessed One said to the bhikkhu Kokālika: "Do not speak thus, Kokālika!... Sāriputta and Moggallāna are well behaved."

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A third time the bhikkhu Kokālika said to the Blessed One: "Venerable sir, although the Blessed One has my faith and trust, all the same I say that Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes." And a third time the Blessed One said to the bhikkhu Kokālika: "Do not speak thus, Kokālika!... Sāriputta and Moggallāna are well behaved."

Then the bhikkhu Kokālika rose from his seat, paid homage to the Blessed One, and d eparted, keeping him on his right. Not long after the bhikkhu Kokālika had left, his entire body became covered with boils the size of mustard seeds. These then grew to the size of mung beans; then to the size of chickpeas; then to the size of jujube stones; then to the size of jujube fruits; then to the size of myrobalans; then to the size of unripe *beluva* fruits; then to the size of ripe *beluva* fruits. When they had grown to the size of ripe *beluva* fruits, they burst open, exuding pus and blood. Then, on account of that illness, the bhikkhu K okālika died, [151] and because he had harboured animosity towards Sāriputta and Mogg allāna, after his death he was reborn in the Paduma hell.&408

Then, when the night had advanced, Brahmā Sahampati, of stunning beauty, illuminat ing the entire Jeta's Grove, approached the Blessed One, paid homage to him, stood to on e side, and said to him: "Venerable sir, the bhikkhu Kokālika has died, and because he ha rboured animosity towards Sāriputta and Moggallāna, after his death he has been reborn in the Paduma hell." This is what Brahmā Sahampati said. Having said this, he paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Bhi kkhus, last night, when the night had advanced, Brahmā Sahampati approached me and s aid to me:... (as above) ... Having said this, he paid homage to me and, keeping me on hi s right, he disappeared right there."

When this was said, a certain bhikkhu said to the Blessed One: "Venerable sir, how lo ng is the lifespan in the Paduma hell?"

"The lifespan in the Paduma hell is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years."

"Then is it possible to give a simile, venerable sir?" [152]

"It is possible, bhikkhu. Suppose, bhikkhu, there was a Kosalan cartload of twenty me asures of sesamum seed. At the end of every hundred years a man would remove one see d from there. That Kosalan cartload of twenty measures of sesamum seed might by this ef fort be depleted and eliminated more quickly than a single Abbuda hell would go by. Tw enty Abbuda hells are the equivalent of one Nirabbuda hell; twenty Nirabbuda hells are t he equivalent of one Ababa hell; twenty Ababa hells are the equivalent of one Aṭaṭa hell; twenty Aṭaṭa hells are the equivalent of one Ahaha hell; twenty Ahaha hells are the equivalent of one Sogandhika hell; twenty Sogandhika hells are the equivalent of one Uppala hell; twenty Uppala hells are the equivalent of one Puṇḍarīka hell; and twenty Puṇḍarīka hells are the equivalent of one Paduma hell. Now, bhikkhu, the bhikkhu Kokālika has been reborn in the Paduma hell because he harboured animosity towards Sāriputta and Moggallāna." &409

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

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"When a person has taken birth
... (verses as in preceding sutta) ... [153]
Having set evil speech and mind against them."

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II. The Second Chapter (Brahmā Pentad)

11 (1) Sanaṅkumāra

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the bank of the river Sappinī. Then, when the night had advanced, Brahmā Sanankumāra, of stunning beauty, illuminating the entire bank of the river Sappinī, approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he recited this ver se in the presence of the Blessed One:&410

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"The khattiya is the best among people
For those whose standard is the clan,
But one accomplished in knowledge and conduct
Is best among devas and humans."

This is what Brahmā Sanankumāra said. The Teacher approved. Then Brahmā Sanan kumāra, thinking, "The Teacher has approved of me," paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

5 *12 (2) Devadatta*

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak not long after Devadatta had left.&411 Then, when the night had advanced, Brahmā Sahampati, of stunning beauty, illuminating the entire mountain Vulture Peak, approached the Blessed One, paid homage to him, and stood to one side. [154] S tanding to one side, referring to Devadatta, he recited this verse in the presence of the Blessed One:

"As its own fruit brings destruction
To the plantain, bamboo, and reed,
As its embryo destroys the mule,
So do honours destroy the scoundrel."&412

13 (3) Andhakavinda

On one occasion the Blessed One was dwelling among the Magadhans at Andhakavin da. Now on that occasion the Blessed One was sitting out in the open in the thick darknes s of the night while it was drizzling. Then, when the night had advanced, Brahmā Saham pati ... approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he recited these verses in the presence of the Blessed One:

25 'One should resort to lodgings in remote places,
Practise to gain release from the fetters.
But if one does not find delight there,
Guarded and mindful, dwell in the Sangha.&413

Walking for alms from family to family,
Faculties guarded, discerning, mindful,
One should resort to lodgings in remote places,
Freed from fear, released on the fearless.&414

Where terrible serpents glide about,
Where lightning flashes and the sky thunders,

In the thick darkness of the night
There sits a bhikkhu devoid of terror.&415

572 For this has actually been seen by me,
It is not merely hearsay:
Within a single holy life
A thousand have left Death behind.&416

573 There are five hundred more trainees,
And ten times a tenfold ten:
All have entered the stream,
Never returning to the animal realm.

As for the other people who remain—
Who, to my mind, partake of merit—
I cannot even count their number
From fear of uttering false speech."&417 [155]

14 (4) Aruṇavatī

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī.... The re the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

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

"Bhikkhus, once in the past there was a king name Aruṇavā whose capital was named Aruṇavatī. The Blessed One Sikhī, the Arahant, the Fully Enlightened One, dwelt in dep endence on the capital Aruṇavatī.&418 The chief pair of disciples of the Blessed One Sikhī were named Abhibhū and Sambhava, an excellent pair. Then the Blessed One Sikhī ad dressed the bhikkhu Abhibhū: 'Come, brahmin, let us go to a certain Brahma-world until it is time for our meal.' – 'Yes, venerable sir,' the bhikkhu Abhibhū replied.

"Then, bhikkhus, just as quickly as a strong man might extend his drawn-in arm or dr aw in his extended arm, so the Blessed One Sikhī, the Arahant, the Fully Enlightened On e, and the bhikkhu Abhibhū disappeared from the capital Aruṇavatī and reappeared in tha t Brahma-world. Then the Blessed One Sikhī addressed the bhikkhu Abhibhū thus: 'Give a Dhamma talk, brahmin, to Brahmā and to Brahmā's assembly and to Brahmā's assembly ymen.' – 'Yes, venerable sir,' the bhikkhu Abhibhū replied. Then, by means of a Dhamma talk, he instructed, exhorted, inspired, and encouraged Brahmā and Brahmā's assembly and [156] Brah Brahmā's assembly and [156] Brah

mā's assemblymen found fault with this, grumbled, and complained about it, saying: 'It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the Dhamma in the very presence of the Teacher?'

"Then, bhikkhus, the Blessed One Sikhī addressed the bhikkhu Abhibhū thus: 'Brahm in, Brahmā and Brahmā's assembly and Brahmā's assemblymen deplore this, saying, "It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the Dhamma in the very presence of the Teacher?" Well then, brahmin, stir up an even greater sense of urgency in Brahmā and in Brahmā's assembly and in Brahmā's assemblymen.' – 'Yes, venerable sir,' the bhikkhu Abhibhū replied. Then he taught the Dhamma with his body visible, and with his body invisible, and with the lower half of his body visible and the upper half invisible, and with the upper half of his body visible and the lower half invisible.&41 Thereupon, bhikkhus, Brahmā and Brahmā's assembly and Brahmā's assemblymen we re struck with wonder and amazement, saying: 'It is wonderful indeed, sir! It is amazing indeed, sir! How the recluse has such great power and might!'

"Then, bhikkhus, the bhikkhu Abhibhū said to the Blessed One Sikhī, the Arahant, the Fully Enlightened One: 'I recall, venerable sir, having made such a statement as this is in the midst of the Bhikkhu Sangha: "Friends, while standing in the Brahma-world I can make my voice heard throughout the thousandfold world-system." – 'Now is the time for that, brahmin! Now is the time for that, brahmin! While standing in the Brahma-world you should make your voice heard throughout the thousandfold world-system.' – 'Yes, venerable sir,' the bhikkhu Abhibhū replied. Then, while standing in the Brahma-world, he recited these verses:&420

575 'Arouse your energy, strive on!

Exert yourself in the Buddha's Teaching.

Sweep away the army of Death

As an elephant does a hut of reeds. [157]

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One who dwells diligently
In this Dhamma and Discipline,
Having abandoned the wandering on in birth,
Will make an end to suffering.'

"Then, bhikkhus, having stirred up a sense of urgency in Brahmā and in Brahmā's ass embly and in Brahmā's assemblymen, just as quickly as a strong man might extend his dr awn-in arm or draw in his extended arm, the Blessed One Sikhī, the Arahant, the Fully E nlightened One, and the bhikkhu Abhibhū, disappeared from that Brahma-world and reap peared in the capital Aruṇavatī. Then the Blessed One Sikhī addressed the bhikkhus thus: 'Bhikkhus, did you hear the verses which the bhikkhu Abhibhū recited while he was stan ding in the Brahma-world?' – 'We did, venerable sir.' – 'What were the verses that you h eard, bhikkhus?' – 'We heard the verses of the bhikkhu Abhibhū thus:

"Arouse your energy, strive on!... Will make an end to suffering."

Such were the verses that we heard the bhikkhu Abhibhū recite while he was standing in t he Brahma-world.' – 'Good, good, bhikkhus! It is good that you heard the verses which t he bhikkhu Abhibhū recited while he was standing in the Brahma-world.'"

This is what the Blessed One said. Being pleased, those bhikkhus delighted in the Ble ssed One's statement.

15 (5) Final Nibbāna

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On one occasion the Blessed One was dwelling at Kusinārā in Upavattana, the *sāla* tre e grove of the Mallans, between the twin *sāla* trees, on the occasion of his final Nibbāna. &421 Then the Blessed One addressed the bhikkhus thus: "Now [158] I address you, bhi kkhus: Constructions are bound to perish. Strive to attain the goal by diligence." This was the last utterance of the Tathāgata.

Then the Blessed One attained the first jhāna. Having emerged from the first jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the fourth jhāna. Having emerged from the fourth jhāna, he attained the base of the infinity of space. Having emerged from the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of noth ingness. Having emerged from the base of nothingness, he attained the base of neither-perception-nor-non-perception. Having emerged from the base of neither-perception-nor-no n-perception, he attained the cessation of perception and feeling.

Having emerged from the cessation of perception and feeling, he attained the base of neither-perception-nor-non-perception. Having emerged from the base of neither-perception-nor-non-perception, he attained the base of nothingness. Having emerged from the base of nothingness, he attained the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of the infinity of space. Having emerged from the base of the infinity of space, he attained the fourth jhāna. Havi

ng emerged from the fourth jhāna, he attained the third jhāna. Having emerged from the t hird jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attain ed the first jhāna.

Having emerged from the first jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the fourth jhāna. Having emerged from the fourth jhāna, immediately after this the Blessed One attained final Nibbāna.&422

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Brahmā Sahampati recited this verse:

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"All beings in the world
Will finally lay the body down,
Since such a one as the Teacher,
The peerless person in the world,
The Tathagata endowed with the powers,

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Sakka, lord of the devas, recited this verse:

The Buddha, has attained final Nibbāna."&423

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"Impermanent indeed are constructions,Subject to arising and vanishing.Having arisen, they cease:Their appeasement is blissful"&424

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When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Ānanda recited this verse:&425

579 "Then there was terror,

Then there was trepidation,

When the one perfect in all excellent qualities,

The Buddha, attained final Nibbāna." [159]

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Anuruddha recited these verses:

	580	"There was no more in-and-out breathing
		In the Stable One of steady mind
		When unstirred, bent on peace,
		The One with Vision attained final Nibbāna.&426
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	581	With unshrinking mind
		He endured the pain;
		Like the quenching of a lamp
		Was the deliverance of the mind."&427
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Book VII Chapter 7

Connected Discourses with Brahmins (Brāhmaṇa-samyutta)

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I. The Arahants Chapter

1 (1) Dhanañjanī

[160] Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the wife of a certain brahmin of the Bhāradvāja clan, a brahmin lady named Dhanañjānī, had full confidence in the Buddha, the Dhamma, and the Sangha.&428 Once, while the brahmin lady Dhanañjānī was bringing the brahmin his meal, she stumbled, whereupon she uttered three times this inspired utterance: "Homage to the Blessed One, the Arahant, the Fully Enlightened One! Homage to the Blessed One, the Arahant, the Fully Enlightened One! Homage to the Blessed One, the Arahant, the Fully Enlightened One!" &429

When this was said, the brahmin of the Bhāradvāja clan said to her: "For the slightest thing this wretched woman spouts out praise of that shaveling recluse! Now, wretched woman, I am going to refute the doctrine of that teacher of yours." & 430

"I do not see anyone, brahmin, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could refute the do ctrine of the Blessed One, the Arahant, the Fully Enlightened One. But go, brahmin. Whe n you have gone, you will understand."

Then the brahmin of the Bhāradvāja clan, angry and displeased, approached the Bless ed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side [161] and addressed the Blessed One in verse:&431

	582	"Having slain what does one sleep soundly?
30		Having slain what does one not sorrow?
		What is the one thing, O Gotama,
		Whose killing you approve?"

"Having slain anger, one sleeps soundly;
 Having slain anger, one does not sorrow;
 The killing of anger, O brahmin,

With its poisoned root and honey-sweet tip: This is the killing the noble ones praise, For having slain that, one does not sorrow."

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: "Ma gnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made cl ear in many ways by Master Gotama, as though he were turning upright what had been tu rned upside down, revealing what was hidden, showing the way to one who was lost, or h olding up a lamp in the dark for those with eyesight to see forms. I go for refuge to Maste r Gotama, and to the Dhamma, and to the Bhikkhu Sangha. May I receive the going forth under Master Gotama, may I receive the higher ordination?"

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination, dw elling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bhāradvāja, by reali zing it for himself with direct knowledge, in this very life entered and dwelt in that unsur passed goal of the holy life for the sake of which clansmen rightly go forth from the hous ehold life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more coming back to this world." & 432 And the Venerable Bhāradvāja became one of the arahants.

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2 (2) Abuse

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Akkosaka Bhāradvāja, Bhāradvāja the Abusive, heard: &433 "It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the recluse Gotama." Angry and displeased, he approached the Blessed One and [162] abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One said to him: "What do you think, bra hmin? Do your friends and colleagues, kinsmen and relatives, as well as guests come to v isit you?"

- "Sometimes they come to visit, Master Gotama."
- "Do you then offer them some food or a meal or a snack?"
- "Sometimes I do, Master Gotama."
- "But if they do not accept it from you, then to whom does the food belong?"
- "If they do not accept it from me, then the food still belongs to us."

"So too, brahmin, we—who do not abuse anyone, who do not scold anyone, who do not rail against anyone—refuse to accept from you the abuse and scolding and tirade you let loose at us. It still belongs to you, brahmin! It still belongs to you, brahmin!

"Brahmin, one who abuses his own abuser, who scolds the one who scolds him, who r ails against the one who rails at him—he is said to partake of the meal, to enter upon an exchange. But we do not partake of your meal; we do not enter upon an exchange. It still be elongs to you, brahmin! It still belongs to you, brahmin!"

"The king and his retinue understand the recluse Gotama to be an arahant, yet Master Gotama still gets angry."&434

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	584	"How can anger arise in one who is angerless,
		In the tamed one of righteous living,
		In one released by perfect knowledge,
		In the Stable One who abides in peace?&435
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	585	One who repays an angry man with anger
		Thereby makes things worse for himself.
		Not repaying an angry man with anger,
		One wins a battle hard to win.
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	586	He practises for the welfare of both—
		His own and the other's—
		When, knowing that his foe is angry,
		He mindfully maintains his peace.
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	587	When he achieves the cure of both—
		His own and the other's—
		The people who consider him a fool
		Are those unskilled in the Dhamma."&436 [163]

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When this was said, the brahmin Akkosaka Bhāradvāja said to the Blessed One: "Ma gnificent, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. May I receive the going forth under Master Gotama, may I receive the higher ordination?"

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination, dw elling alone ... the Venerable Bhāradvāja became one of the arahants.

5 3 (3) Asurindaka

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Asurindaka Bhāradvāja heard:&437 "It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the recluse Gotama." Angry and displeased, he approached the Blessed One and a bused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One remained silent. Then the brahmin Asurindaka Bhāradvāja said to the Blessed One: "You're beaten, recluse! You're beaten, recluse!"

15 588 "The fool thinks victory in speech is won
When he speaks vindictive words,
But the true victory is for one who knows
(The excellence of) patient endurance.&438

20 589–591 One who repays an angry man with anger ... (as in §2 above) ...

Are those unskilled in the Dhamma." [164]

When this was said, the brahmin Asurindaka Bhāradvāja said to the Blessed One: "M agnificent, Master Gotama!..." And the Venerable Bhāradvāja became one of the arahant s.

4 (4) Bilangika

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Bilaṅgika Bhāradvāja heard:&439 "It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the recluse Gotama." Angry and displeased, he approached the Blessed One and sile ntly stood to one side.&440 Then the Blessed One, having known with his own mind the reflection in the brahmin Bilaṅgika Bhāradvāja's mind, addressed him in verse:

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"If one wrongs an innocent man,

A pure person without blemish, The evil falls back on the fool himself Like fine dust thrown against the wind."

When this was said, the brahmin Bilangika Bhāradvāja said to the Blessed One: "Mag nificent, Master Gotama!..." And the Venerable Bhāradvāja became one of the arahants.

5 (5) Ahimsaka

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Setting at Sāvatthī. Then the brahmin Ahiṃsaka Bhāradvāja, Bhāradvāja the Harmles s, approached the Blessed One and exchanged greetings with him.&441 When they had c oncluded their greetings and cordial talk, he sat down to one side [165] and said to the Bl essed One: "I am Ahiṃsaka the Harmless, Master Gotama. I am Ahiṃsaka the Harmless, Master Gotama."

15 S93 "If one were as one's name implies
You would be a harmless one.
But it is one who does no harm at all
By body, speech, or mind,
Who really is a harmless one
20 As he does not harm others."

When this was said, the brahmin Ahimsaka Bhāradvāja said to the Blessed One: "Ma gnificent, Master Gotama!..." And the Venerable Ahimsaka Bhāradvāja became one of the arahants.

6 (6) Tangle

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Setting at Sāvatthī. Then the brahmin Jaṭā Bhāradvāja, Bhāradvāja of the Tangle, appr oached the Blessed One and exchanged greetings with him. When they had concluded the ir greetings and cordial talk, he sat down to one side and addressed the Blessed One in ve rse:

"A tangle inside, a tangle outside,This generation is entangled in a tangle.I ask you this, O Gotama,Who can disentangle this tangle?"

"A man established on virtue, wise, 595 Developing the mind and wisdom, A bhikkhu ardent and discerning: He can disentangle this tangle. 5 596 Those for whom lust and hatred Along with ignorance have been expunged, The arahants with taints destroyed: For them the tangle is disentangled. 10 597 Where name-and-form cease, End without remainder, And also impingement and perception of form: It is here this tangle is cut."

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When this was said, the brahmin Jatā Bhāradvāja said to the Blessed One: "Magnifice nt, Master Gotama!..." And the Venerable Bhāradvāja became one of the arahants.

7 (7) Suddhika

Setting at Sāvatthī. Then the brahmin Suddhika Bhāradvāja approached the Blessed O ne and exchanged greetings with him. When they had concluded their greetings and cordi al talk, he sat down to one side [166] and recited this verse in the presence of the Blessed One:

598 "In the world no brahmin is ever purified 25 Though he be virtuous and austere in practice; One accomplished in knowledge and conduct is purified, Not the others, the common folk."&442 599 "Even though one mutters many chants, 30 One does not become a brahmin by birth If one is rotten within and defiled, Supporting oneself by fraudulent means. 600 Whether one be a khattiya or brahmin, 35

A vessa, sudda, or outcast,

If one be resolute, energetic, Always firm in exertion, One attains the supreme purity: Know, O brahmin, that this is so."

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When this was said, the brahmin Suddhika Bhāradvāja said to the Blessed One: "Mag nificent, Master Gotama!"... And the Venerable Bhāradvāja became one of the arahants.

8 (8) Aggika

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion milk-rice with ghee had been set out for the brahmin Aggika Bhāradvāja, who had thought: "I will offer a fire sacrifice, I will perform the fire oblation." & 443

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Rāj agaha for alms. Walking for alms on uninterrupted alms round in Rājagaha, the Blessed One approached the residence of the brahmin Aggika Bhāradvāja and stood to one side. The brahmin Aggika Bhāradvāja saw the Blessed One standing for alms and addressed him in verse:

20 "One endowed with the triple knowledge,
Of proper birth, of ample learning,
Accomplished in knowledge and conduct,
Might partake of this milk-rice meal." & 444

25 "Even though one mutters many chants,
One does not become a brahmin by birth
If one is rotten within and defiled,
With followers gained by fraudulent means. [167]

One who has known his past abodes,
Who sees heaven and the plane of woe,
Who has reached the destruction of birth,
A sage consummate in direct knowledge:&445

By means of these three kinds of knowledge One is a triple-knowledge brahmin.

This one accomplished in knowledge and conduct Might partake of this milk-rice meal."

"Let Master Gotama eat. The worthy is a brahmin."

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"It is not fitting for me to eat food
Over which verses have been sung.
This, brahmin, is not the principle
Observed by those who clearly see.
The Enlightened Ones reject such food
Over which verses have been sung.
As such a principle exists, O brahmin,
This is their rule of conduct.

15 606

Serve with other food and drink
The consummate one, the great seer,
The one whose taints have been destroyed,
In whom all worry has subsided.
For he is the proper field
For one intent on merit."&446

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When this was said, the brahmin Aggika Bhāradvāja said to the Blessed One: "Magni ficent, Master Gotama!"... And the Venerable Aggika Bhāradvāja became one of the ara

hants.

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9 (9) Sundarika

On one occasion the Blessed One was dwelling among the Kosalans on the bank of the river Sundarika. Now on that occasion the brahmin Sundarika Bhāradvāja was offering a fire sacrifice and performing the fire oblation on the bank of the river Sundarika. Then the brahmin Sundarika Bhāradvāja, having offered the fire sacrifice and performed the fire oblation, rose from his seat and surveyed the four quarters all around, wondering: "Who now might eat this sacrificial cake?" & 447

The brahmin Sundarika Bhāradvāja saw the Blessed One sitting at the foot of a tree w ith his head covered. Having seen him, he took the sacrificial cake in his left hand and the waterpot in his right hand and approached the Blessed One. When the Blessed One heard the sound of the brahmin's footsteps, he uncovered his head. Then the brahmin Sundarik

a Bhāradvāja, thinking, "This worthy is shaven-headed, [168] this worthy is a shaveling," wanted to turn back; but it occurred to him: "Some brahmins here are also shaven-heade d. Let me approach him and inquire about his birth."

Then the brahmin Sundarika Bhāradvāja approached the Blessed One and said to him : "What is the worthy one's birth?"

	607	"Ask not of birth but ask of conduct:
		Fire is indeed produced from any wood.
		A resolute sage, though from low family,
10		Is a thoroughbred restrained by a sense of shame. & 448
	608	The sacrificer should invoke this one:
	000	One tamed by truth, perfect by taming,
		One who has reached the end of knowledge,
15		A fulfiller of the holy life.
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		Then he makes a timely oblation
		To one worthy of receiving offerings."&449
	609	"Surely my sacrifice is well performed
20		As I have seen such a knowledge-master.
		Because I had not seen those like yourself
		Other people ate the sacrificial cake.
	"Let Mast	er Gotama eat. The worthy is a brahmin."
25	610	"It is not fitting for me to eat food
		Over which verses have been sung.
		This, brahmin, is not the principle
		Observed by those who clearly see.
30		The Enlightened Ones reject such food
20		Over which verses have been sung.
		As such a principle exists, O brahmin,
		This is their rule of conduct.
		This is then full of conduct.
35	611	Serve with other food and drink

The consummate one, the great seer,

The one whose taints have been destroyed, In whom all worry has subsided. For he is the proper field For one intent on merit."

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"Then, Master Gotama, should I give this sacrificial cake to someone else?"

"I do not see anyone, brahmin, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could eat and prop erly digest this sacrificial cake [169] except the Tathāgata or a disciple of the Tathāgata. &450 Therefore, brahmin, throw away the sacrificial cake in a place where there is sparse vegetation or dispose of it in water where there are no living beings."

Then the brahmin Sundarika Bhāradvāja disposed of that sacrificial cake in water wh ere there were no living beings. When it was disposed of in the water, that sacrificial cake sizzled and hissed and gave off steam and smoke.&451 Just as a ploughshare, heated all day, sizzles and hisses and gives off steam and smoke if placed in water, so too that sacrificial cake, when disposed of in the water, sizzled and hissed and gave off steam and smoke.

Then the brahmin Sundarika Bhāradvāja, shocked and terrified, approached the Bless ed One and stood to one side. The Blessed One then addressed him with verses:

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"When kindling wood, brahmin, do not imagine
That this external deed brings purity;
For experts say no purity is gained
By one who seeks it through outward means.

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I have given up the fire made from wood;
I kindle, O brahmin, the inner light alone.
Always ablaze, always concentrated,
I am an arahant who has lived the holy life.

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Conceit, O brahmin, is your shoulder-load,
Anger the smoke, false speech the ashes;
The tongue is the ladle, the heart the altar,
A well-tamed self is the light of a man.&452

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The Dhamma is a lake with fords of virtue—

A limpid lake the good praise to the good—Where the knowledge-masters go to bathe, And, dry-limbed, cross to the far shore.&453

5 616 Truth, Dhamma, restraint, the holy life,
Attainment of Brahmā based on the middle: [170]
Pay homage, O brahmin, to the upright ones;
I call that person one impelled by Dhamma."&454

When this was said, the brahmin Sundarika Bhāradvāja said to the Blessed One: "Ma gnificent, Master Gotama!"... And the Venerable Sundarika Bhāradvāja became one of t he arahants.

10 (10) Many Daughters

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On one occasion the Blessed One was dwelling among the Kosalans in a certain wood land thicket. Now on that occasion fourteen oxen belonging to a certain brahmin of the B hāradvāja clan had gotten lost. Then the brahmin of the Bhāradvāja clan, while searching for those oxen, went to the woodland thicket where the Blessed One was staying. There h e saw the Blessed One sitting with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, he approached the Blessed One a nd recited these verses in the presence of the Blessed One:

"Surely this recluse does not have Fourteen oxen (that have gotten lost),
Not seen now for the past six days: Hence this recluse is happy.&455
Surely this recluse does not have

A field of blighted sesamum plants,
Some with one leaf, some with two:
Hence this recluse is happy.

Surely this recluse does not have
Rats inside an empty barn
Dancing around merrily:
Hence this recluse is happy.

5	620	Surely this recluse does not have A bedspread that for seven months Has been covered with swarms of vermin: Hence this recluse is happy.
10	621	Surely this recluse does not have Seven daughters left for widows, Some with one son, some with two: Hence this recluse is happy.&456
15	622	Surely this recluse does not have A tawny wife with pockmarked face Who wakes him up with a kick: Hence this recluse is happy.
20	623	Surely this recluse does not have Creditors who call at dawn, Chiding him, 'Pay up! Pay up!': Hence this recluse is happy."
25	624	"Surely, brahmin, I do not have Fourteen oxen (that have gotten lost), Not seen now for the past six days: Hence, O brahmin, I am happy. [171]
30	625	Surely, brahmin, I do not have A field of blighted sesamum plants, Some with one leaf, some with two: Hence, O brahmin, I am happy.
35	626	Surely, brahmin, I do not have Rats inside an empty barn Dancing around merrily: Hence, O brahmin, I am happy.

627 Surely, brahmin, I do not have A bedspread that for seven months Has been covered with swarms of vermin: Hence, O brahmin, I am happy. 5 628 Surely, brahmin, I do not have Seven daughters left for widows, Some with one son, some with two: Hence, O brahmin, I am happy. 10 629 Surely, brahmin, I do not have A tawny wife with pockmarked face Who wakes me up with a kick: Hence, O brahmin, I am happy. 15 630 Surely, brahmin, I do not have Creditors who call at dawn, Chiding me, 'Pay up! Pay up!': Hence, O brahmin, I am happy."

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: "Ma gnificent, Master Gotama!"... And the Venerable Bhāradvāja became one of the arahants .&457

II. The Lay Followers

11 (1) Kasi Bhāradvāja

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[172] Thus have I heard.&458 On one occasion the Blessed One was dwelling among the Magadhans at Dakkhiṇāgiri near the brahmin village of Ekanāļa. Now on that occasi on the brahmin Kasi Bhāradvāja, Bhāradvāja the Ploughman, had five hundred ploughs f astened to their yokes at the time of sowing.&459 Then, in the morning, the Blessed One dressed and, taking bowl and robe, went to the place where the brahmin Kasi Bhāradvāja was at work.

Now on that occasion the brahmin Kasi Bhāradvāja's food distribution was taking pla ce.&460 Then the Blessed One approached the place of the food distribution and stood to

one side. The brahmin Kasi Bhāradvāja saw the Blessed One standing for alms and said t o him:

"Recluse, I plough and sow, and when I have ploughed and sown I eat. You too, recluse, ought to plough and sow; then, when you have ploughed and sown, you will eat."

"I too, brahmin, plough and sow, and when I have ploughed and sown I eat."

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"But we do not see Master Gotama's yoke or plough or ploughshare or goad or oxen; yet Master Gotama says, 'I too, brahmin, plough and sow, and when I have ploughed and sown I eat."

Then the brahmin Kasi Bhāradvāja addressed the Blessed One in verse:

10 631 "You claim to be a man who works the plough, But I do not see your ploughing. If you're a ploughman then answer me: How should we understand your ploughing?" 15 632 "Faith is the seed, austerity the rain, Wisdom my yoke and plough; Shame is the pole, mind the yoke-tie, Mindfulness my ploughshare and goad.&461 20 633 Guarded in body, guarded in speech, Controlled in my appetite for food, I use truth as my weeding-hook, And gentleness as my unyoking.&462 [173] 25 634 Energy is my mighty beast of burden, Carrying me to security from bondage. It goes ahead without regression To where, having gone, one does not sorrow.&463 30 635 In such a way this ploughing is done Which has the Deathless as its fruit. Having finished this ploughing, One is freed from all suffering."

"Let Master Gotama eat! The worthy is a ploughman, since Master Gotama does plou ghing which has even the Deathless as its fruit."

636 "It is not fitting for me to eat food

Over which verses have been sung.

This, brahmin, is not the principle
Observed by those who clearly see.

The Enlightened Ones reject such food
Over which verses have been sung.

As such a principle exists, O brahmin,
This is their rule of conduct.

Serve with other food and drink
The consummate one, the great seer,
The one whose taints have been destroyed,
In whom all worry has subsided.
For he is the proper field
For one intent on merit."

When this was said, the brahmin Kasi Bhāradvāja said to the Blessed One: "Magnific ent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned u pside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. Let Master Gotama remember me a s a lay follower who from today has gone for refuge for life."

12 (2) Udaya

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Setting at Sāvatthī. Then, in the morning, the Blessed One dressed and, taking bowl a nd robe, approached the residence of the brahmin Udaya. Then the brahmin Udaya filled the Blessed One's bowl with rice. A second time in the morning the Blessed One dressed and, taking bowl and robe, approached the residence of the brahmin Udaya.... A third time in the morning the Blessed One dressed and, taking bowl and robe, approached the residence of the brahmin Udaya.&464 Then a third time the brahmin Udaya filled the Blessed One's bowl with rice, [174] after which he said to the Blessed One: "This pesky recluse Gotama keeps coming again and again."&465

	638	"Again and again, they sow the seed;
		Again and again, the sky-god sends down rain;
		Again and again, ploughmen plough the field;
5		Again and again, grain comes to the realm.
	639	Again and again, the mendicants beg;
		Again and again, the donors give;
		When donors have given again and again,
10		Again and again they go to heaven.
	640	Again and again, the dairy folk draw milk;
		Again and again, the calf goes to its mother;
		Again and again, one wearies and trembles;
15		Again and again, the dolt enters the womb;
		Again and again, one is born and dies;
		Again and again, they take one to the grave.
	641	But when one has obtained the path
20		That leads to no more re-becoming,
		The one of broad wisdom is not born
		Again and again."

When this was said, the brahmin Udaya said to the Blessed One: "Magnificent, Maste r Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay foll ower who from today has gone for refuge for life."

13 (3) Devahita

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Setting at Sāvatthī. Now on that occasion the Blessed One was afflicted by winds and the Venerable Upavāṇa was his attendant.&466 Then the Blessed One addressed the Venerable Upavāṇa thus: "Come now, Upavāṇa, find some hot water for me."

"Yes, venerable sir," the Venerable Upavāṇa replied. Then he dressed and, taking bo wl and robe, went to the residence of the brahmin Devahita, where he stood silently to on e side. The brahmin Devahita saw the Venerable Upavāṇa standing silently to one side and addressed him in verse: [175]

642	"Silent, the worthy one stands,
	Shaven-headed, clad in a stitched robe.
	What do you want, what do you seek,
	What have you come here to beg?"
643	"The Arahant, the Sublime One in the world,
	The Sage is now afflicted with winds.
	If there is any hot water here,
	Please, brahmin, give it for the Sage.
644	He is worshipped by those worthy of worship,
	Honoured by those worthy of honour,
	Respected by those worthy of respect:
	It is to him that I wish to take it."

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Then the brahmin Devahita ordered a man to bring a carrying pole with hot water and presented a bag of molasses to the Venerable Upavāṇa. Then the Venerable Upavāṇa app roached the Blessed One. He had the Blessed One bathed with the hot water, and he mixe d the molasses with hot water and offered it to him. Then the Blessed One's ailment subsided.

Then the brahmin Devahita approached the Blessed One and exchanged greetings wit h him, after which he sat down to one side and addressed the Blessed One in verse:

	645	"Where should one give a proper gift?
25		Where does a gift bear great fruit?
		How, for one bestowing alms,
		Does an offering bring success—just how?"&467
	646	"One who has known his past abodes,
30		Who sees heaven and the plane of woe,
		Who has reached the destruction of birth,
		A sage consummate in direct knowledge:
	647	Here one should give a proper gift,
		Here a gift bears great fruit.
35		That's how, for one bestowing alms,
		An offering brings success—just so!"

When this was said, the brahmin Devahita said to the Blessed One: "Magnificent, Ma ster Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

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14 (4) The Affluent One

Setting at Sāvatthī.&468 Then a certain affluent brahmin, shabby, clad in a shabby cloak, [176] approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side, and the Blessed One then said to him: "Why now, brahmin, are you so shabby, clad in a shabby cloak?"

"Here, Master Gotama, my four sons, instigated by their wives, have expelled me fro m the house."

"Well then, brahmin, learn these verses and recite them when the multitude has assem bled in the meeting hall with your sons sitting together there:

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648 "Those at whose birth I took delight
And whose success I much desired,
Being instigated by their wives,
Chase me out as dogs chase swine.

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These evil fellows are indeed mean,
Although they call me, 'Dad, dear Dad.'
They're demons in the guise of sons
To abandon me when I've grown old.

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As an old horse of no more use
Is led away from its fodder,
So the old father of those boys
Begs for alms at others' homes.

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Better for me is the staff I use
Than those disobedient sons;
For the staff drives off the wild bull
And drives away the wild dog.

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In the dark it goes before me,

In the deep it gives me support. By the gracious power of the staff, If I stumble I still stand firm."

Then that affluent brahmin, having learned these verses in the presence of the Blessed One, recited them when the multitude had assembled in the meeting hall with his sons sit ting together there:

"Those at whose birth I took delight ... If I stumble I still stand firm." [177]

Then the sons led that affluent brahmin to their house, bathed him, and each gave him a pair of clothes. Then that affluent brahmin, having taken one pair of clothes, approached the Blessed One and exchanged greetings with him, after which he said to the Blessed One: "Master Gotama, we brahmins seek a teacher's fee for our teacher. Let Master Gotama accept a teacher's fee from me." The Blessed One accepted out of compassion.

Then that affluent brahmin said to the Blessed One: "Magnificent, Master Gotama! M agnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who fr om today has gone for refuge for life."

15 (5) Mānatthaddha

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Setting at Sāvatthī. Now on that occasion a brahmin named Mānatthaddha, Stiff with Conceit, was residing at Sāvatthī.&469 He did not pay homage to his mother or father, no r to his teacher or eldest brother. Now on that occasion the Blessed One was teaching the Dhamma surrounded by a large assembly. Then it occurred to the brahmin Mānatthaddha: 'This recluse Gotama is teaching the Dhamma surrounded by a large assembly. Let me approach him. If the recluse Gotama addresses me, then I will address him in turn. But if he does not address me, neither will I address him."

Then the brahmin Mānatthaddha approached the Blessed One and stood silently to on e side, but the Blessed One did not address him. Then the brahmin Mānatthaddha, thinkin g, "This recluse Gotama doesn't know anything,"&470 wanted to turn back, [178] but the Blessed One, having known with his own mind the reflection in the brahmin's mind, add ressed the brahmin Mānatthaddha in verse:

35 "The fostering of conceit is never good For one keen on his welfare, brahmin.

You should instead foster that purpose Because of which you've come here."&471

Then the brahmin Mānatthaddha, thinking, "The recluse Gotama knows my mind," pr ostrated himself right there with his head at the Blessed One's feet. He kissed the Blessed One's feet with his mouth and stroked them with his hands, and he announced his name, saying: "I am Mānatthaddha, Master Gotama! I am Mānatthaddha, Master Gotama!"

Then that assembly was struck with amazement and the people said: "It is wonderful i ndeed, sir! It is amazing indeed, sir! This brahmin Mānatthaddha does not pay homage to his mother and father, nor to his teacher or eldest brother. Yet he performs such an act of supreme humility towards the recluse Gotama."

Then the Blessed One said to the brahmin Mānatthaddha: "Enough, brahmin! Get up and sit in your own seat, as your mind has confidence in me."

Then the brahmin Mānatthaddha sat down in his own seat and addressed the Blessed One in verse:

	654	"Towards whom should one avoid conceit?
		Towards whom should one show reverence?
		To whom should one be ever respectful?
20		Whom is it proper to venerate deeply?"
	655	"First one's own mother and father,

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Then one's eldest family brother,
Then one's teacher as the fourth:
Towards these one should avoid conceit;
Towards these one should be reverential;
These should be well respected;
These it is good to venerate deeply.

One should pay homage to the arahants,
Those cool of heart, their tasks done,
The taintless ones, unsurpassed."

When this was said, the brahmin Mānatthaddha said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life." [179]

5 16 (6) Paccanīka

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Setting at Sāvatthī. Now on that occasion a brahmin named Paccanīkasāta, Relisher o f Contradiction, was residing at Sāvatthī. Then it occurred to the brahmin Paccanīkasāta: "Let me approach the recluse Gotama and contradict whatever he says."

Now on that occasion the Blessed One was walking back and forth in the open. Then the brahmin Paccanīkasāta approached the Blessed One and said to him while he was wal king back and forth: "Speak Dhamma, recluse!"

657 "Well-spoken words are hard to understand
By one who relishes contradiction,
By one with a corrupted mind
Who is in the habit of aggression.

But if one has removed aggression
And the cynical disposition,

If one has cast away aversion,
One can understand well-spoken words."

When this was said, the brahmin Paccanīkasāta said to the Blessed One: "Magnificent , Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

17 (7) Navakammika

On one occasion the Blessed One was dwelling among the Kosalans in a certain wood land thicket. Now on that occasion the brahmin Navakammika Bhāradvāja was getting so me work done in that woodland thicket.&473 The brahmin Navakammika Bhāradvāja sa w the Blessed One sitting at the foot of a certain *sāla* tree with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, he th ought: "I take delight in getting work done in this woodland thicket. What does this reclu se Gotama take delight in getting done?"

Then the brahmin Navakammika Bhāradvāja approached the Blessed One [180] and a ddressed him in verse:

"With what kind of work are you engaged, Here in this sāla woods, O bhikkhu, By reason of which you find delight Alone in the forest, Gotama?"
"There is nothing in the woods I need to do; For me the jungle is cut down at its root. Woodless and dartless, discontent cast off,

I find delight alone in the woods."&474

When this was said, the brahmin Navakammika Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama reme mber me as a lay follower who from today has gone for refuge for life."

18 (8) The Wood Gatherers

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On one occasion the Blessed One was dwelling among the Kosalans in a certain wood land thicket. Now on that occasion a number of brahmin boys, students of a certain brah min of the Bhāradvāja clan, approached that woodland thicket while collecting firewood. Having approached, they saw the Blessed One sitting in that woodland thicket with his le gs folded crosswise, holding his body erect, having set up mindfulness in front of him. H aving seen him, they approached the brahmin of the Bhāradvāja clan and said to him: "Se e now, master, you should know that in such and such a woodland thicket a recluse is sitting with his legs folded crosswise, holding his body erect, having set up mindfulness in fr ont of him."

Then the brahmin of the Bhāradvāja clan, together with those brahmin boys, went to t hat woodland thicket. He saw the Blessed One sitting there ... having set up mindfulness in front of him. He then approached the Blessed One and addressed him in verse:

30 "Having entered the empty, desolate forest,
Deep in the woods where many terrors lurk, [181]
With a motionless body, steady, lovely,
How you meditate, bhikkhu, so beautifully!&475

In the forest where no song or music sounds, A solitary sage has resorted to the woods! With joyful mind all alone in the woods.

I suppose you desire the supreme triple heaven,
The company of the world's divine lord.
Why do you resort to the desolate forest?
To practise austerity for attaining Brahmā?"&476

"Whatever the many desires and delights

This strikes me as a wonder—that you dwell

Always attached to the manifold elements,

Longings sprung from the root of unknowing:

All I have demolished along with their root.&477

I am desireless, unattached, disengaged;

My vision of all things has been purified.

Having attained the auspicious—supreme enlightenment—

Self-confident, brahmin, I meditate alone."&478

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: "Ma gnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remembe r me as a lay follower who from today has gone for refuge for life."

19 (9) The Mother Supporter

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Setting at Sāvatthī. Then a brahmin who supported his mother approached the Blesse d One ... and said to him: "Master Gotama, I seek almsfood righteously and thereby supp ort my mother and father. In doing so, am I doing my duty?"

"For sure, brahmin, in doing so you are doing your duty. One who seeks almsfood rig hteously [182] and thereby supports his mother and father generates much merit.

30 "When a mortal righteously supports his parents,
Because of this service to mother and father
The wise praise him here in this world,
And after death he rejoices in heaven."

When this was said, the brahmin who supported his mother said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama reme mber me as a lay follower who from today has gone for refuge for life."

5 *20 (10) The Almsman*

Setting at Sāvatthī. Then an alms-gathering brahmin approached the Blessed One ... a nd said to him: "Master Gotama, I am an almsman and you are an almsman. What is the difference between us in this respect?"

10 667 "It is not thus that one becomes an almsman Just because one begs others for alms.

If one has taken up a worldly practice

One still has not become a bhikkhu.

But one here endowed with the holy life
Who has expelled both merit and evil,
Who fares in the world with comprehension:
He is truly called a bhikkhu."&479

When this was said, the alms-gathering brahmin said to the Blessed One: "Magnifice nt, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

21 (11) Saṅgārava

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Setting at Sāvatthī. Now on that occasion a brahmin named Sangārava was residing at Sāvatthī. He was a practitioner of water-purification, one who believed in&480 purification by water, who dwelt devoted to the practice of immersing himself in water iat dusk and dawn.

Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, enter ed Sāvatthī for alms. Having walked for alms in Sāvatthī, when he had returned from his alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, [183] and said to him:

"Here, venerable sir, a brahmin named Sangārava is residing at Sāvatthī. He is a pract itioner of water-purification ... devoted to the practice of immersing himself in water at d usk and dawn. It would be good, venerable sir, if the Blessed One would approach the bra hmin Sangārava out of compassion." The Blessed One consented by silence.

Then, in the morning, the Blessed One dressed and, taking bowl and robe, approached the brahmin Saṅgārava's residence, where he sat down in the appointed seat. Then the br ahmin Saṅgārava approached the Blessed One and exchanged greetings with him, after w hich he sat down to one side. The Blessed One then said to him: "Is it true, brahmin, that you are a practitioner of water-purification, one who believes in purification by water, de voted to the practice of immersing yourself in water at dusk and dawn?"

"Yes, Master Gotama."

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"For what reason do you do this, brahmin?"

"Here, Master Gotama, whatever evil deed I have done during the day I wash away b y bathing at dusk. Whatever evil deed I have done at night I wash away by bathing at daw n."

"The Dhamma, brahmin, is a lake with fords of virtue—
A limpid lake the good praise to the good—
Where the knowledge-masters go to bathe,
And, dry-limbed, cross to the far shore." &481

When this was said, the brahmin Saṅgārava said to the Blessed One: "Magnificent, M aster Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life." [184]

22 (12) Khomadussa

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyan s where there was a town of the Sakyans named Khomadussa.&482 Then the Blessed On e dressed and, taking bowl and robe, entered Khomadussa for alms.

Now on that occasion the brahmin householders of Khomadussa had assembled in co uncil on some business matter while rain fell continuously. Then the Blessed One approached the council. The brahmin householders of Khomadussa saw the Blessed One comin g in the distance and said: "Who are these shaveling recluses, and who are those who will know the rule of the council?" &483

Then the Blessed One addressed the brahmin householders of Khomadussa in verse:

670 "That is no council where the good are absent;
They are not the good who don't speak Dhamma.
But having abandoned lust, hate, and delusion,
Those speaking on Dhamma are truly the good."

When this was said, the brahmin householders of Khomadussa said to the Blessed On e: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been m ade clear in many ways by Master Gotama, as though he were turning upright what had b een turned upside down, revealing what was hidden, showing the way to one who was los t, or holding up a lamp in the dark for those with eyesight to see forms. We go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. Let Master Gotama r emember us as lay followers who from today have gone for refuge for life."

Book VIII Chapter 8

Connected Discourses with Vangīsa (Vangīsa-saṃyutta)

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1 Renounced

[185] Thus have I heard.&484 On one occasion the Venerable Vaṅgīsa was dwelling at Ālavī at the Aggālava Cetiya together with his preceptor, the Venerable Nigrodhakapp a.&485 Now on that occasion the Venerable Vaṅgīsa, newly ordained, not long gone fort h, had been left behind as a caretaker of the dwelling.

Then a number of women, beautifully adorned, approached the Aggāļavaka Park in or der to see the dwelling. When the Venerable Vaṅgīsa saw those women, dissatisfaction ar ose in him; lust infested his mind.&486 Then it occurred to him: "It is a loss for me indee d, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissa tisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight by myself."

Then the Venerable Vangīsa, having dispelled his own dissatisfaction and aroused del ight by himself, on that occasion recited these verses:

	671	"Alas, though I am one who has renounced,
		Gone from home into homelessness,
		These thoughts still run over me,
25		Impudent thoughts from the Dark One.&487
	672	Even if mighty youths, great archers,
		Trained men, masters of the bow,
		A thousand such men who do not flee
30		Should surround me on all sides,&488
	673	And if women were to come here
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		Still more numerous than this,
		They would never make me tremble
35		For I stand firmly in the Dhamma. & 489 [186]

I have heard this as a witness
From the Buddha, Kinsman of the Sun:
The path leading to Nibbāna—
That is where my mind delights.&490

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If, while I am dwelling thus,
You approach me, Evil One,
I will act in such a way, O Death,
That you won't even see my path."&491

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2 Discontent

On one occasion the Venerable Vangīsa was dwelling at Āļavī at the Aggāļavaka Ceti ya together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, whe n the Venerable Nigrodhakappa returned from his almsround, after his meal he would ent er the dwelling and would come out either in the evening or on the following day.

Now on that occasion dissatisfaction had arisen in the Venerable Vangīsa; lust had inf ested his mind. Then it occurred to the Venerable Vangīsa: "It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight."

Then the Venerable Vangīsa, having dispelled his own dissatisfaction and aroused del ight, on that occasion recited these verses:

25 "Having abandoned discontent and delight
And entirely cast off household thoughts,
One should not nurture lust towards anything;
The lustless one, without delight—
He is indeed a bhikkhu.&492

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677 Whatever exists here on earth and in space,
Comprised by form, included in the world—
Everything impermanent decays;
The sages fare having pierced this truth.&493

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People are tied to their acquisitions,

To what is seen, heard, sensed, and felt; Dispel desire for this, be unstirred: They call him a sage Who clings to nothing here.&494 [187]

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As for those caught in the sixty, led by their own thoughts, Who through their worldly nature have settled on wrong doctrine: One who would not join their faction anywhere, Nor utter corrupt speech—he is a bhikkhu.&495

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Proficient, long trained in concentration,
Honest, discerning, without longing,
The sage has attained the peaceful state,
Depending on which he bides his time
Fully quenched within himself."&496

3 Well Behaved

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On one occasion the Venerable Vaṅgīsa was living at Āļavī at the Aggāļava Cetiya to gether with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, the Vene rable Vaṅgīsa, because of his own ingenuity, had been looking down at other well-behave d bhikkhus.&497 Then the thought occurred to the Venerable Vaṅgīsa: "It is a loss for m e indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, th at because of my ingenuity I look down upon other well-behaved bhikkhus."

Then the Venerable Vangīsa, having aroused remorse in himself, on that occasion recited these verses:

681 "Abandon conceit, O Gotama,
And leave the pathway of conceit entirely.
Infatuated with the pathway of conceit,
For a long time you've been remorseful.&498

People smeared by denigration,
Slain by conceit, fall into hell.
People sorrow for a long time,
Slain by conceit, reborn in hell.

But a bhikkhu never sorrows at all,
A path-knower practising rightly.
He experiences acclaim and happiness;
Truly they call him a seer of Dhamma.&499 [188]

Therefore be unbarren here and strenuous;
Having abandoned the hindrances, be pure.
Having entirely abandoned conceit—

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$4 \bar{A}$ nanda

On one occasion the Venerable Ānanda was dwelling at Sāvatthī in Jeta's Grove, Anā thapindika's Park. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvatthī for alms with the Venerable Vangīsa as his companion. Now on that occasion dissatisfaction had arisen in the Venerable Vangīsa; lust had infested his mind.&501 Then the Venerable Vangīsa addressed the Venerable Ānanda in verse:

An end-maker by knowledge, peaceful." & 500

685 "I am burning with sensual lust, My mind is engulfed by fire. Please tell me how to extinguish it, 20 Out of compassion, O Gotama." & 502 686 "It is through an inversion of perception That your mind is engulfed by fire. Turn away from the sign of beauty 25 Provocative of sensual lust. & 503 687 See constructions as alien, As suffering, not as self. Extinguish the great fire of lust; 30 Don't burn again and again. & 504 688 Develop the mind on foulness, One-pointed, well concentrated; Let your mindfulness dwell on the body, 35

Be engrossed in disenchantment. & 505

Develop the signless, too,
Discard the tendency to conceit.
Then, by breaking through conceit,
You will fare with heart at peace."&506

5 Well Spoken

Setting at Sāvatthī.&507 There the Blessed One addressed the bhikkhus thus: "Bhikk hus!"

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

"Bhikkhus, when speech possesses four factors, then it is well spoken, not badly spok en, and it is blameless, not blameworthy among the wise. What four? Here, bhikkhus, a b hikkhu speaks only what is well spoken, not what is badly spoken. He speaks only on the Dhamma, not on non-Dhamma. [189] He speaks only what is pleasant, not what is unplea sant. He speaks only what is true, not what is false. When speech possesses these four factors, it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise." &508

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

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690 "What is well spoken, the good say, is foremost; Second, speak Dhamma, not non-Dhamma; Third, speak what is pleasant, not unpleasant; Fourth, speak the truth, not falsehood."

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Then the Venerable Vangīsa rose from his seat, arranged his upper robe over one sho ulder, and, having saluted the Blessed One reverentially, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!" & 509

The Blessed One said: "Then express your inspiration, Vangīsa."

Then the Venerable Vangīsa extolled the Blessed One to his face with suitable verses: &510

691 "One should utter only such speech
By which one does not afflict oneself
And causes no harm to others:
Such speech is truly well spoken.

One should utter only pleasant speech,
Speech that is gladly welcomed.
When it brings them nothing evil
What one speaks is pleasant to others

Truth, indeed, is deathless speech:
This is an ancient principle.
The goal and the Dhamma, the good say,

The secure speech which the Buddha utters For the attainment of Nibbāna,

For making an end to suffering:

That is truly the foremost speech."&511

Are firmly established on truth.&510

6 Sāriputta

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On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta's Grove, An āthapiṇḍika's Park. Now on that occasion the Venerable Sāriputta was instructing, exhort ing, inspiring, and encouraging the bhikkhus with a Dhamma talk, (spoken) with words t hat were polished, fluent, articulate, expressing well the meaning. And those bhikkhus we re listening to the Dhamma with eager ears, attending to it as a matter of vital concern, di recting their whole mind to it:

Then it occurred to the Venerable Vangīsa: [190] "This Venerable Sāriputta is instructing the bhikkhus with a Dhamma talk, (spoken) with words that are polished, clear, articulate, expressing well the meaning. And those bhikkhus are listening to the Dhamma with eager ears.... Let me extol the Venerable Sāriputta to his face with suitable verses."

Then the Venerable Vangīsa rose from his seat, arranged his upper robe over one sho ulder, and, having saluted the Venerable Sāriputta reverentially, said to him: "An inspirat ion has come to me, friend Sāriputta! An inspiration has come to me, friend Sāriputta!"

"Then express your inspiration, friend Vangīsa."

Then the Venerable Vangīsa extolled the Venerable Sāriputta to his face with suitable verses:

35 695 "Deep in wisdom, intelligent, Skilled in the true path and the false. Sāriputta, of great wisdom, Teaches the Dhamma to the bhikkhus.

696 He teaches briefly,
5 He speaks in detail.
His voice, like that of a myna bird,
Pours forth inspired discourse.&512

As he teaches them, they listen
To his sweet utterance.
Uplifted in mind, made joyful
By his delightful voice,
So sonorous and lovely,
The bhikkhus incline their ears."

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7 Pavāranā

On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park in the Mansion of Migāra's Mother together with a great Sangha of bhikkhus, with five hundred bhikkhus, all of them arahants. Now on that occasion—the Uposatha day of the fifteenth—the Blessed One was sitting in the open surrounded by the Bhikkhu Sangha in order to hold the Pavāraṇā.&513 Then, having surveyed the silent Bhikkhu Sangha, the Blessed O ne addressed the bhikkhus thus: "Come now, bhikkhus, let me invite you: Is there any de ed of mine, either bodily or verbal, which you would censure?"

When this was said, the Venerable Sāriputta rose from his seat, arranged his upper ro be over one shoulder, and, having saluted the Blessed One reverentially, said to him: "Ve nerable sir, there is no deed of the Blessed One, either bodily or verbal, that we censure. [191] For, venerable sir, the Blessed One is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disc iples now dwell following that path and become possessed of it afterwards.&514 And I, v enerable sir, invite the Blessed One: Is there any deed of mine, either bodily or verbal, wh ich the Blessed One would censure?"

"There is no deed of yours, Sāriputta, either bodily or verbal, that I censure. For you, Sāriputta, are wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wis dom, of sharp wisdom, of penetrative wisdom. Just as the eldest son of a wheel-turning m onarch properly keeps in motion the wheel (of sovereignty) set in motion by his father, so

do you, Sāriputta, properly keep in motion the Wheel of Dhamma set in motion by me." &515

"If, venerable sir, the Blessed One does not censure any deed of mine, bodily or verbal, does he censure any deed, bodily or verbal, of these five hundred bhikkhus?"

"There is no deed, Sāriputta, bodily or verbal, of these five hundred bhikkhus that I ce nsure. For of these five hundred bhikkhus, Sāriputta, sixty bhikkhus are triple-knowledge bearers, sixty bhikkhus are bearers of the six direct knowledges, sixty bhikkhus are libera ted in both ways, while the rest are liberated by wisdom." & 516

Then the Venerable Vangīsa rose from his seat, arranged his upper robe over one sho ulder, and, having saluted the Blessed One reverentially, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!"

The Blessed One said: "Then express your inspiration, Vangīsa."

Then the Venerable Vangīsa extolled the Blessed One to his face with suitable verses:

15	698	"Five hundred bhikkhus have gathered today, The fifteenth day, for purification— Untroubled seers who have ended re-becoming, Who have cut off all fetters and bonds. [192]
20	699	Just as a king, a wheel-turning monarch,
		Accompanied by his ministers,
		Travels all over this mighty earth
		Bounded by the ocean—
	700	So they attend on the victor in battle,
25		The unsurpassed caravan leader—
		The disciples bearing the triple knowledge,
		Those who have left Death behind.&517
	701	All are true sons of the Blessed One,
30		Here no worthless chaff is found.
		I worship the Kinsman of the Sun,
		Destroyer of the dart of craving."
		,

8 Over a Thousand

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On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiņ dika's Park together with a great Sangha of bhikkhus, with 1250 bhikkhus. Now on that o

ccasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikk hus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the D hamma with eager ears, attending to it as a matter of vital concern, directing their whole mind to it.

Then it occurred to the Venerable Vangīsa: "This Blessed One is instructing the bhikk hus with a Dhamma talk concerning Nibbāna. And those bhikkhus are listening to the Dhamma with eager ears.... Let me extol the Blessed One to his face with suitable verses."

Then the Venerable Vangīsa rose from his seat, arranged his upper robe over one sho ulder, and, having saluted the Blessed One reverentially, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!"

"Then express your inspiration, Vangīsa."

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Then the Venerable Vangīsa extolled the Blessed One to his face with suitable verses:

	702	"Over a thousand bhikkhus here
15		Attend upon the Sublime One
		As he teaches the dust-free Dhamma,
		Nibbāna inaccessible to fear.&518
	703	They listen to the stainless Dhamma
20		Taught by the Fully Enlightened One.
		The Enlightened One indeed shines
		Honoured by the Bhikkhu Sangha.
	704	O Blessed One, your name is 'Nāga,'
25		The best seer of the seers.
		Like a great cloud bearing rain
		You pour down on the disciples.&519 [193]
	705	Having emerged from his daytime abode
30		From a desire to behold the Teacher,
		Your disciple Vangīsa, O great hero,
		Bows down in worship at your feet."

"Had you already thought out these verses, Vaṅgīsa, or did they occur to you spontan eously?"&520

"I had not already thought out these verses, venerable sir; they occurred to me sponta neously."

"In that case, Vangīsa, let some more verses, not already thought out, occur to you."

"Yes, venerable sir," the Venerable Vangīsa replied. Then he extolled the Blessed On e with some more verses that had not been previously thought out:

	706	"Having overcome the deviant course of Māra's path, You fare having demolished barrenness of mind. Behold him, the releaser from bondage,
10		Unattached, dissecting into parts.&521
	707	For the sake of leading us across the flood
		He declared the path with its many aspects;
		In that Deathless declared (by him),
15		The seers of Dhamma stand immovable. & 522
	708	The light-maker, having pierced right through,
		Saw the transcendence of all stations;
		Having known and realized it himself,
20		He taught the best to the five.&523
	709	When the Dhamma has been so well taught
		How can those who understand it be negligent?
		Therefore with reverence one should always train
25		Diligently in the Blessed One's Teaching."

9 Kondañña

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Aññā Kondañña, after a very long absence, approached the Blessed One, prostrated himself with his head at the Blessed One's feet, kissed the Blessed One's feet with his mouth, [194] and announced his name thus: "I am Kondañña, Blessed One! I am Kondañña, Sublime One!"&524

Then it occurred to the Venerable Vangīsa: "This Venerable Aññā Kondañña, after a very long absence, has approached the Blessed One ... kisses the Blessed One's feet and announces his name.... Let me extol the Venerable Aññā Kondañña in the Blessed One's presence with suitable verses."

Then the Venerable Vangīsa rose from his seat, arranged his upper robe over one sho ulder, and, having saluted the Blessed One reverentially, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!"

"Then express your inspiration, Vangīsa."

Then the Venerable Vangīsa extolled the Venerable Aññā Kondañña in the Blessed O ne's presence with suitable verses:

71	0	"Enlightened in succession to the Buddha,
	,	The elder Kondañña, of strong endeavour,
]	Is one who gains pleasant dwellings,
	(One who often gains the seclusions.&525

- Whatever may be attained by a disciple Who practises the Master's Teaching, All that has been attained by him, One who trained diligently.
- Of great might, a triple-knowledge man,
 Skilled in the course of others' minds—
 Kondañña, a true heir of the Buddha,
 Pays homage at the Teacher's feet."&526

10 Moggallāna

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On one occasion the Blessed One was dwelling at Rājagaha on the Black Rock on the Isigili Slope, together with a great Sangha of bhikkhus, with five hundred bhikkhus all of whom were arahants. Thereupon the Venerable Mahāmoggallāna searched their minds w ith his own mind (and saw that they were) released, without acquisitions.

Then it occurred to the Venerable Vangīsa: "The Blessed One is dwelling at Rājagaha on the Black Rock on the Isigili Slope.... Thereupon the Venerable Mahāmoggallāna has searched their minds with his own mind (and seen that they are) released, without acquis itions. Let me extol the Venerable Mahāmoggallāna in the Blessed One's presence with s uitable verses." [195]

Then the Venerable Vangīsa rose from his seat, arranged his upper robe over one sho ulder, and, having saluted the Blessed One reverentially, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!"

"Then express your inspiration, Vangīsa."

Then the Venerable Vangīsa extolled the Venerable Mahāmoggallāna in the Blessed One's presence with suitable verses:

713 "While the sage is seated on the mountain slope,
Gone to the far shore of suffering,
His disciples sit in attendance on him,
Triple-knowledge men who have left Death behind.

Moggallāna, great in spiritual power,

Encompassed their minds with his own,

And searching (he came to see) their minds:

Fully released, without acquisitions!

715 Thus those perfect in many qualities

Attend upon Gotama,

The sage perfect in all respects,

Gone to the far shore of suffering."&527

11 Gaggarā

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On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā Lotus Pond together with a great Sangha of bhikkhus, with five hundred bhikkhus, seven hundred male lay followers, seven hundred female lay followers, and many thousands of devatās. The Blessed One outshone them in beauty and glory.

Then it occurred to the Venerable Vangīsa: "This Blessed One is dwelling at Campā ... and many thousands of devatās. The Blessed One outshines them in beauty and glory. Let me extol the Blessed One to his face with suitable verses."

Then the Venerable Vangīsa rose from his seat, arranged his upper robe over one sho ulder, and, having saluted the Blessed One reverentially, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!"

"Then express your inspiration, Vangīsa."

Then the Venerable Vangīsa extolled the Blessed One to his face with a suitable verse : [196]

"As the moon shines in a cloudless sky,
As the sun shines devoid of stain,
So you, Aṅgīrasa, O great sage,

Outshine the whole world with your glory."

12 Vaṅgīsa

On one occasion the Venerable Vangīsa was dwelling at Sāvatthī in Jeta's Grove, An āthapinḍika's Park. Now on that occasion the Venerable Vangīsa had only recently attain ed arahantship and, while experiencing the happiness of liberation, on that occasion he re cited these verses:&528

10	717	"Drunk on poetry, I used to wander From village to village, from town to town. Then I saw the Enlightened One And faith arose within me.&529
15	718	He then taught me the Dhamma: Aggregates, sense bases, and elements. Having heard the Dhamma from him, I went forth into homelessness.
20	719	Indeed, for the good of many, The sage attained enlightenment, For the bhikkhus and bhikkhunīs Who have reached and seen the fixed course.&530
25	720	Welcome indeed has it been for me, My coming into the Buddha's presence. The three knowledges have been obtained, The Buddha's Teaching has been done.
30	721	I know now my past abodes, The divine eye is purified. A triple knowledge man, attained to spiritual powers, I am skilled in the course of others' minds."&531

Book IX Chapter 9

Connected Discourses in the Woods (Vana-samyutta)

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1 Seclusion

[197] Thus have I heard. On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, while that bhikkhu had go ne for his day's abiding, he kept on thinking evil unwholesome thoughts connected with the household life.

Then the devatā that inhabited that woodland thicket, having compassion for that bhik khu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

722 "Desiring seclusion you entered the woods, 15 Yet your mind gushes outwardly. Remove, man, the desire for people; Then you'll be happy, devoid of lust.&532 723 20 Abandon discontent, you, be mindful— Let us remind (you) of that (way) of the good. Truly hard to cross is the dusty abyss; Don't let sensual dust drag you down.&533 724 Just as a bird littered with soil 25 With a shake flicks off the sticky dust, So a bhikkhu, strenuous and mindful, With a shake flicks off the sticky dust."

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

2 Rousing

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On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woo dland thicket. [198] Now on that occasion when that bhikkhu had gone for his day's abiding he fell asleep.&534 Then the devatā that inhabited that woodland thicket, having com

passion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

725 "Get up, bhikkhu, why lie down? 5 What good can sleep do for you? What slumber is there for one afflicted, For one stricken, pierced by the dart? 726 Nurture in yourself that faith 10 With which you left behind your home And went forth into homelessness: Don't come under the control of sloth." (The bhikkhu:)&535 727 "Fleeting and unstable are sensual pleasures 15 With which the dullard is enthralled. When he's free, detached among those bound, Why trouble one gone forth? 728 When, by the removal of desire and lust 20 And the transcendence of ignorance, That knowledge has been cleansed in him, Why trouble one gone forth? & 536 729 When, by breaking ignorance with knowledge 25 And by the destruction of the taints, He is sorrowless, beyond despair, Why trouble one gone forth? 730 When he is energetic and resolute, 30 Always firm in his exertion, Aspiring to attain Nibbana, Why trouble one gone forth?"&537

3 Kassapagotta

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On one occasion the Venerable Kassapagotta was dwelling among the Kosalans in a c ertain woodland thicket. Now on that occasion, when he had gone for his day's abiding, t he Venerable Kassapagotta exhorted a certain hunter.&538 Then the devatā that inhabite d that woodland thicket, having compassion for the Venerable Kassapagotta, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

731 "The bhikkhu strikes me as a dolt
Who out of season exhorts a hunter,
One who roams in the rugged mountains
With little wisdom, void of sense.

732 He listens but does not understand,
He looks but does not see;
Though the Dhamma is being spoken,
The fool does not grasp the meaning. [199]

733 Even if you would bring ten lamps
20 (Into his presence), Kassapa,
Still he would not see any forms,
For he does not have eyes to see."

Then the Venerable Kassapagotta, stirred up by that devatā, acquired a sense of urgen cy.

4 A Number

On one occasion a number of bhikkhus were dwelling among the Kosalans in a certain woodland thicket. Then, when they had spent the rains there, after the three months had passed those bhikkhus set out on tour. Then the devatā that inhabited that woodland thicket, not seeing those bhikkhus, lamenting, on that occasion recited this verse:

"Today discontent appears to me
When I see here so many deserted seats.
Where have they gone, Gotama's disciples,
Those splendid speakers rich in learning?"&539

When this was said, another devatā replied in verse:

735 "They've gone to Magadha, gone to Kosala,
And some are in the Vajjian land.
Like deer that roam free from ties,
The bhikkhus dwell without abode." & 540

5 Ānanda

On one occasion the Venerable Ānanda was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion the Venerable Ānanda was excessively involved instructing lay people.&541 Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Ānanda, desiring his good, desiring to stir up a sense of ur gency in him, approached him and addressed him in verse:

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"Having entered the thicket at the foot of a tree, Having placed Nibbāna in your heart, [200] Meditate, Gotama, and be not negligent! What will this hullabaloo do for you?"&542

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Then the Venerable Ānanda, stirred up by that deity, acquired a sense of urgency.

6 Anuruddha

On one occasion the Venerable Anuruddha was dwelling among the Kosalans in a cer tain woodland thicket. Then a certain devatā of the Tāvatiṃsa host named Jālinī, a former consort of the Venerable Anuruddha, approached him and addressed him in verse: &543

737 "Direct your mind there (to that realm)
Where you dwelt in the past

30 Among the Tāvatiṃsa devas
For whom all desires are fulfilled.
You will shine forth highly honoured,
Surrounded by celestial maidens."

35 (Anuruddha:)

"Miserable are celestial maidens,

Established in their identity,
And miserable too are those beings
Attached to celestial maidens." & 544

5 (Jālinī:)

739 'They do not know bliss
Who have not seen Nandana,
The abode of the glorious male devas
Belonging to the host of Thirty.'

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(Anuruddha:)

'Don't you know, you fool,
That maxim of the arahants?
Impermanent are all constructions,
Subject to arising and vanishing.
Having arisen, they cease:
Their appeasement is blissful."

741 Now I will never again dwell
20 Among the deva host, Jālinī!
The wandering on in birth is ended:
Now there is no more re-becoming."

7 Nāgadatta

On one occasion the Venerable Nāgadatta was dwelling among the Kosalans in a cert ain woodland thicket.&545 Now on that occasion the Venerable Nāgadatta had been ente ring the village too early and returning too late in the day. Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Nāgadatta, desiring his good, desiring to stir up a sense of urgency in him, [201] approached him and addressed him in verses:

742 "Entering the village too early,
Returning too late in the day,
Nāgadatta associates too closely with lay folk,
Sharing their pleasures and pains.&546

I am afraid for Nāgadatta,So impudent, bound to families.Do not get caught by the King of Death,By the grip of the powerful End-maker."

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Then the Venerable Nāgadatta, stirred up by that deity, acquired a sense of urgency.

8 Family Mistress

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woo dland thicket. Now on that occasion that bhikkhu had become excessively intimate with a certain family. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, manifest ed herself in the form of the mistress of that family. Having approached that bhikkhu, she addressed him in verse:&547

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744 "By the riverbanks and in the rest house, In the meeting halls and along the roads, People gather and gossip about this: What's going on between you and me?"

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(The bhikkhu:)

"There are many disagreeable sounds
That an ascetic must patiently endure.
One should not be dismayed on that account,
For it is not by this one becomes defiled.

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If one is frightened by random sounds Like an antelope dwelling in the woods, They call him 'one with a fickle mind': For him the practice does not succeed."&548

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9 Vajjian Prince (or Vesālī)

On one occasion a certain bhikkhu, a Vajjian prince, was dwelling at Vesālī in a certa in woodland thicket. Now on that occasion an all-night festival was being held in Vesālī. [202] Then that bhikkhu, lamenting as he heard the clamour of instruments, gongs, and m usic coming from Vesālī,&549 on that occasion recited this verse:

747 "We dwell in the forest all alone
Like a log rejected in the woods.
On such a splendid night as this
Who is there worse off than us?"

Then the devatā that inhabited that woodland thicket, having compassion for that bhik khu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

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"As you dwell in the forest all alone
Like a log rejected in the woods,
Many are those who envy you,
As hell-beings those going to heaven." & 550

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Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

10 Reciting

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woo dland thicket. Now on that occasion that bhikkhu had been excessively engrossed in recit ation, but on a later occasion he passed the time living at ease and keeping silent.&551 T hen the devatā that inhabited that woodland thicket, no longer hearing that bhikkhu recite the Dhamma, approached him and addressed him in verse:

25 749 "Bhikkhu, why don't you recite Dhamma-stanzas, Living in communion with other bhikkhus? Hearing the Dhamma, one gains confidence; In this very life (the reciter) gains praise."

(The bhikkhu:)

"In the past I was fond of Dhamma-stanzas
So long as I had not achieved dispassion. [203]
But from the time I achieved dispassion
(I dwell in what) the good men call
'The laying down by final knowledge'
Of anything seen, heard, or thought."&552

11 Unwholesome Thoughts

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On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woo dland thicket. Now on that occasion, when that bhikkhu had gone for the day's abiding, he kept on thinking evil unwholesome thoughts, that is, thoughts of sensuality, thoughts of ill will, thoughts of harming. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

751 "Because of attending improperly,
You, sir, are eaten by your thoughts.
Having relinquished the improper way,
You should reflect properly.&553
 752 By basing your thoughts on the Teacher,
On Dhamma, Sangha, and your own virtues,
You will surely attain to gladness,
And rapture and happiness as well.
Then when you are suffused with gladness,
You'll make an end to suffering."

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

12 Noon

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On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woo dland thicket. Then the devatā that inhabited that woodland thicket approached that bhikk hu and recited this verse in his presence:

753 "When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How fearful that appears to me!"

(The bhikkhu:)

35 754 "When the noon hour sets in And the birds have settled down,

The mighty forest itself murmurs: How delightful that appears to me!"

13 Loose in Sense Faculties

On one occasion a number of bhikkhus were dwelling among the Kosalans in a certai n woodland thicket. They were restless, puffed up, personally vain, rough-tongued, [204] rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, wit h wandering minds, loose in their sense faculties. Then the devatā that inhabited that woo dland thicket, having compassion for those bhikkhus, desiring their good, desiring to stir up a sense of urgency in them, approached them and addressed them with verses:

755 "In the past the bhikkhus lived happily,
The disciples of Gotama.
Without wishes they sought their alms,
Without wishes they used their lodgings.
Having known the world's impermanence,
They made an end to suffering.

They make themselves hard to maintain.
They eat and eat and then lie down,
Infatuated in others' homes.

Having reverently saluted the Sangha,

I here speak only about some:

They are rejected, without protector,

Become just like the dead.

To those who dwell in negligence.

As for those who dwell in diligence,
To them I humbly pay homage."

Then those bhikkhus, stirred up by that devatā, acquired a sense of urgency.

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14 The Thief of Scent

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On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woo dland thicket. Now on that occasion, when he had returned from his alms round, after his meal that bhikkhu used to descend into a pond and sniff a red lotus. Then the devatā that i nhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, d esiring to stir up a sense of urgency in him, approached him and addressed him in verse: &554

759 "When you sniff this lotus flower,
An item that has not been given,
This is one factor of theft:
You, dear sir, are a thief of scent."

(The bhikkhu:)

15 760 "I do not take, I do not damage, I sniff the lotus from afar;
So for what reason do you say
That I am a thief of scent?&555

One who digs up the lotus stalks,
One who damages the lotus flowers,
One of such rough behaviour:
Why is he not spoken to?"&556 [205]

25 (The devatā:)

"When a person is rough and fierce,Badly soiled like a nursing cloth,I have nothing at all to say to him;But it's to you that I ought to speak.

For a person who is without blemish,
Always in quest of purity,
Even a mere hair's tip of evil
Appears as massive as a cloud."

(The bhikkhu:)

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764 "Surely, spirit, you understand me, And you have compassion for me. Please, O spirit, speak to me again, Whenever you see such a deed."

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(The devatā:)

765 "We don't live with your support, Nor are we your hired servant.

You, bhikkhu, should know for yourself The way to a good destination."&557

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Then that bhikkhu, stirred by that devatā, acquired a sense of urgency.

Book X

Chapter 10

Connected Discourses with Yakkhas (Yakkha-samyutta)

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1 Indaka

[206] Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the mountain Inda's Peak, the haunt of the yakkha Indaka.&558 Then the yakkha Indaka approached the Blessed One and addressed him in verse:

766 "The Buddhas say that form is not the soul. How then does one obtain this body? From where do one's bones and liver come? How is one begotten in the womb?"&559 15 767 "First there is the *kalala*; From the kalala comes the abbuda; From the *abbuda* the *pesī* is produced; From the *pesī* the *ghana* arises; 20 From the *ghana* emerge the limbs, The head-hair, body-hair, and nails. 768 And whatever food the mother eats— The meals and drink that she consumes— By this the being there is maintained, 25

2 Sakkanāmaka

On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture

Peak. Then the yakkha Sakkanāmaka approached the Blessed One and addressed him in v
erse:

The person inside the mother's womb."&560

"When you've abandoned all the knots,
As one fully liberated,
It isn't good for a recluse like you
To be instructing others." & 561

770 "If, O Sakka, for some reason
Intimacy with someone should arise,
The wise man ought not to stir his mind
With compassion towards such a one.

771 But if with a mind clear and pure
He instructs others,
He does not thereby become attached
Through his compassion and kindness."&562 [207]

3 Sucīloma

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On one occasion the Blessed One was dwelling at Gayā at the Taṅkita Bed, the haunt of the yakkha Sucīloma.&563 Now on that occasion the yakkha Khara and the yakkha Sucīloma were passing by not far from the Blessed One. Then the yakkha Khara said to the yakkha Sucīloma: "That is a recluse."

"That is not a recluse; that is a sham recluse. & 564 I'll soon find out whether he is a recluse or a sham recluse."

Then the yakkha Sucīloma approached the Blessed One and bent over the Blessed On e. The Blessed One drew back. Then the yakkha Sucīloma said to the Blessed One: "Are you afraid of me, recluse?"

"I'm not afraid of you, friend. It is just that your touch is evil." &565

"I'll ask you a question, recluse. If you won't answer me, I'll drive you insane or I'll split your heart or I'll grab you by the feet and hurl you across the Ganges."

"I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this g eneration with its recluses and brahmins, its devas and humans, who could drive me insan e or split my heart or grab me by the feet and hurl me across the Ganges. But ask whateve r you want, friend."

30 772 "What is the source of lust and hatred?
Whence spring discontent, delight, and terror?
Having arisen from what do the mind's thoughts
(Toss one around) as boys toss up a crow?"&566

35 "Lust and hatred have their source here; From this spring discontent, delight, and terror; Having arisen from this, the mind's thoughts (Toss one around) as boys toss up a crow."&567

5 Sprung from affection, arisen from oneself,
Like the trunk-born shoots of the banyan tree;
Manifold, clinging to sensual pleasures,
Like a *māluvā* creeper stretched across the woods. &568 [208]

Those who understand their source,

They dispel it—listen, yakkha!—

They cross this flood so hard to cross,

Uncrossed before, for no more re-becoming."&569

4 Manibhadda

On one occasion the Blessed One was dwelling among the Magadhans at the Maṇimā laka Cetiya, the haunt of the yakkha Maṇibhadda. Then the yakkha Maṇibhadda approached the Blessed One and in the Blessed One's presence recited this verse:

The mindful one thrives in happiness.

It is better each day for the mindful one,

And he is freed from enmity."&570

(The Blessed One:)

25 777 "It is always good for the mindful one,
The mindful one thrives in happiness.
It is better each day for the mindful one,
But he is not freed from enmity.

One whose mind all day and night
Takes delight in harmlessness,
Who has lovingkindness for all beings—
For him there is enmity with none."&571

5 Sānu

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On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇ ḍika's Park. Now on that occasion a certain female lay follower had a son named Sānu w ho had been possessed by a yakkha.&572 Then that female lay follower, lamenting, on th at occasion recited these verses:

	779	"The yakkhas do not sport around
		With those who lead the holy life,
		Who undertake the Uposatha duty
10		Well equipped with its eight factors
	780	On the fourteenth and fifteenth days,
		And the eighths of the fortnight,
		And other special days as well: &573
		So I have heard from the arahants.
15		But now I see that yakkhas
		Are sporting aroundwith Sānu."

(The yakkha that has entered Sānu:)

	781	"What you heard from the arahants is good:
20		The yakkhas do not sport around
		With those who lead the holy life,
		Who undertake the Uposatha duty
	782	Well equipped with its eight factors
		On the fourteenth and fifteenth days,
25		And the eighths of the fortnight,
		And other special days as well. [209]
	783	When Sānu has awakened tell him
		This injunction of the yakkhas:
30		Never do any evil deed
		Either openly or in secret.
	784	If you should do an evil deed,
	/ O T	If you should do all evil deed,
	704	Or if you are doing one now,

You won't be free from suffering

Though you may fly up and flee."&574

(Sānu:)&575

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785 "They weep, mother, for the dead
Or for one living who isn't seen.
When you see, mother, that I'm alive,
Why, O mother, do you weep for me?"

(Sānu's mother:)

786 "They weep, O son, for the dead
Or for one living who isn't seen;
But when one returns to the home life
After renouncing sensual pleasures,
They weep for this one too, my son,
For though alive he's really dead.&576

Drawn out, my dear, from hot embers,
You wish to plunge into hot embers;
Drawn out, my dear, from an inferno,
You wish to plunge into an inferno.&577

20 788 Run forward, good luck be with you!

To whom could we voice our grief?

Being an item rescued from the fire,

You wish to be burnt again."&578

25 6 Piyankara

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On one occasion the Venerable Anuruddha was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the Venerable Anuruddha, having risen at the first flush of dawn, was reciting stanzas of Dhamma. Then the female yakkha Piyaṅkara 's Mother hushed her little child thus: & 579

789 "Do not make a sound, Piyankara,
A bhikkhu recites Dhamma-stanzas.
Having understood a Dhamma-stanza,
We might practise for our welfare.

790 Let us refrain from harming living beings,

Let us not speak a deliberate lie, We should train ourselves in virtue: Perhaps we'll be freed from the goblin realm."

5 7 Punabbasu

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On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇ ḍika's Park. [210] Now on that occasion the Blessed One was instructing, exhorting, insp iring, and encouraging the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vita I concern, applying their whole mind to it. Then the female yakkha Punabbasu's Mother hushed her little children thus:&580

791 "Be quiet, Uttarikā, Be quiet, Punabbasu, While I am listening to the Dhamma 15 Of the Teacher, the Supreme Buddha. 792 When the Blessed One speaks of Nibbana, Release from all the knots, There has arisen deep within me 20 Extreme affection for this Dhamma. 793 In the world, one's own son is dear, In the world, one's own husband is dear; But for me even dearer than them 25 Is the quest for this Dhamma. 794 For, though dear, neither son nor husband Can set one free from suffering As listening to true Dhamma frees one 30 From the suffering of living beings. & 581 795 In this world steeped in suffering, Fettered tightly by aging and death, I wish to listen to that Dhamma 35 That he—the Buddha—awakened to

For freedom from aging and death. So be quiet, Punabbasu!"&582

(Punabbasu:)

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5 796 "Mother dear, I am not talking;

This Uttarā is silent, too.

Pay attention only to the Dhamma,

For listening to true Dhamma is pleasant.

Because we have not known true Dhamma

We've been living in suffering, mother.

He is the maker of light

For bewildered devas and humans;

Bearing his final body, enlightened,

The One with Vision teaches the Dhamma."

(Punabbasu's mother:)

"It is good that he has become so wise,

The son I bore and nursed at my breast.

My son loves the pure Dhamma

Of the Supreme, the Enlightened One.

Punabbasu, be happy!

Today I have emerged at last.

Hear me too, O Uttarā:

The noble truths are seen!"&583

8 Sudatta

On one occasion the Blessed One was dwelling at Rājagaha in the Cool Grove. Now on that occasion the householder Anāthapiṇḍika had arrived in Rājagaha on some busines s.&584 He heard: "A Buddha, it is said, has arisen in the world!" He wanted to go and se e the Blessed One immediately, [211] but it occurred to him: "It is not the right time to g o and see the Blessed One today. I will go and see the Blessed One early tomorrow morning."

He lay down with his mindfulness directed to the Buddha, and during the night he got up three times thinking it was morning. Then the householder Anāthapindika approached the gate of the charnel ground. Non-human beings opened the gate. Then, as the househo lder Anāthapiṇḍika was leaving the city, the light disappeared and darkness appeared. Fe ar, trepidation, and terror arose in him and he wanted to turn back. But the yakkha Sīvaka, invisible, made the proclamation: &585

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"A hundred (thousand) elephants,

A hundred (thousand) horses,

A hundred (thousand) mule-drawn chariots,

A hundred thousand maidens

Adorned with jewellery and earrings,

Are not worth a sixteenth part

Of a single step forward. & 586

"Go forward, householder! Go forward, householder! Going forward is better for you, not turning back again."

Then the darkness disappeared and light appeared to the householder Anāthapiṇḍika, and the fear, trepidation, and terror that had arisen in him subsided.

A second time ... A third time the light disappeared and darkness appeared before the householder Anāthapiṇḍika. Fear, trepidation, and terror arose in him and he wanted to t urn back. But a third time the yakkha Sīvaka, invisible, made the proclamation:

"A hundred (thousand) elephants ... Of a single step forward.

25 "Go forward, householder!... Going forward is better for you, not turning back again.

Then the darkness [212] disappeared and light appeared to the householder Anāthapiṇ dika, and the fear, trepidation, and terror that had arisen in him subsided.

Then the householder Anāthapiṇḍika approached the Blessed One in the Cool Grove. Now on that occasion the Blessed One, having risen at the first flush of dawn, was walkin g back and forth in the open. The Blessed One saw the householder Anāthapiṇḍika comin g in the distance. He descended from the walkway, sat down in the seat that was prepared, and said to the householder Anāthapiṇḍika: "Come, Sudatta." &587

Then the householder Anāthapiṇḍika, thinking, "The Blessed One has addressed me b y my name," [thrilled and elated],&588 prostrated himself right on the spot with his head

at the Blessed One's feet and said to him: "I hope, venerable sir, that the Blessed One sle pt well."

Who does not cling to sensual pleasures,
Cool at heart, without acquisitions.

Having cut off all attachments,
Having removed care from the heart,
The peaceful one indeed sleeps well,
For he has attained peace of mind."&589

9 Sukkā (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the bhikkhunī Sukkā, surrounded by a large a ssembly, was teaching the Dhamma. Then a yakkha who had full confidence in the bhikkhunī Sukkā, going from street to street and from square to square in Rājagaha, on that occasion recited these verses:

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"What has happened to these people in Rājagaha?
They sleep as if they've drunk honey-wine.
Why don't they attend on Sukkā
As she teaches the deathless state?&590

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But the wise, as it were, drink it up—
That (Dhamma) irresistible,
Ambrosial, nutritious—
As travellers do a cloud."&591

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10 Sukkā (2)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. [213] Now on that occasion a certain lay follower gave food to the bhikkhunī Sukkā. Then a yakkha who had full confidence in the bhikkhunī Sukkā, going from street to street and from square to square in Rājagaha, on that occasion recited this verse:

Wise indeed is this lay follower,
Who just gave food to Sukkā,
One released from all the knots."&592

11 Cīrā

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion a certain lay follower gave a robe to the bhik khunī Cīrā. Then a yakkha who had full confidence in the bhikkhunī Cīrā, going from street to street and from square to square in Rājagaha, on that occasion recited this verse:

Wise indeed is this lay follower,

Who just gave a robe to Cīrā,

One released from all the bonds."

12 Ālavaka

Thus have I heard. On one occasion the Blessed One was dwelling at Āļavi, the haunt of the yakkha Āļavaka.&593 Then the yakkha Āl2avaka approached the Blessed One an d said to him: "Get out, recluse!"

"All right, friend," the Blessed One said, and he went out. & 594

"Come in, recluse."

"All right, friend," the Blessed One said, and he went in.

A second time ... [214] A third time the yakkha Āļavaka said to the Blessed One: "G et out, recluse!"

"All right, friend," the Blessed One said, and he went out.

"Come in, recluse."

"All right, friend," the Blessed One said, and he went in.

A fourth time the yakkha Ālavaka said to the Blessed One: "Get out, recluse."

"I won't go out, friend. Do whatever you have to do."

"I'll ask you a question, recluse. If you won't answer me, I'll drive you insane or I'll split your heart or I'll grab you by the feet and hurl you across the Ganges." & 595

"I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this g eneration with its recluses and brahmins, its devas and humans, who could drive me insan

e or split my heart or grab me by the feet and hurl me across the Ganges. But ask whateve r you want, friend."&596

(Āļavaka:) 5 807 "What here is a man's best treasure? What practised well brings happiness? What is really the sweetest of tastes? How lives the one whom they say lives best?" (The Blessed One:) 10 808 "Faith is here a man's best treasure; Dhamma practised well brings happiness; Truth is really the sweetest of tastes; One living by wisdom they say lives best." & 597 15 (Āļavaka:) 809 "How does one cross over the flood? How does one cross the rugged sea? How does one overcome suffering? How is one purified?" 20 (The Blessed One:) 810 "By faith one crosses over the flood, By diligence, the rugged sea. By energy one overcomes suffering, 25 By wisdom one is purified."&598 (Ālavaka:) 811 "How does one gain wisdom? \$599 How does one find wealth? 30 How does one achieve acclaim? How bind friends to oneself? When passing from this world to the next, How does one not sorrow?" 35 (The Blessed One:)

	812	"Placing faith in the Dhamma of the arahants	
		For the attainment of Nibbāna,	
		From desire to learn one gains wisdom	
		If one is diligent and astute.&600	
5	813	Doing what is proper, dutiful,	
		One with initiative finds wealth. [215]	
		By truthfulness one wins acclaim,	
		Giving, one binds friends.	
		That is how one does not sorrow	
10		When passing from this world to the next.&601	
	814	The faithful seeker of the household life	
		In whom dwell these four qualities—	
		Truth, Dhamma, steadfastness, generosity—	
15		Does not sorrow when he passes on.	
	815	Come now, ask others as well,	
		The many recluses and brahmins,	
		Whether there exists here anything better	
20		Than truth, self-control, generosity, patience."&602	
	(Āļavaka:)		
	816	"Why now should I ask this question	
		Of the many recluses and brahmins?	
25		Today I have understood	
		The good in the future life.&603	
	817	Indeed, for my sake the Buddha came	
		To reside at Āļavī.	
30		Today I have understood	
		Where a gift bears great fruit.	
	818	I myself will travel about	
		From village to village, town to town,	
35		Paying homage to the Enlightened One	
		And to the excellence of the Dhamma." & 604	

Book XI Chapter 11 Connected Discourses with Sakka (Sakka-samyutta)

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I. The First Chapter (Suvīra)

10 *1 (1) Suvīra*

[216] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī i n Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thu s: "Bhikkhus!"

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

"Bhikkhus, once in the past the asuras marched against the devas.&605 Then Sakka, l ord of the devas, addressed Suvīra, a son of the devas, thus: 'Dear Suvīra, these asuras ar e marching against the devas. Go, dear Suvīra, launch a counter-march against the asuras. '– 'Yes, your lordship,' Suvīra replied, but he became negligent.&606 A second time Sa kka addressed Suvīra ... but a second time Suvīra became negligent. A third time Sakka a ddressed Suvīra ... but a third time Suvīra became negligent. [217] Then, bhikkhus, Sakk a addressed Suvīra in verse:

Yet still may attain to bliss:
Go there, Suvīra,
And take me along with you.'

(Suvīra:)

Nor attend to his duties

Might still have all desires fulfilled:

Grant me that, Sakka, as a boon.'&607

(Sakka:)

35 Where a lazy man who does not toil Might achieve unending bliss:

Go there, Suvīra, And take me along with you.'

(Suvīra:)

'The bliss, supreme deva, we might find Without doing work, O Sakka, Sorrowless, without despair:

Grant me that, Sakka, as a boon.'

10 (Sakka:)

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'If there exists any place anywhere
Where without work one won't decline,
That is indeed Nibbāna's path:
Go there, Suvīra,
And take me along with you.'&608

"So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, ex ercising supreme sovereignty and rulership over the Tāvatiṃsa devas, will be one who sp eaks in praise of initiative and energy, then how much more would it be fitting here for y ou,&609 who have gone forth in such a well-expounded Dhamma and Discipline, to toil, struggle, and strive for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized."

2 (2) Susīma

(This sutta is identical with the preceding one, except that the son of the devas addres sed is named Susīma.) [218]

3 (3) The Crest of the Standard

At Sāvatthī. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"&610 "Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, once in the past the devas and the asuras were arrayed for battle. Then Sa kka, lord of the devas, addressed the Tāvatiṃsa devas thus: "Dear sirs, when the devas ar e engaged in battle, [219] if fear or trepidation or terror should arise, on that occasion you should look up at the crest of my standard. For when you look up at the crest of my standard, whatever fear or trepidation or terror you may have will be abandoned.&611

"'If you cannot look up at the crest of my standard, then you should look up at the crest of the deva-king Pajāpati's standard. For when you look up at the crest of his standard, whatever fear or trepidation or terror you may have will be abandoned.

"'If you cannot look up at the crest of the deva-king Pajāpati's standard, then you sho uld look up at the crest of the deva-king Varuṇa's standard.... If you cannot look up at the crest of the deva-king Varuṇa's standard, then you should look up at the crest of the dev a-king Īsāna's standard.... For when you look up at the crest of his standard, whatever fear or trepidation or terror you may have will be abandoned.'&612

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"Bhikkhus, for those who look up at the crest of the standard of Sakka, lord of the dev as; or of Pajāpati, the deva-king; or of Varuṇa, the deva-king; or of Īsāna, the deva-king, whatever fear or trepidation or terror they may have may or may not be abandoned. For w hat reason? Because Sakka, lord of the devas, is not devoid of lust, not devoid of hatred, not devoid of delusion; he can be timid, petrified, frightened, quick to flee.

"But, bhikkhus, I say this: If you have gone to a forest or to the foot of a tree or to an empty hut, and fear or trepidation or terror should arise in you, on that occasion you shou ld recollect me thus: 'The Blessed One is an arahant, fully enlightened, accomplished in t rue knowledge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' For w hen you recollect me, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned. [220]

"If you cannot recollect me, then you should recollect the Dhamma thus: 'The Dham ma is well expounded by the Blessed One, directly visible, immediate, inviting one to co me and see, worthy of application, to be personally experienced by the wise.' For when y ou recollect the Dhamma, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

"If you cannot recollect the Dhamma, then you should recollect the Sangha thus: 'The Sangha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, t he eight types of individuals—this Sangha of the Blessed One's disciples is worthy of gif ts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurp assed field of merit for the world.' For when you recollect the Sangha, bhikkhus, whateve r fear or trepidation or terror you may have will be abandoned.

"For what reason? Because, bhikkhus, the Tathāgata, the Arahant, the Fully Enlighten ed One is devoid of lust, devoid of hatred, devoid of delusion; he is brave, courageous, bo ld, ready to stand his place."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

824 "In a forest, at the foot of a tree, 5 Or in an empty hut, O bhikkhus, You should recollect the Buddha: No fear will then arise in you. 825 But if you cannot recall the Buddha, 10 Best in the world, the bull of men, Then you should recall the Dhamma, Emancipating, well expounded. 826 But if you cannot recall the Dhamma, Emancipating, well expounded, 15 Then you should recall the Sangha, The unsurpassed field of merit. 827 For those who thus recall the Buddha, The Dhamma, and the Sangha, bhikkhus, 20 No fear or trepidation will come, Nor any grisly terror."

4 (4) Vepacitti (or Patience)

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Setting at Savatthi. The Blessed One said this: [221]

"Once in the past, bhikkhus, the devas and the asuras were arrayed for battle. Then V epacitti, lord of the asuras, addressed the asuras thus:&613 'Dear sirs, in the impending b attle between the devas and the asuras, if the asuras win and the devas are defeated, bind Sakka, lord of the devas, by his four limbs and neck and bring him to me in the city of the asuras.' And Sakka, lord of the devas, addressed the Tāvatiṃsa devas thus: 'Dear sirs, in the impending battle between the devas and the asuras, if the devas win and the asuras are defeated, bind Vepacitti, lord of the asuras, by his four limbs and neck and bring him to me in the Sudhamma assembly hall.'

"In that battle, bhikkhus, the devas won and the asuras were defeated. Then the Tāvati msa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in the S udhamma assembly hall.&614 When Sakka was entering and leaving the Sudhamma asse

mbly hall, Vepacitti, bound by his four limbs and neck, abused and reviled him with rude, harsh words. Then, bhikkhus, Mātali the charioteer addressed Sakka, lord of the devas, i n verse:

10 (Sakka:) 829 'It is neither through fear nor weakness That I am patient with Vepacitti. How can a wise person like me Engage in combat with a fool?' 15 (Mātali:) 830 'Fools would vent their anger even more If no one would keep them in check. Hence with drastic punishment The wise man should restrain the fool.'&615 (Sakka:) 831 'I myself think this alone Is the way to check the fool: When one knows one's foe is angry One mindfully maintains one's peace.' (Mātali:) 832 'I see this fault, O Vāsava, In practising patient endurance: When the fool thinks of you thus, "He endures me out of fear," The dolt will chase you even more As a bull does one who flees.' [222]	5	828	'When face to face with Vepacitti Is it, Maghavā, from fear or weakness That you endure him so patiently, Listening to his harsh words?'
(Mātali:) 830 'Fools would vent their anger even more If no one would keep them in check. Hence with drastic punishment The wise man should restrain the fool.'&615 (Sakka:) 831 'I myself think this alone Is the way to check the fool: When one knows one's foe is angry One mindfully maintains one's peace.' (Mātali:) 832 'I see this fault, O Vāsava, In practising patient endurance: When the fool thinks of you thus, "He endures me out of fear," The dolt will chase you even more As a bull does one who flees.' [222]		,	That I am patient with Vepacitti. How can a wise person like me
'Fools would vent their anger even more If no one would keep them in check. Hence with drastic punishment The wise man should restrain the fool.'&615 (Sakka:) 831 'I myself think this alone Is the way to check the fool: When one knows one's foe is angry One mindfully maintains one's peace.' (Mātali:) 832 'I see this fault, O Vāsava, In practising patient endurance: When the fool thinks of you thus, "He endures me out of fear," The dolt will chase you even more As a bull does one who flees.' [222]	15	(M=4-1!.)	
(Sakka:) 831 'I myself think this alone Is the way to check the fool: When one knows one's foe is angry One mindfully maintains one's peace.' (Mātali:) 832 'I see this fault, O Vāsava, In practising patient endurance: When the fool thinks of you thus, "He endures me out of fear," The dolt will chase you even more As a bull does one who flees.' [222]		,	If no one would keep them in check. Hence with drastic punishment
'I myself think this alone Is the way to check the fool: When one knows one's foe is angry One mindfully maintains one's peace.' (Mātali:) 832 'I see this fault, O Vāsava, In practising patient endurance: When the fool thinks of you thus, "He endures me out of fear," The dolt will chase you even more As a bull does one who flees.' [222]	20		The wise man should restrain the fool.'&615
30 'I see this fault, O Vāsava, In practising patient endurance: When the fool thinks of you thus, "He endures me out of fear," The dolt will chase you even more As a bull does one who flees.' [222]	25	,	Is the way to check the fool: When one knows one's foe is angry
		, ,	In practising patient endurance: When the fool thinks of you thus, "He endures me out of fear," The dolt will chase you even more
()	55	(Sakka:)	

	833	'Let it be whether or not he thinks, "He endures me out of fear,"
		A goal that culminates in one's own good
_		Better than patience does not exist.&616
5	834	When one who is strong within
		Patiently endures a weakling,
		They call that the supreme patience;
10		The weakling must be patient always.
10	835	They call that strength no strength at all—
	033	The strength that's the strength of folly—
		But no one can reproach a person
		Who is strong because guarded by Dhamma.&617
15		who is strong because guarded by Bhainma.&of/
15	836	One who repays an angry man with anger
	050	Thereby makes things worse for himself.
		Not repaying an angry man with anger,
		One wins a battle hard to win.
20		One wins a dattie flatd to will.
20	837	He prostings for the welfers of both
	037	He practises for the welfare of both,
		His own and the other's,
		When, knowing that his foe is angry,
		He mindfully maintains his peace.
25	020	
	838	When he achieves the cure of both—
		His own and the other's—
		The people who consider him a fool
		Are those unskilled in the Dhamma.'
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	"So bh	ikkhus if Sakka lord of the devas subsisting on the fruit of

"So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, ex ercising supreme sovereignty and rulership over the Tāvatiṃsa devas, will be one who sp eaks in praise of patience and gentleness, then how much more would it be fitting here fo r you, who have gone forth in such a well-expounded Dhamma and Discipline, to be patie nt and gentle."

5 (5) Victory by What Is Well Spoken

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Setting at Sāvatthī. "Bhikkhus, once in the past the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, said to Sakka, lord of the devas: 'Lord of the devas, let there be victory by what is well spoken.' &618 (And Sakka replied:) 'Vepacitti, let there be victory by what is well spoken.'

"Then, bhikkhus, the devas and the asuras appointed a panel of judges, saying: 'These will ascertain what has been well spoken and badly spoken by us.'

"Then Vepacitti, lord of the asuras, said to Sakka, lord of the devas: 'Speak a verse, l ord of the devas.' When this was said, Sakka said to Vepacitti: 'You, Vepacitti, being the senior deva here, speak a verse.'&619 [223] When this was said, Vepacitti, lord of the as uras, recited this verse:&620

459 'Fools would vent their anger even more If no one would keep them in check.
Hence with drastic punishment The wise man should restrain the fool.'

"When, bhikkhus, Vepacitti, lord of the asuras, spoke this verse, the asuras applauded but the devas were silent. Then Vepacitti said to Sakka: 'Speak a verse, lord of the devas.' When this was said, Sakka, lord of the devas, recited this verse:

Is the way to check the fool:

When one knows one's foe is angry

One mindfully maintains one's peace.'

"When, bhikkhus, Sakka, lord of the devas, spoke this verse, the devas applauded but the asuras were silent. Then Sakka said to Vepacitti: 'Speak a verse, Vepacitti.' When thi s was said, Vepacitti, lord of the devas, recited this verse:

'I see this fault, O Vāsava,
In practising patient endurance:
When the fool thinks of you thus,
"He endures me out of fear,"
The dolt will chase you even more
As a bull does one who flees.'

"When, bhikkhus, Vepacitti, lord of the asuras, spoke this verse, the asuras applauded but the devas were silent. Then Vepacitti said to Sakka: 'Speak a verse, lord of the devas.' When this was said, Sakka, lord of the devas, recited these verses:

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'Let it be whether or not he thinks, "He endures me out of fear," ... (as in §4) ... [224]

The people who consider him a fool Are those unskilled in the Dhamma.'

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"When, bhikkhus, these verses were spoken by Sakka, lord of the devas, the devas ap plauded but the asuras were silent. Then the panel of judges appointed by the devas and t he asuras said this: 'The verses spoken by Vepacitti, lord of the asuras, advocate punishm ent and violence; hence they conduce to conflict, contention, and strife. But the verses sp oken by Sakka, lord of the devas, advocate non-punishment and non-violence; hence they conduce to freedom from conflict, freedom from contention, and freedom from strife. Sa kka, lord of the devas, has won the victory by what is well spoken.'

"In this way, bhikkhus, Sakka, lord of the devas, won the victory by what is well spok en."

6 (6) The Bird Nests

At Sāvatthī. "Bhikkhus, once in the past the devas and the asuras were arrayed for bat tle. In that battle the asuras won and the devas were defeated. In defeat the devas withdre w towards the north while the asuras pursued them. Then Sakka, lord of the devas, addres sed his charioteer Mātali in verse:

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'Avoid, O Mātali, with your chariot pole The bird nests in the silk-cotton woods; Let's surrender our lives to the asuras Rather than make these birds nestless.'&621

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"Yes, your lordship,' Mātali the charioteer replied, and he turned back the chariot wi th its team of a thousand thoroughbreds.

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"Then, bhikkhus, it occurred to the asuras: 'Now Sakka's chariot with its team of a th ousand thoroughbreds has turned back. [225] The devas will engage in battle with the asu

ras for a second time.' Stricken by fear, they entered the city of the asuras. In this way, bh ikkhus, Sakka, lord of the devas, won a victory by means of righteousness itself."

7 (7) One Should Not Transgress

At Sāvatthī. "Bhikkhus, once in the past, when Sakka, lord of the devas, was alone in seclusion, the following reflection arose in his mind: 'Though someone may be my sworn enemy, I should not transgress even against him.'

"Then, bhikkhus, Vepacitti, lord of the devas, having known with his own mind the re flection in Sakka's mind, approached Sakka, lord of the devas. Sakka saw Vepacitti comi ng in the distance and said to him: 'Stop, Vepacitti, you're caught!'&622 – 'Dear sir, do not abandon the idea that just occurred to you.'&623 – 'Swear, Vepacitti, that you won't transgress against me.'

(Vepacitti:)

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Whatever evil comes to a liar,

Whatever evil to a reviler of noble ones,

Whatever evil to a betrayer of friends,

Whatever evil to one without gratitude:

That same evil touches the one

Who transgresses against you, Sujā's husband." &624

8 (8) Verocana, Lord of the Asuras

At Sāvatthī in Jeta's Grove. Now on that occasion the Blessed One had gone for his d ay's abiding and was in seclusion. Then Sakka, lord of the devas, and Verocana, lord of t he asuras, approached the Blessed One and stood one at each door post. Then Verocana, l ord of the asuras, recited this verse in the presence of the Blessed One:&625

When the street with the street with the street when achieved.

A goal shines when achieved:

This is the word of Verocana." [226]

(Sakka:)

"A man should make a determined effort

Until his goal has been achieved.

A goal that shines when achieved

Better than patience does not exist."&626

(Verocana:)

852 "All beings are bent on a goal Here or there as fits the case, But for all creatures association Is supreme among their enjoyments. A goal shines when it is achieved: This is the word of Verocana."&627

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(Sakka:)

853 "All beings are bent upon a goal Here or there as fits the case, But for all creatures association Is supreme among their enjoyments. A goal that shines when achieved

Better than patience does not exist."

9 (9) Seers in a Forest

At Sāvatthī. "Bhikkhus, once in the past a number of seers who were virtuous and of good character had settled down in leaf huts in a tract of forest. Then Sakka, lord of the d evas, and Vepacitti, lord of the asuras, approached those seers.

"Vepacitti, lord of the asuras, put on his boots, bound his sword on tightly, and, with a parasol borne aloft, entered the hermitage through the main gate; then, having turned hi s left side towards them, &628 he walked past those seers who were virtuous and of good character. But Sakka, lord of the devas, took off his boots, handed over his sword to other s, lowered his parasol, and entered the hermitage through an (ordinary) gate; then he stoo d on the lee side, in reverential salutation, paying homage to those seers who were virtuo us and of good character.

"Then, bhikkhus, those seers addressed Sakka in verse:

854 'The scent of the seers long bound by their vows, Emitted from their bodies, goes with the wind. Turn away from here, O thousand-eyed god, For the seers' scent is foul, king of devas.'&629

(Sakka:)

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Let the scent of the seers long bound by their vows,

Emitted from their bodies, go with the wind;

We yearn for this scent, O venerable sirs,

As for a garland of flowers on the head. [227]

The devas do not perceive it as repulsive." &630

10 (10) Seers by the Ocean

Setting at Sāvatthī. "Bhikkhus, once in the past a number of seers who were virtuous and of good character had settled down in leaf huts along the shore of the ocean. Now on that occasion the devas and the asuras were arrayed for a battle. Then it occurred to those seers who were virtuous and of good character: 'The devas are righteous, the asuras unrig hteous. There may be danger to us from the asuras. Let us approach Sambara, lord of the asuras, and ask him for a guarantee of safety.'&631

"Then, bhikkhus, just as quickly as a strong man might extend his drawn-in arm or dr aw in his extended arm, those seers who were virtuous and of good character disappeared from their leaf huts along the shore of the ocean and reappeared in the presence of Samb ara, lord of the asuras. Then those seers addressed Sambara in verse:

20 856 'The seers who have come to Sambara
Ask him for a guarantee of safety.
For you can give them what you wish,
Whether it be danger or safety.'&632

25 (Sambara:)

457 'I'll grant no safety to the seers,

For they are hated devotees of Sakka;

Though you appeal to me for safety,

I'll give you only danger.'

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(The seers:)

Though we have asked for safety,

You give us only danger.

We receive this at your hands:

35 May ceaseless danger come to you!

Whatever sort of seed is sown,
That is the sort of fruit one reaps:
The doer of good reaps good;
The door of evil, evil.

By you, dear, has the seed been sown;
Thus you'll experience the fruit.'

"Then, bhikkhus, having put a curse on Sambara, lord of the asuras, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, those seers who were virtuous and of good character disappeared from the presence of Sambara and rea ppeared in their leaf huts on the shore of the ocean. [228] But after being cursed by those seers who were virtuous and of good character, Sambara, lord of the asuras, was gripped by alarm three times in the course of the night."&633

II. The Second Chapter (The Seven Vows)

11 (1) Vows

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At Sāvatthī. "Bhikkhus, in the past, when Sakka, lord of the devas, was a human bein g, he adopted and undertook seven vows by the undertaking of which he achieved the stat us of Sakka.&634 What were the seven vows?

- (1) 'As long as I live may I support my parents.'
- (2) 'As long as I live may I respect the family elders.'
- (3) 'As long as I live may I speak gently.'
- (4) 'As long as I live may I not speak divisively.'
- (5) 'As long as I live may I dwell at home with a mind devoid of the stain of stingines s, freely generous, open-handed, delighting in relinquishment, devoted to charity,&635 d elighting in giving and sharing.'
 - (6) 'As long as I live may I speak the truth.'
- (7) 'As long as I live may I be free from anger, and if anger should arise in me may I dispel it quickly.'

"In the past, bhikkhus, when Sakka, lord of the devas, was a human being, he adopted and undertook these seven vows by the undertaking of which he achieved the status of S akka.

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"When a person supports his parents,

And respects the family elders;
When his speech is gentle and courteous,
And he refrains from divisive words;
When he strives to remove meanness,
Is truthful, and vanquishes anger,
The Tāvatiṃsa devas call him

Truly a superior person." [229]

12 (2) Sakka's Names

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At Sāvatthī, in Jeta's Grove. There the Blessed One said to the bhikkhus:

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he was a b rahmin youth named Magha; therefore he is called Maghavā.&636

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave gi fts in city after city; therefore he is called Purindada, the Urban Giver.&637

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave gi fts considerately; therefore he is called Sakka.&638

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave a r est house; therefore he is called Vāsava.&639

"Bhikkhus, Sakka, lord of the devas, thinks of a thousand matters in a moment; theref ore he is called Sahassakkha, Thousand-eyed.&640

"Bhikkhus, Sakka's wife is the asura maiden named Sujā; therefore he is called Suja mpati, Sujā's husband.&641

"Bhikkhus, Sakka, lord of the devas, exercises supreme sovereign rulership over the Tāvatiṃsa devas; therefore he is called lord of the devas.

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he adopted and undertook seven vows by the undertaking of which he achieved the status of Sakka"

(The remainder of this sutta is identical with the preceding one, inclusive of the verses .) [230]

13 (3) Mahāli

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Gr eat Wood in the Hall with the Peaked Roof. Then Mahāli the Licchavi approached the Bl essed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, has the Blessed One seen Sakka, lord of the devas?" "I have, Mahāli." "Surely, venerable sir, that must have been one who looked like Sakka, lord of the de vas; for Sakka, lord of the devas, is difficult to see."

"I know Sakka, Mahāli, and I know the qualities that make for Sakka, by the undertaking of which Sakka achieved the status of Sakka.

"In the past, Mahāli, when Sakka, lord of the devas, was a human being, he was a bra hmin youth named Magha. Therefore he is called Maghavā...."

(Here follows the names of Sakka as in §12 and the seven vows as in §11, followed by the same verses.) [231]

14 (4) Poor

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

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

"Bhikkhus, once in the past in this same Rājagaha there was a poor man, a pauper, an indigent. He undertook faith, virtue, learning, generosity, and wisdom in the Dhamma an d Discipline proclaimed by the Tathāgata. Having done so, with the breakup of the body, after death, [232] he was reborn in a good destination, in a heavenly world, in the compan y of the Tāvatiṃsa devas, where he outshone the other devas in regard to beauty and glor y.&642

"Thereupon the Tāvatiṃsa devas found fault with this, grumbled, and complained abo ut it, saying: 'It is wonderful indeed, sir! It is amazing indeed, sir! For formerly, when thi s son of the devas was a human being, he was a poor man, a pauper, an indigent. Yet with the breakup of the body, after death, he has been reborn in a good destination, in a heave nly world, in the company of the Tāvatiṃsa devas, where he outshines the other devas in regard to beauty and glory.'

"Then, bhikkhus, Sakka, lord of the devas, addressed the Tāvatiṃsa devas thus: 'Dear sirs, do not find fault with this son of the devas. Formerly, when this son of the devas was a human being, he undertook faith, virtue, learning, generosity, and wisdom in the Dhamma and Discipline proclaimed by the Tathāgata. Having done so, with the breakup of the body, after death, he has been reborn in a good destination, in a heavenly world, in the company of the Tāvatiṃsa devas, where he outshines the other devas in regard to beauty and glory.'

"Then, bhikkhus, instructing the Tāvatimsa devas,&643 Sakka, lord of the devas, on t hat occasion recited these verses:

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When one has faith in the Tathāgata,

Unshakeable and well established,
And good conduct built on virtue,
Dear to the noble ones and praised—&644

5 When one has confidence in the Sangha
And one's view is straightened out,
They say that one isn't poor;
One's life is not lived in vain.

Therefore the person of intelligence,
Remembering the Buddha's Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma."

15 15 (5) A Delightful Place

At Sāvatthī, in Jeta's Grove. Then Sakka, lord of the devas, approached the Blessed O ne, paid homage to him, stood to one side, and said to him: "Venerable sir, what is a delig htful place?" [233]

20 865 "Shrines in parks and woodland shrines, Well-constructed lotus ponds:

These are not worth a sixteenth part

Of a delightful human being.

25 Whether in a village or forest,
In a valley or on the plain—
Wherever the arahants dwell
Is truly a delightful place."

30 *16 (6) Bestowing Alms*

On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, a nd stood to one side. Standing to one side, he addressed the Blessed One in verse: &645

35 867 "For those people who bestow alms, For living beings in quest of merit,

Performing merit of the mundane type, Where does a gift bear great fruit?"&646

5 "The four who are practising the way
And the four established in the fruit:
This is the Sangha of upright conduct
Endowed with wisdom and virtue.&647

For those people who bestow alms,

For living beings in quest of merit,

Performing merit of the mundane type,

A gift to the Sangha bears great fruit."

17 (7) Veneration of the Buddha

At Sāvatthī, in Jeta's Grove. Now on that occasion the Blessed One had gone for his day's abiding and was in seclusion. Then Sakka, lord of the devas, and Brahmā Sahampat i approached the Blessed One and stood one at each doorpost. Then Sakka, lord of the de vas, recited this verse in the presence of the Blessed One:

20 "Rise up, O hero, victor in battle!
Your burden lowered, debt-free one,
Wander in the world.
Your mind is fully liberated
Like the moon on the fifteenth night." &648 [234]

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(Brahmā Sahampati:) "It is not in such a way that the Tathāgatas are to be venerated, l ord of the devas. The Tathāgatas are to be venerated thus:

"Rise up, O hero, victor in battle!
O caravan leader, debt-free one,
Wander in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand."&649

18 (8) The Worship of Householders (or Sakka's Worship (1))

At Sāvatthī. There the Blessed One said this: "Bhikkhus, once in the past Sakka, lord of the devas, addressed his charioteer Mātali thus: 'Harness the chariot with its team of a thousand thoroughbreds, friend Mātali. Let us go to the park grounds to see the beautiful scenery.' – 'Yes, your lordship,' Mātali the charioteer replied. Then he harnessed the char iot with its team of a thousand thoroughbreds and announced to Sakka, lord of the devas: 'The chariot has been harnessed, dear sir. You may come whenever you are ready.'&650

"Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, rai sed his hands in reverential salutation and worshipped the different quarters. Then Mātali the charioteer addressed Sakka in verse:

These all humbly worship you—
Those versed in the Triple Veda,
All the khattiyas reigning on earth,
The Four Great Kings and the glorious Thirty—
So who, O Sakka, is that spirit
To whom you bow in worship?'&651

(Sakka:)

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These all humbly worship me—
Those versed in the Triple Veda,
All the khattiyas reigning on earth,
The Four Great Kings and the glorious Thirty—

25 But I worship those endowed with virtue,
Those long trained in concentration,
Those who have properly gone forth
With the holy life their destination.&652

30 875 I worship as well, O Mātali,
Those householders making merit,
The lay followers possessed of virtue
Who righteously maintain a wife.'

35 (Mātali:) 876 'Those whom you worship, my lord Sakka, Are indeed the best in the world.

I too will worship them—

Those whom you worship, Vāsava.'

5 (The Blessed One:)

"Having given this explanation,

Having worshipped the different quarters, The deva-king Maghavā, Sujā's husband,

The chief, climbed into his chariot." [235]

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19 (9) The Worship of the Teacher (or Sakka's Worship (2))

(As above down to:)

"Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, rai sed his hands in reverential salutation and worshipped the Blessed One. Then Mātali the c harioteer addressed Sakka, lord of the devas, in verse:

878 'Both devas and human beings, Humbly worship you, Vāsava. So who, O Sakka, is that spirit To whom you bow in worship?'

(Sakka:)

The Fully Enlightened One here

In this world with its devas,

The Teacher of perfect name:

He is the one whom I worship, Mātali.&653

Those for whom lust and hatred

And ignorance have been expunged,

The arahants with taints destroyed:

These are the ones whom I worship, Mātali.

The trainees who delight in dismantling,

Who diligently pursue the training

For the removal of lust and hatred,

For transcending ignorance:

These are the ones whom I worship, Mātali.'&654

(Mātali:)

'Those whom you worship, my lord Sakka,

Are indeed the best in the world.

I too will worship them—

Those whom you worship, Vāsava.'

(The Blessed One:)

"Having given this explanation,

Having worshipped the Blessed One,

The deva-king Maghavā, Sujā's husband,

The chief, climbed into his chariot."

15 20 (10) The Worship of the Sangha (or Sakka's Worship (3))

(As above down to:) [236]

"Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, rai sed his hands in reverential salutation and worshipped the Bhikkhu Sangha. Then Mātali t he charioteer addressed Sakka, lord of the devas, in verse:

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'It is these that should worship you—

The humans stuck in a putrid body,

Those submerged inside a corpse,

Afflicted with hunger and thirst. & 655

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Why then do you envy them,

These who dwell homeless, Vāsava?

Tell us about the seers' conduct:

Let us hear what you have to say.'

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(Sakka:)

486 'This is why I envy them, &656

Those who dwell homeless, Mātali:

Whatever village they depart from,

They leave it without concern.

887 They do not keep their goods in storage, In a pot or a box. Seeking what others have prepared, By this they live, firm in vows: 5 Those wise ones who give good counsel, Maintaining silence, of even faring. & 657 888 While devas fight with asuras And people fight with one another, Among those who fight, they do not fight; 10 Among the violent, they are quenched; Among those who grasp, they do not grasp: These are the ones whom I worship, Mātali.' (Mātali:) 15 889 'Those whom you worship, my lord Sakka, Are indeed the best in the world. I too will worship them— Those whom you worship, Vāsava.' 20 (The Blessed One:) 890 "Having given this explanation, Having worshipped the Bhikkhu Sangha, The deva-king Maghavā, Sujā's husband,

III. The Third Chapter (Sakka Pentad)

The chief, climbed into his chariot."

30 *21 (1) Having Slain*

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[237] At Sāvatthī, in Jeta's Grove. Then Sakka, lord of the devas, approached the Ble ssed One, paid homage to him, and stood to one side. Standing to one side, Sakka, lord of the devas, addressed the Blessed One in verse:

35 Whaving slain what does one sleep soundly? Having slain what does one not sorrow?

What is the one thing, O Gotama, Whose killing you approve?"

"Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O Vāsava,
With its poisoned root and honey-sweet tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow."

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22 (2) Ugly

At Sāvatthī, in Jeta's Grove. There the Blessed One said this: "Bhikkhus, once in the past a certain ugly deformed yakkha sat down on the seat of Sakka, lord of the devas.&65 8 Thereupon the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, saying: "It is wonderful indeed, sir! It is amazing indeed, sir! This ugly deformed yakk ha [238] has sat down on the seat of Sakka, lord of the devas!' But to whatever extent the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, to the same e xtent that yakkha became more and more handsome, more and more comely, more and more graceful.

"Then, bhikkhus, the Tāvatiṃsa devas approached Sakka and said to him: 'Here, dear sir, an ugly deformed yakkha has sat down on your seat.... But to whatever extent the de vas deplore this ... that yakkha became more and more handsome, more and more comel y, more and more graceful.' – 'That must be the anger-eating yakkha.'

"Then, bhikkhus, Sakka, lord of the devas, approached that anger-eating yakkha.&65 9 Having approached, he arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, saluting that yakkha reverentially, he announced his name three times: 'I, dear sir, am Sakka, lord of the devas! I, dear sir, am Sakka, lord of the dev as!' To whatever extent Sakka announced his name, to the same extent that yakkha beca me uglier and uglier and more and more deformed until he disappeared right there.

"Then, bhikkhus, having sat down on his own seat, instructing the Tāvatiṃsa devas, S akka, lord of the devas, on that occasion recited these verses:

Nor easily drawn by anger's whirl.
I never become angry for long,
Nor does anger persist in me.&660

When I'm angry I don't speak harshly
And I don't praise my virtues.

I keep myself well restrained
Out of regard for my own good.""&661

23 (3) Magic

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At Sāvatthī. The Blessed One said this: "Bhikkhus, once in the past Vepacitti, lord of the asuras, was sick, afflicted, gravely ill.&662 Then Sakka, lord of the devas, approache d Vepacitti to inquire about his illness. Vepacitti saw Sakka coming in the distance and sa id to him: 'Cure me, lord of the devas.' – [239] 'Teach me, Vepacitti, the Sambari magic.' &663 – 'I won't teach it, dear sir, until I have asked the asuras for permission.'

"Then, bhikkhus, Vepacitti, lord of the asuras, asked the asuras: 'May I teach the Sambari magic to Sakka, lord of the devas?' – 'Do not teach him the Sambari magic, dear sir.' &664

"Then, bhikkhus, Vepacitti, lord of the asuras, addressed Sakka, lord of the devas, in verse:

695 'A magician—O Maghavā, Sakka, King of devas, Sujā's husband— Goes to the terrible hell, Like Sambara, for a hundred years." &665

24 (4) Transgression

At Sāvatthī. Now on that occasion two bhikkhus had a quarrel and one bhikkhu had tr ansgressed against the other. Then the former bhikkhu confessed his transgression to the other bhikkhu, but the latter would not pardon him.&666

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat do wn to one side, and reported to him what had happened. (The Blessed One said:)

"Bhikkhus, there are two kinds of fools: one who does not see a transgression as a transgression; and one who, when another is confessing a transgression, does not pardon him in accordance with the Dhamma. These are the two kinds of fools.

"There are, bhikkhus, two kinds of wise men: one who sees a transgression as a transgression; and one who, when another is confessing a transgression, pardons him in accord ance with the Dhamma. These are the two kinds of wise men.

"Once in the past, bhikkhus, Sakka, lord of the devas, instructing the Tāvatiṃsa devas in the Sudhamma assembly hall, on that occasion recited this verse: [240]

'Bring anger under your control;

Do not let your friendships decay.

Do not blame one who is blameless,

Do not utter divisive speech.

Like a mountain avalanche

Anger crushes evil people." & 667

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25 (5) Non-anger

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One said this:

"Bhikkhus, once in the past Sakka, lord of the devas, instructing the Tāvatiṃsa devas in the Sudhamma assembly hall, on that occasion recited this verse:

'Do not let anger overpower you,

Do not become angry at those who are angry.

Non-anger and harmlessness always dwell

Within (the hearts of) the noble ones.

Like a mountain avalanche

Anger crushes evil people." & 668

Notes to Part I

Chapter 1: Devatā-saṃyutta

1. *Mārisa*, "dear sir," is the term which the devas generally use to address the Buddha, e minent bhikkhus (see, e.g., **40:10**; IVṭ270,16), and members of their own commun ity (**11:3**; Iṭ218,34); kings also use it to address one another (**3:12**; Iṭ80,4). SA expl ains that it is a term of affection originally meaning "one without suffering" (*nidd ukkha*).

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The word "flood" (ogha) is used metaphorically, but here with technical overt ones, to designate a doctrinal set of four floods, so called, according to SA, "beca use they keep beings submerged within the round of becoming and do not allow t hem to rise up to higher states and to Nibbāna." The four (with definitions from S A) are: (i) the flood of sensuality ($k\bar{a}mogha$) = desire and lust for the five cords of sensual pleasure; (ii) the flood of becoming (bhavogha) = desire and lust for form -sphere becoming and formless-sphere becoming and attachment to jhāna; (iii) the flood of views (ditthogha) = the sixty-two views (see Brahmajāla Sutta, DN No.ṭ 1); and (iv) the flood of ignorance (avijjogha) = non-knowledge regarding the four noble truths. See 45:171. Flood imagery is also used at vv.293, 483–84, and 809–10.

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2. Appatitham anāyūham ogham atarim. SA: The Buddha's reply is intended to be parad oxical, for one normally crosses a flood by halting in places which offer a foothol d and by straining in places that must be crossed.

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SA glosses appatițiham only with appatițihahanto (an alternative form of the present participle), but SȚ elaborates: "Not halting: not coming to a standstill on a ccount of the defilements and so forth; the meaning is 'not sinking'" (appatițihah anto ti kilesādīnam vasena asantițihanto, asamsīdanto ti attho). The verb patitițih ati usually means "to become established," i.e., attached, principally on account o f craving and other defilements: see below v.44 and n.36. Consciousness driven b y craving is "established" (see 12:38–40, 12:64, 22:53–54), and when craving is r emoved it becomes "unestablished, unsupported." The arahant expires "with cons ciousness unestablished" (appatițihitena viññāṇena ... parinibbuto; see 4:23 (Iț12 2,12–13). All these nuances resonate in the Buddha's reply.

The verb $\bar{a}y\bar{u}hati$ is rare in the Nikāyas, but see below **v.263**df, **v.264**d, and Sn t210d. It is an intensification of $\bar{u}hati$ (augmented by \bar{a} - with -y- as liaison); the si mple verb occurs at MNtIt116,13–14, where it might be rendered "to be strained." Its occurrence there ties up with the present context: a strained mind is far from c oncentration. In the later literature the noun form $\bar{a}y\bar{u}hana$ acquires the technical s ense of "accumulation," with specific reference to kamma; in the formula of dependent origination (paticcasamuppāda), volitional constructions (saṅkhārā) are sai d to have the function of $\bar{a}y\bar{u}hana$; see PaṭisṭIṭ52,14,26; Vismṭ528,12 (PPṭ17:51), 5 79,31–580,4 (PPṭ17:292–93).

SA: The Blessed One deliberately gave an obscure reply to the deva in order t o humble him, for he was stiff with conceit yet imagined himself wise. Realizing t hat the deva would not be able to penetrate the teaching unless he first changed hi s attitude, the Buddha intended to perplex him and thereby curb his pride. At that point, humbled, the deva would ask for clarification and the Buddha would explain in such a way that he could understand.

- 3. The Buddha's brief reply points to the middle way (*majjhimā paṭipadā*) in its most co mprehensive range, both practical and philosophical. To make this implication cle ar SA enumerates seven dyads: (i) "halting" by way of defilements, one sinks; "st raining" by way of volitional constructions, one gets swept away; (ii) by way of cr aving and views, one sinks; by way of the other defilements, one gets swept away; (iii) by way of craving, one sinks; by way of views, one gets swept away; (iv) by way of the eternalist view, one sinks; by way of the annihilationist view, one gets swept away (see Itṭ43,12–44,4); (v) by way of slackness one sinks, by way of restl essness one gets swept away; (vi) by way of devotion to sensual pleasures one sinks, by way of devotion to self-mortification one gets swept away; (vii) by way of all unwholesome volitional constructions one sinks, by way of all mundane whole some volitional constructions one gets swept away. Bhikkhu Ñāṇananda suggests connecting the principle of "not halting, not straining" with each of the four flood s: see SN-Anth 2:56–58.
- 4. SA: The Buddha is called a *brahmin* in the sense of arahant (see Dhpt388, 396–423). He is *fully quenched (parinibbuto)* in that he is quenched through the quenching of defilements (*kilesanibbānena nibbutaṃ*). Craving is designated *attachment (visatt ikā)* because it clings and adheres to the variety of sense objects.

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In the commentaries the distinction between the two types of "quenching" is u sually expressed by the term *parinibbāna*: *kilesa-parinibbāna* is the quenching of defilements at the attainment of arahantship; *khandha-parinibbāna*, the quenching of the continuum of aggregates with the arahant's demise. Corresponding to these two types of *parinibbāna* are the two Nibbāna elements: the Nibbāna-element with residue (*sa-upādisesa-nibbānadhātu*) and the Nibbāna-element without residue (*anupādisesa-nibbānadhātu*)—the residue (*upādisesa*) being the compound of the five aggregates produced by prior craving and kamma. *Parinibbāna* is an action noun, the event of quenching, *nibbāna* a noun of state, the state of quenchedness r eached through the act of quenching. See Introduction, p.??.

- 5. SA: When the deva heard the Buddha's reply he was established in the fruit of streamentry.
- 6. Sattānam nimokkham pamokkham vivekam. SA: "Emancipation (nimokkha) is the path, for beings are emancipated from the bondage of defilements by the path; release (pamokkha) is the fruit, for at the moment of the fruit beings have been released from the bondage of defilements; seclusion (viveka) is Nibbāna, for when they attain Nibbāna beings are separated from all suffering. Or, alternatively, all three are designations for Nibbāna: for having attained Nibbāna, beings are emancipated, released, separated from all suffering." The actual wording of the verse seems to confirm the second alternative.
 - 7. SA glosses: Nandībhava-parikkhayā ti nandīmūlakassa kammabhavassa parikkhayena ; nandiyā ca bhavassa cā ti pi vaṭṭati; "With delight-becoming-destruction: with t he utter destruction of kamma-process becoming rooted in delight; it is also prope r to understand it as meaning '(the destruction) of delight and of becoming." It w ould be more plausible, however, to construe this three-term tappurisa as an inver ted compound placed in irregular order probably owing to the exigencies of verse. This interpretation is confirmed by SnAṭIIṭ469,14 and DhpAṭIVṭ192,7–8 in their g loss on the related bahubbīhi compound nandībhava-parikkhīṇaṃ as tīsu bhavesu parikkhīṇataṇhaṃ; "one who has destroyed craving for the three realms of becom ing." See too below v.295c and n.165.
 - 8. SA: By the first method of explanation, *delight in becoming* (*nandībhava*, or, followin g the gloss: "becoming rooted in delight"), being the threefold activity of kammic construction (*tividhakamm*-
- *ābhisaṅkhāra*—see **12:51**), implies the aggregate of volitional constructions (*saṅk hārakkhandha*); *perception and consciousness* implies the two aggregates associat

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ed therewith; and by mentioning this, the feeling associated with those three aggre gates is included. Thus, by way of the non-occurrence of the four kammically acti ve mental aggregates (anupādiṇṇaka-arūpakkhandhā), "Nibbāna with residue" (s a-upādisesa-nibbāna) is indicated. By the phrase with the cessation and appease ment of feelings (vedanānaṃ nirodhā upasamā), the kammically acquired (upādiṇṇaka) feeling is referred to, and by mentioning this the other three associated aggregates are implied; the aggregate of form is included as their physical basis and o bject. Thus, by way of the non-occurrence of the five kammically acquired agggregates, "Nibbāna without residue" (anupādisesa-nibbāna) is indicated. By the second method (taking "delight" and "becoming" as parallel terms), delight implies the aggregate of volitional constructions; becoming, the aggregate of form; and the other three aggregates are shown under their own names. Nibbāna is indicated as the non-occurrence of these five aggregates. Thus the Blessed One concludes the teaching with Nibbāna itself.

On the two Nibbāna-elements see **n.4** above.

- 9. SA: "Life is swept along" (upanīyati jīvitaṃ) means: "(Life) is destroyed, it ceases; or it moves towards, i.e., gradually approaches, death" (upanīyatī ti parikkhīyati niru jjhati; upagacchati vā; anupubbena maraṇaṃ upetī ti attho). "Short is the lifespa n" (appam āyu): "The lifespan is limited in two ways: first, because it is said, 'O ne who lives long lives for a hundred years or a little longer' (see 4:9); and second , because in the ultimate sense the life-moment of beings is extremely limited, end uring for a mere act of consciousness." SA continues as at Vismṭ238; PPṭ8:39.
- 10. SA: This deva had been reborn into one of the Brahma-worlds with a long lifespan. When he saw beings passing away and taking rebirth in realms with a short lifesp an, he was moved to pity and urged them to do "deeds of merit" (puññāni)—to de velop the form-sphere and formless-sphere jhānas—so that they would be reborn i nto the form and formless realms with a long lifespan. The Buddha's verse is a rej oinder intended to show that the deva's advice is still tied to the round of becomin g and does not lead to emancipation. The peace (santi) which the Buddha comme nds is Nibbāna.

SA explains two denotations of *lokāmisa*, literally "carnal things": (i) figurati vely (*pariyāyena*), it denotes the entire round of becoming with its three planes, th e objective sphere of attachment, "the bait of the world"; (ii) literally (*nippariyāye na*), it signifies the four requisites (clothing, food, dwelling, and medicines), the material basis for survival. For the figurative use of *āmisa* see **v.345**d, **v.453**c, and

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35:230; in the last text, however, the six sense objects are compared to baited hoo ks rather than to the bait itself.

- 11. *Vayoguṇā anupubbaṃ jahanti*. SA: Youth deserts one who reaches middle age; both youth and middle age desert one who reaches old age; and at the time of death, all three stages desert us.
- 12. SA: One must *cut off* (*chinde*) the five lower fetters (personality view, doubt, the dist orted grasp of rules and vows, sensual desire, ill will). One must *abandon* (*jahe*) the five higher fetters (lust for form, lust for the formless, conceit, restlessness, ign orance). In order to cut off and abandon these fetters one must *further develop* (*utt ari bhāvaye*) the five spiritual faculties (faith, energy, mindfulness, concentration, wisdom). The *five ties* (*pañcasaṅgā*) are: lust, hatred, delusion, conceit, and view s. A bhikkhu who has surmounted these five ties is called one who has crossed the fourfold flood (see **n.1**).

Strangely, although the verses refer to the five ties as if they are a standard do ctrinal set, no pentad of *saṅga* can be found as such in the Nikāyas; the five *saṅga* are mentioned at Vibht377,16-18.

- 13. SA says, "When the five faculties are awake the five hindrances are asleep, and when the five hindrances are asleep the five faculties are awake," but this seems redund ant; the explanation would be more satisfactory if we take the first phrase to be st ating that when the five faculties are asleep the five hindrances are awake, thus m aking more explicit the relationship of diametric opposition and mutual exclusion between the two pentads. SA continues: "It is by the same five hindrances that *on e gathers dust*, i.e., the dust of the defilements; and it is by the five faculties that *o ne is purified.*"
- 14. SA identifies the *dhammā* of pāda a as the catusaccadhammā, "the things (or teaching s) of the four (noble) truths." Who may be led into others' doctrines: SA: The doct rines of the other spiritual sects apart from the Buddha's Teaching are called "oth ers' doctrines" (paravādā); specifically, the doctrines of the sixty-two views (see t he Brahmajāla Sutta, DNṭNo.1). Some tend to these doctrines of their own accord, some are led into them and adopt them through the influence of others.
- 15. Those awakened ones ($sambuddh\bar{a}$). SA: There are four kinds of awakened ones: omn iscient Buddhas, paccekabuddhas, "four-truth awakened ones" (i.e., arahant discip les), and those awakened through learning. The first three types are indicated in the present context. They fare evenly amidst the uneven: they fare evenly amidst the

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uneven common domain of the world, or amidst the uneven community of sentie nt beings, or amidst the uneven multitude of defilements.

- 16. SA: Here *taming* (*dama*) signifies the qualities pertaining to concentration. *Sagehood* (*mona*) is the knowledge of the four supramundane paths, so called because it exp eriences (*munātī ti monaṃ*); that is, it knows the four truths. The *realm of Death* (*maccudheyya*) is the round with its three planes, so called because it is the domain of Death; its *beyond* or *far shore* (*pāra*) is Nibbāna.
- 17. SA sees this couplet as an implicit formulation of the threefold training: by the aband oning of conceit the higher virtue (*adhisīla*) is implied; by *well concentrated* (*sus amāhitatto*), the training in concentration or the higher mind (*adhicitta*); and by *lo fty mind* (*sucetaso*), denoting a mind endowed with wisdom, the training in the hi gher wisdom (*adhipaññā*). To this we might add that the last phrase, *everywhere r eleased* (*sabbadhi vippamutto*), points to the culmination of the threefold training in liberation (*vimutti*). See DNţIIţ122,15–123,12.
- 18. SA: This verse was spoken by an earth-bound deva who dwelt in that forest. Each day he would see the bhikkhus who inhabited the forest sitting in meditation after their meal. As they sat, their minds would become unified and tranquil, and the tranquillity of their minds would become manifest in their complexion (vaṇṇa). Puzzled that they could have such calm faces while living under these austere conditions, the deva came to the Buddha to inquire into the cause. I have used two words, "calmand clear," to capture the double nuance of pasīdati. The facial complexion (mukhavaṇṇa) or complexion of the skin (chavivaṇṇa) is understood to indicate succe so in meditation; see 21:2 (IIṭ275,20–21), 28:1 (IIIṭ235,22); and Vin I 40,14, and 41,2.
- 19. On Tāvatiṃsa see Introduction, p.??. Nandana is the Garden of Delight in that heaven , so called because it gives delight and joy to anyone who enters it. According to SA, this deva had just taken rebirth into this heaven and, while wandering through the Nandana Grove, he spoke the verse as a spontaneous paean of joy over his cel estial glory. SA glosses *naradevānaṃ* with *devapurisānaṃ*, "deva-males"; it is cle arly not a *dvanda* compound. *Tidasa*, "the Thirty" (lit. "triple ten"), is a poetic epi thet for Tāvatiṃsa.
 - 20. SA ascribes this rejoinder to a female deva who was a noble disciple (*ariyasāvikā*). Thinking, "This foolish deva imagines his glory to be permanent and unchanging, unaware that it is subject to cutting off, perishing, and dissolution," she spoke her stanza in order to dispel his delusion. The "maxim of the arahants" is pronounced by the Buddha (at DNtIIt199,6–7), and the deva-king Sakka repeats it on the occasi

on of the Buddha's parinibbāna: see **v.578**, where the first line reads $anicc\bar{a}$ vata s $ankh\bar{a}r\bar{a}$ rather than $anicc\bar{a}$ sabbasankh $\bar{a}r\bar{a}$. An identical exchange of verses occur s below at **9:6**, with the goddess Jālinī and the Venerable Anuruddha as speakers.

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SA: Constructions here are all constructions of the three planes of becoming (sabbe tebhūmakasankhārā), which are impermanent in the sense that they become non-existent after having come to be (hutvā abhāvatthena aniccā). Their appease ment is blissful (tesaṃ vūpasamo sukho): Nibbāna itself, called the appeasement of those constructions, is blissful.

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21. *Upadhi*, "acquisitions" (from *upa* + *dhā*, "to rest upon") means literally "that upon w hich something rests," i.e., the "foundations" or "paraphernalia" of existence. The word has both objective and subjective extensions. Objectively, it refers to the things acquired, i.e., one's assets and possessions; subjectively, to the act of appropriation rooted in craving. In many instances the two senses merge, and often both are intended. The word functions as a close counterpart of *upādāna*, "clinging," to which, however, it is not etymologically related. See in this connection **12:66** and **II,tn.187**, and Sn p.141.

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SA offers a fourfold classification of *upadhi*: (i) *kāmūpadhi*, acquisitions as se nsual pleasures and material possessions; (ii) *khandhūpadhi*, the five aggregates; (iii) *kilesūpadhi*, defilements, which are the foundations for suffering in the realm of misery; and (iv) *abhisaṅkhārūpadhi*, volitional constructions, accumulations of kamma, which are the foundation of all suffering in saṃsāra. In the deva's verse *upadhi* is used in the first sense.

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In his reply the Buddha turns the deva's expression "one without acquisitions" (*nirupadhi*) on its head by using the term as a designation for the arahant, who is free from all four kinds of *upadhi* and thus completely free from suffering. The pair of verses recurs below at **4:8**, with Māra as the interlocutor.

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22. SA: There is no affection like that for oneself because people, even if they discard the ir parents and neglect to care for their children, still care for themselves (see v.36
6). There is no wealth equal to grain because people, when famished, will give a way gold and silver and other assets in order to obtain grain. There is no light like the light of wisdom because wisdom can illumine the ten-thousandfold world-syst em and dispel the darkness concealing the three periods of time, which even the s un cannot do (see ANțIIț139–40). Among the waters the rain is supreme because i

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f the rainfall were to be cut off even the great ocean would dry up, but when the ra in continues to pour down the world becomes one mass of water even up to the \bar{A} bhassara deva-world.

- 23. From this point on, wherever the text does not specify the identity of the speakers, it is implied that the first verse is spoken by a deva and the reply by the Buddha.
- 24. In pāda b, Be and Ce read *sannisīvesu*, a word not encountered elsewhere, while Ee, f ollowing SS, reads *sannisīnnesu*, which may be a "correction" of the original read ing; the text available to the sub-commentator evidently read *sannisīvesu*. SA glos ses: *yathā phāsukaṭṭhānaṃ upagantvā sannisīnnesu vissamānesu*. [SṬ: *parissama vinodanatthaṃ sabbaso sannisīdantesu; d-kārassa hi v-kāraṃ katvā niddeso*.] Th e gist of this explanation is that at noon all the birds (and other animals), exhauste d by the heat, are quietly resting in order to dispel their fatigue.

In pāda c the resolution of *saṇateva* is problematic. SA glosses: *saṇati viya m ahāviravaṃ viya muccati*, "it seems to make a sound, it seems as if it releases a gr eat roar." This implies that SA divides the *sandhi* into *saṇate iva*. Following a sug gestion of VĀT, I resolve it as *saṇati eva*, taking the sense to be that the forest itse lf is emitting the sound. The verb *saṇati* means merely to make a sound, and is els ewhere used to describe a noisy creek (Snṭ720–21), so here the sound might be m ore appropriately described as a murmer than as a roar. In pāda d the verb is *paṭib hāti*, glossed by SA as *upaṭṭhāti*.

SA: In the dry season, at high noon, when the animals and birds are all sitting quietly, a great sound arises from the depths of the forest as the wind blows throu gh the trees, bamboo clusters, and hollows. At that moment an obtuse deva, unable to find a companion with whom to sit and converse comfortably, uttered the first stanza. But when a bhikkhu has returned from his alms round and is sitting alone in a secluded forest abode attending to his meditation subject, abundant happiness arises (as is expressed in the rejoinder).

- 25. Arati, tandi, vijambhikā, and bhattasammada recur at **46:2** (Vṭ64,31–32) and **46:51** (V ,103,13–14). Formal definitions are at Vibhṭ352. SA: The *noble path* (ariyamagga) is both the mundane and supramundane path. The purification of the path comes about when one expels the mental corruptions by means of the path itself, with the energy (viriya) conascent with the path.
- 26. SA explains *pade pade*, in pāda c, thus: "In each object (*ārammaṇe ārammaṇe*); for w henever a defilement arises in relation to any object, it is just there that one found

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ers (*visīdati*). But the phrase can also be interpreted by way of the modes of depor tment (*iriyāpatha*); if a defilement arises while one is walking, (standing, sitting, or lying down), it is just there that one founders. *Intentions* (*saṅkappa*) should be understood here by way of the three wrong intentions, i.e., of sensuality, ill will, a nd harming."

- 27. The simile of the tortoise is elaborated at **35:240**, followed by the same verse. SA: On e is *independent* (*anissito*) of the dependencies of craving and views, and *quenche d* by the quenching of defilements (*kilesa-parinibbāna*).
- 28. SA: The deva refers to one's mother as a "little hut" because one dwells in her womb for ten months; to a wife as a "little nest" because, after a hard day's work, men re sort to the company of women in the way that birds, after searching for food durin g the day, resort to their nests at night; to sons as "lines extended" (santānakā) be cause they extend the family lineage; and to craving as bondage.
- 29. SA: The Buddha replied thus because he will never again dwell within a mother's wo mb, or support a wife, or beget sons.
- 30. SA: The deva asked these questions because he was astonished by the Buddha's quic k replies and wanted to find out whether he had really grasped the meaning.

Although all three eds. employ the singular *santānakaṃ* in pāda c of this verse , SS have the plural *santānake*, which seems preferable for maintaining consistenc y with the other verses. *Kintāham* should be resolved *kin te ahaṃ*.

- 31. The opening portion of this sutta appears, with elaboration, in the prologue to the Sa middhi Jātaka (Ja No.ṭ167), which includes the first pair of verses as well. MN No .ṭ133 opens in a similar way, with Samiddhi as the protagonist. The bhikkhu Sami ddhi was so named because his body was splendid (*samiddha*), handsome and lov ely. SA makes it clear that this is a female devatā (called a *devadhītā* in the Jātaka), an earth-deity (*bhummadevatā*) who resided in the grove. When she saw Samid dhi in the light of the early dawn, she fell in love with him and planned to seduce him. Samiddhi appears below at **4:22** and **35:65–68**.
- 32. The verses revolve around a pun on the dual meaning of *bhuñjati*, to eat food and to e njoy sense pleasures. The devatā is ostensibly telling Samiddhi to eat before going on alms round (i.e. to get his fill of sense pleasures before taking to the monk's li fe), but Samiddhi insists he will not abandon the robe for the sake of sensual enjo yment.

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SA: The devatā had spoken of time with reference to the time of youth, when

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one is able to enjoy sensual pleasures. In pādas ab of his reply Samiddhi speaks w ith reference to the time of death (*maraṇakāla*), which is *hidden* (*channa*) in that one never knows when it will arrive. In pāda d he refers to the time for practising the duty of a recluse (*samaṇadhammakaraṇakāla*), as it is difficult for an old pers on to learn the Dhamma, practise austerities, dwell in the forest, and develop the meditative attainments. The *vo* in pāda a is a mere indeclinable (*nipātamatta*).

33. At **4:21** Māra offers the same advice to a group of young bhikkhus, who reply in wor ds identical with those of Samiddhi. The Buddha's exposition of the dangers in se nsual pleasures may be found at MNtIt85,30–87,28, 364,12–367,8, 506,6–508,29, a nd elsewhere. Samiddhi's answer reiterates the standard verse of homage to the D hamma, omitting only the first term ("well expounded"), which is not relevant her e. SA interprets the "immediate" or "timeless" (*akālika*) character of the Dhamma by way of the Abhidhamma doctrine that the fruit (*phala*) arises in immediate suc cession to its respective path (*magga*), but this idea certainly seems too narrow for the present context, where the contrast is simply between the immediately beneficial nature of the Dhamma and the futile, "time-consuming" character of sensual pleasures. For more on *akālika*, see **II,n.103**.

A few words are called for in explanation of my translation of opanayika as " worthy of application," which departs from the prevalent practice of rendering it " leading onward." CPD points out that "the context in which [the word] occurs sho ws clearly that it cannot have the active sense of 'leading to' ... but must rather be interpreted in a passive sense (gerundive) in accordance with the commentaries." To be sure, Vismt217,10–12 (PPt7:84) does allow for an active sense with its alter native derivation: nibbānam upanetī ti ariyamaggo upaneyyo ... opanayiko, "it lea ds on to Nibbana, thus the noble path is onward-leading ... so it is leading onward s"; this derivation, however, is almost surely proposed with "edifying" intent. Earl ier in the same passage the word is glossed by the gerundive upanetabba, "to be b rought near, to be applied," so I therefore prefer to follow the derivation at Vismt 217,3–9 (PPt7:83), which is probably the etymologically correct one: bhāvanāvase na attano citte upanayanam arahatī ti opanayiko ... asankhato pana attano citten a upanayanam arahatī ti opanayiko; sacchikiriyāvasena allīyanam arahatī ti atth o; "The Dhamma (as noble path) is worthy of application because it deserves appl ication within one's one mind by way of meditative development... But the uncon ditioned Dhamma (i.e., Nibbana) is worthy of application because it deserves appl ication with one's own mind; that is, it deserves being resorted to by way of realiz

ation." While the word *opanayika* does not occur in any other context that allows us to draw inferences about its meaning, the cognate expression *att'ūpanāyiko* (at 55:7 (Vṭ353,21,26) and VinṭIIIṭ91,33–34) clearly means "applicable to oneself." On the other hand, to indicate that the Dhamma conduces to Nibbāna the texts emplo y another expression, *niyyānika upasamasaṃvattanika* (see, e.g., 55:25 (Vṭ380,11) and MNṭIṭ67,13), which would not fit the contexts where the above formula is us ed.

- 34. SA: "Each of the deva kings has a retinue of a hundred or a thousand *koṭis* of devas. P lacing themselves in grand positions, they see the Tathāgata. How can powerless f emale devas like us get a chance to see him?" A *koṭi* = 10,000,000.
- 35. SA defines what can be expressed (akkheyya) as the five aggregates, the objective sp here of linguistic reference (not as the terms of expressions themselves). When or dinary beings perceive the five aggregates, their perceptions are infiltrated by the notions of permanence, pleasure, and self, elsewhere called "distortions" (vipallās a, ANṭIIṭ52,4–8). These distorted perceptions then provoke the defilements, on acc ount of which beings become established in what can be expressed (akkheyyasmi m patiṭṭhitā). According to SA, this means they "become established in" the five a ggregates in eight ways, i.e., by way of lust, hatred, delusion, views, the underlyin g tendencies, conceit, doubt, and restlessness. SA suggests that this verse is stated in order to show how sensual pleasures are "time-consuming." [ST: Kāmā here de notes all phenomena of the three planes, called sensual pleasures because they are pleasurable (kamanīyā).] This suggestion seems confirmed by the last line: those who do not understand the five aggregates correctly "come under the yoke of Dea th"; they undergo repeated birth and death and hence remain caught in saṃsāra, the net of time.
- 36. SA: One "fully understands what can be expressed" by way of the three kinds of full understanding: (i) by full understanding of the known (\$\tilde{n}atapari\tilde{n}\tilde{n}\tilde{a}\$) one understands the five aggregates in terms of their individual characteristics, etc.; (ii) by full understanding through scrutinization (\$\tilde{t}arapari\tilde{n}\tilde{n}\tilde{a}\$) one scrutinizes them in forty -two modes as impermanent, suffering, etc.; (iii) by full understanding of abandon ment (\$pah\tilde{a}napari\tilde{n}\tilde{n}\tilde{a}\$) one abandons desire and lust for the aggregates by means of the supreme path. For a fuller discussion, see Vismt606–7 (PPt20:3–4) and Vis mt611–13 (PPt20:18–19), based on PatistIIt238–42, where, however, only forty m odes are enumerated in connection with (ii). The forty-two modes appear at Vismt 655,15-30 (PPt21:59), in connection with "discerning constructions as void."

One does not conceive "one who expresses" (akkhātar3aṃ na maññati). SA: The arahant does not conceive the speaker as an individual (puggala); that is, he no longer takes the five aggregates to be "mine," "I," and "my self."

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That does not exist for him ...: In this line I follow SS in omitting, as an interp olation, the words na tassa atthi. SA explains that there exist no grounds for spea king of the arahant as lustful, or as hating, or as deluded. It would be more fitting, perhaps, to see this second couplet as referring to the arahant after his parinibbāna, when by casting off the five aggregates ("what can be expressed") he goes beyon d range of verbal expression (see Snt1076). It should be noted that thematically the ese two verses closely correspond to the Mūlapariyāya Sutta (MN No.t1). SA stat es that this verse discusses the "directly visible" ninefold supramundane Dhamma, i.e., the four paths, their fruits, and Nibbāna.

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- 37. The "three discriminations" (tayo vidhā) are the three modes of conceit: the conceit "I am better" (seyyo'ham asmimāna), the conceit "I am equal" (sadiso'ham asmimā na), and the conceit "I am worse" (hīno'ham asmimāna). See 22:49 (II 48–49), 45:162, 46:41. At Vibhṭ389–90 it is shown that these three become ninefold in so fa r as each triad may be entertained by one who is truly better, truly equal, or truly worse. One "not shaken in the three discriminations" is the arahant, who alone has completely eradicated the fetter of conceit. SA points out that the first couplet sh ows how sensual pleasures are time-consuming, while the second couplet discusse s the supramundane Dhamma.
 - 38. The most common reading of this pāda is pahāsi saṅkhaṃ na vimānam ajjhagā, foun d in Be, Ce, and Ee of v.47, in Be and Ee of the parallel v.106, and in the lemma in SA (Be, Ce) to v.47. From his remarks we can infer that the commentator had a text with this reading before him and understood vimāna as equivalent to vividha māna: "He does not assume the threefold conceit with its nine divisions" (navabh edaṃ tividhamānaṃ na upagato). SA's alternative explanation, which takes vimā naṃ to be the mother's womb, the destination of the rebirth process, seems too fa nciful to take seriously. Vimānadassī occurs at Snṭ887d in the sense of "contempt uous," but this meaning of vimāna may be too narrow for the present context.

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It is possible that the verse originally read *na* ca $m\bar{a}nam$ and that this reading had already become corrupted before the age of the commentaries (c/v confusion is not uncommon in Sinhala texts). The corruption would then have been preserve

d and perpetuated by the commentators. Despite the dominance of *na vimānam*, the reading *na ca mānam* is found in **v.106** of Ce, in the lemma to **v.47** in four Sinh ala mss. referred to in the notes to SA (Ce), and in Thai eds. of S and SA. The Skt counterpart (quoted from Ybhūś at Enomoto, §1078) has *prahāya mānaṃ ca na s aṅgam eti*, which corresponds more closely to the subordinate reading of the Pāli. The original finite verb may have been the rare reduplicative perfect $\bar{a}j\bar{a}$ (as in SS) or $\bar{a}g\bar{a}$ (as in Thai eds.). See von Hinüber, "On the Perfect in Pāli," *Selected Pap ers*, pp.174–76.

SA understands *pahāsi saṅkhaṃ* to mean that the arahant can no longer be des cribed by such concepts as lustful, hating, or deluded, but I understand the point t o be that he has stopped forming *papañcasaññāsaṅkhā*, "ideas and notions arisen from mental proliferation" (see MNṭIṭ112,2–3). It seems that this phrase refers bac k to **v.45** and *na vimānam ajjhagā* back to **v.46**. Pādas cf may be describing the ar ahant after his parinibbāna, though elsewhere he is also said to be unfindable here and now (e.g., at **22:86**; IIIt118,35–36).

39. SA explains the avoidance of evil in deed, word, and mind by way of the ten courses of wholesome kamma (see MNtIt47,12–17, 287,23–288,37, etc.). The phrase *havin g abandoned sense pleasures* rejects the extreme of indulgence in sensual pleasur es; *one should not pursue a course that is painful and harmful* rejects the extreme of self-mortification. Thus, SA says, the verse points to the middle way that avoid s the two extremes. The whole verse can also be construed positively in terms of t he noble eightfold path: doing no evil by body and speech implies right speech, right action, and right livelihood; "mindful" implies right effort, right mindfulness, and right concentration; "clearly comprehending" implies right view and right int ention. SA says that at the end of the Buddha's discourse the devatā was establish ed in the fruit of stream-entry and spoke this verse, "a great Dhamma teaching," i n order to show the eightfold path by which she had attained the fruit.

40. In pāda b, I read dayhamāne va, with Ee and SS, as against dayhamāno va in Be and Ce. With bhavarāga in pāda c, these verses also appear as Thṭ39–40 and 1162–63. In the present form the pair of verses sets a problem in interpretation, for kāmarā ga, sensual lust, is abandoned by the third path, while sakkāyadiṭṭhi, personality v iew, is abandoned by the first path, so that the deva appears to be advocating a higher attainment than the Buddha. This problem does not arise in the Th version, sin ce bhavarāga, lust for becoming, is abandoned by the fourth path, that of arahants hip. SA gives an ingenious solution: The deva spoke his verse with reference to th

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e abandoning of sensual lust by way of suppression only (*vikkhambhanappahāna m eva*), i.e., temporarily through the attainment of jhāna, while the Buddha recom mended the attainment of stream-entry, which eliminates identity view by way of eradication (*samuccheda*) so that it no longer persists even latently and ensures full liberation in a maximum of seven more lives.

- 41. The verse poses a riddle which hinges on two connotations of *phusati*, "to touch": (i) to acquire a particular kamma, here the grave kamma of wronging an innocent per son; and (ii) to reap the result of that kamma when it comes to maturity.
- 42. At Snt662 this verse refers to Kokāliya's calumny of Sāriputta and Moggallāna (see 6 :10, which includes the story but not this verse). A different, and less credible, bac kground story is told at DhpAtIII,31–33, commenting on Dhpt125; see BLt2:282–84. On the kammic result of harming innocents, see Dhpt137–40.
- 43. This verse and the next form the opening theme of Vism and are commented on at Vi smt1–4; the explanation is incorporated into SA. VĀT suggests that the words *ant ojaṭā bahijaṭā* should be taken as *bahubbīhi* compounds in apposition to *pajā* ("ha ving a tangle inside, having a tangle outside"), but I translate in accordance with S A, which treats them as *tappurisa*..

SA: *Tangle* (*jaṭā*) is a term for the network of craving, in the sense that it "lac es together," for it arises repeatedly up and down among the sense objects such as forms. There is *a tangle inside*, *a tangle outside*, because craving arises with respect to one's own possessions and those of others; with respect to one's own body and the bodies of others; and with respect to the internal and external sense bases.

44. The Buddha's reply is a succinct statement of the threefold training, with *samādhi* ref erred to under the name *citta*. Wisdom, according to SA, is mentioned three times in the verse: first as innate intelligence ("wise"); second, as insight-wisdom (*vipas sanā-paññā*), the wisdom to be developed; and third, as "discernment," "the prag matic wisdom that takes the lead in all tasks" (*sabbakiccaparināyikā parihāriyap aññā*).

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SA: "Just as a man standing on the ground and taking up a well-sharpened kni fe might disentangle a great tangle of bamboos, so this bhikkhu ... standing on the ground of virtue and taking up, with the hand of practical intelligence exerted by t he power of energy, the knife of insight-wisdom well sharpened on the stone of co ncentration, might disentangle, cut away, and demolish the entire tangle of cravin g that had overgrown his own mental continuum" (adapted from PPt1:7).

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45. While the previous verse shows the trainee (*sekha*), who is capable of disentangling t he tangle, this verse shows the arahant, the one beyond training (*asekha*), who has finished disentangling the tangle.

46. SA: This verse is stated to show the opportunity (or: region) for the disentangling of the tangle (*jaṭāya vijaṭanokāsa*). Here *name* (*nāma*) represents the four mental agg regates. SA treats *impingement* (*paṭigha*) as metrical shorthand for perception of impingement (*paṭighasaññā*). [According to SṬ, in pāda c we should read a compressed *dvanda* compound, *paṭigharūpasaññā*, the first part of which has been trunc ated, split off, and nasalized to fit the metre.] Impingement being the impact of the five sense objects on the five sense bases, "perception of impingement" is defined as the fivefold sense perception (see Vibhṭ261,31–34 and Vismṭ329,22-24; PPṭ1 0:16). Perception of form (*rūpasaññā*) has a wider range, comprising as well the perceptions of form visualized in the jhānas [SṬ: perception of the form of the eart h *kasiṇa*, etc.]. SA explains that the former implies sense-sphere becoming, the lat ter form-sphere becoming, and the two jointly imply formless-sphere becoming, thus completing the three realms of existence.

It is here that this tangle is cut. SA: The tangle is cut, in the sense that the rou nd with its three planes is terminated; it is cut and ceases in dependence on Nibbā na.

- 47. SA: This deva held the view that one should rein in every state of mind; whether who lesome or not, whether mundane or supramundane, the mind should be reined in, not aroused. [ST: He believed that every state of mind brings suffering and that th e unconscious state is better.] The Buddha spoke the rejoinder to show that a distinction should be made beween the mind to be reined in and the mind to be developed. See 35:205 (IVt195,15–30), where the Buddha advises reining in the mind (ta to cittam nivāraye) from objects that arouse the defilements.
- 48. SA: This deva, who dwelt in a forest grove, heard the forest bhikkhus using such expr essions as "I eat, I sit, my bowl, my robe," etc. Thinking, "I had imagined these b hikkhus to be arahants, but can arahants speak in ways that imply belief in a self? "he approached the Buddha and posed his question.
- 49. *Vohāramattena so vohareyya*. SA: Although arahants have abandoned talk that implie s belief in a self, they do not violate conventional discourse by saying, "The aggre gates eat, the aggregates sit, the aggregates' bowl, the aggregates' robe"; for no o ne would understand them. See DNtIt202,7–9: "Thus, Citta, there are these worldl

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y expressions, worldly terms, worldly conventions, worldly concepts, which the T athāgata uses without grasping them."

- 50. SA: At this point the deva thought that while arahants may not speak thus because the y hold a view (of self), they might do so because they still have conceit (i.e., *asmi māna*, the conceit "I am"). Hence he asked the second question, and the Buddha's reply indicates that arahants have abandoned the ninefold conceit (see **n.38**).
- 51. SA resolves *mānaganthassa* in pāda b as *māno ca ganthā assa*, "conceit and knots," i n order to conform to the doctrinal tetrad of *gantha*, which does not include *māna*; see 45:174. It seems to me, however, that here *mānaganthā* can be understood in a looser sense, as *mānassa ganthā*. At Itṭ4,16, in a sutta solely about *māna*, we fin d *mānaganthā* used as a *bahubbīhi* compound qualifying *pajā* ("a generation knot ted by conceit") and arahants described as *mānaganthābhibhuno*, ("those who hav e overcome the knots of conceit"), which supports my rendering here. The readin gs of pāda c vary: Be has *maññataṃ*, Ce *maññanaṃ* (which is the gloss in SA (Be)), Ee *yamataṃ* (which may be a metrical shortening of *yam mataṃ*). SA explains: He has transcended the threefold conceiving due to craving, views, and conceit.
- 52. SA: The question refers to the "streams" of saṃsāra, the answer to Nibbāna. Portions of the reply can be found at DNṭIṭ223,13–15 and Udṭ9,4. On the stopping of the str eams, see Snṭ1034–37, and on the round not reolving see the expression *vattaṃ te saṃ natthi paññāpanāya* at 22:56–57.
- 53. SA: "Among those who have become so avid (ussukkajātesu): Among those who are e ngaged in various tasks, avid to produce unarisen forms, etc., and to enjoy those t hat have arisen." In pāda c of the second verse I read ke'dha taṇhaṃ with Be and Ce, as against gedhataṇhaṃ ("greed and craving") in Ee and kodhataṇhaṃ ("ange r and craving") in SS.

Ussuka (Skt utsuka) means anxiously desirous, zealous, or busily engaged in s ome pursuit. The corresponding noun is ussukka, which is sometimes found wher e the adjective would have been more appropriate. Ussuka is used with both a commendatory and a blameworthy sense. At 41:3 (IVt288,12 = 291,4, 302,7), it occurs in the commendatory sense, which I render "zealous." See too MNtIt324,27 and VintIt49,19–50,8. The negative sense—of being greedy, ambitious, or "avid" (my preferred rendering)—is found here and at Dhpt199. The expression appossukka, lit. "having little zeal," is used to describe one who refrains from busy activity. In SN we find this expression—which I generally render, loosely, "(living) at ease"—at 9:10 (It202,22), 21:4 (IIt277,12), 35:240 (IVt178,1, here "keeping still"), and

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51:10 (Vt262,18). The abstract noun *appossukkatā*, at **6:1** (It137,1,6), characterize s the Buddha's original inclination, just after his enlightenment, towards a life of quietude rather than towards the "busy work" of preaching the Dhamma. See too below **n.366** and **n.551**.

- 54. SA: The *four wheels* are the four modes of deportment (walking, standing, sitting, lying down). The *nine doors* are the nine "wound openings" (eyes, ears, nostrils, mouth, genitals, anus). It is *filled up* with impure body parts (head-hairs, etc.), and *bound with greed*, i.e., with craving. *How does one escape from it?*: How can there be emergence from such a body, how can there be freedom, release, a transcendence of it? ST adds: It is *born from a bog (paṅkajāta)* because it is produced in the foul bog of the mother's womb. The Pāli expression could also have been rendered, "It *is* a bog," but I follow ST. This stark perspective on the body is elaborated at S n pp.34–35.
 - 55. In pāda a (= Dhpṭ398a), Ee's *nandiṃ* should be amended to *naddhiṃ*. SA explains tha t in the Dhp verse *varattā* is craving (*taṇhā*), but as craving is mentioned separatel y in our verse, *varattā* is glossed differently.

SA: The *thong* (*naddhi*) is hostility (*upanāha*), i.e., strong anger; the *strap* (*va rattā*) is the remaining defilements. *Desire and greed* refer to the same mental stat e spoken of in two senses: desire (*icchā*) is the preliminary weak stage, or the desi re for what has not been obtained, greed (*lobha*) the subsequent strong stage, or the holding to an acquired object. *Craving with its root*: with its root of ignorance.

- 56. This verse of inquiry occurs at Snt165–66, though with an additional couplet and with a variant line in place of the actual question. The inquirers there are the two yakk has, Hemavata and Sātāgira. The question (or rather, string of questions) is posed only at v.168 and the reply given at v.169; they are identical with the question and reply at vv.221–22. It is only after receiving this reply that the yakkhas pose the present question, *kathaṃ dukkhā pamuccati?*, and the answer given is identical. H aving antelope-calves (*eṇijaṅgha*) is one of the thirty-two marks of a great man (s ee DNtIIIt156,5–12, MNtIIt136,14). On nāga, see below n.84.
- 57. SA: *Here:* in this name-and-form ($n\bar{a}mar\bar{u}pa$). By mentioning the five cords of sensu al pleasure, form is indicated [ST: because they have the nature of form]. By mind (mano), name ($n\bar{a}ma$), i.e., the four mental aggregates, is indicated. Thus the basi s (of desire) here can be interpreted by way of the five aggregates, etc.
- 58. SA explains that these devas were called *satullapakāyikā* ("belonging to the extolling -of-the-good group") because they had been reborn in heaven as a result of extolli

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ng the Dhamma of the good by way of undertaking it [ST: that is, the Dhamma of the good which consists of going for refuge, taking the precepts, etc.].

The background story is as follows: Once a merchant ship with a crew of seve n hundred men, while crossing the sea, was beset by a terrible storm. As the ship s ank the crew members, praying frantically to their gods, noticed one of their num ber sitting calmly, cross-legged "like a yogi," free from fear. They asked him how he could remain so calm, and he explained that as he had undertaken the Three R efuges and Five Precepts he had no reason for fear. They requested the same from him, and after dividing them into seven groups of a hundred each he gave each group in turn the refuges and precepts, completing the procedure just as the ship was swallowed up by the sea. As the fruit of this final deed of merit, all the men were immediately reborn in the Tāvatiṃsa heaven in a single group with their leader at the head. Recognizing that they had attained such fortune through their leader's kindness, they came to the Blessed One's presence to speak praise of him.

- 59. SA: Just as oil is not to be obtained from sand, so wisdom is not gained *from another*, from the blind fool; but just as oil is obtained from sesamum seeds, so one gains wisdom by learning the Dhamma of the good and by following a wise person.
- 60. I take *sātataṃ* to be an accusative adverb from the abstract noun of *sāta*. SA, however , takes it as an adverb from *satata*, "continually," which seems less satisfactory.
- 61. *Pariyāyena*. SA glosses *kāraṇena*, "for a reason," which does not help much. I unders tand the purport to be that their verses are only provisionally correct. The Buddha 's verse is definitive (*nippariyāyena*) because it points to the ultimate goal. See the contrast of *pariyāyena* and *nippariyāyena* at ANţIVţ449–53.
- 62. SA: One who knows: one who knows that giving bears fruit.
 - 63. SA: *Those do not die among the dead:* They do not die among those who are "dead" by the death consisting in miserliness. The goods of the miser are just like those of the dead, for neither distribute their belongings.
- 64. SA: *If one practises the Dhamma:* if one practises the Dhamma by way of the ten courses of wholesome kamma. *While getting on by gleaning (samuñjakam care)*: one gets on "by gleaning" by cleaning up the threshing floor, etc., beating the straw, et c. *Of those who sacrifice a thousandfold:* Of those who sacrifice (offer alms) to a thousand bhikkhus or who offer alms purchased with a thousand pieces of money. This done a hundred thousand times is equivalent to alms given to ten *koṭis* of bhi kkhus or worth ten *koṭis* of money. (One *koṭi* = 10,000,000.) *Are not worth even a fraction:* the word "fraction" (*kala*) can mean a sixteenth part, or a hundredth part

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, or a thousandth part; here a hundredth part is intended. It one divides into a hund red parts (the value of) a gift given by him, the gift of ten thousand *koṭis* given by the others is not worth one portion of that.

- 65. SA: Faith in kamma and its fruit.
- 66. SA: Just as in war a few heroic men conquer even many cowards, so one endowed wi th faith, etc., in giving even a small gift, crushes much stinginess and achieves ab undant fruit.
 - 67. SA explains *dhammaladdhassa* as either wealth righteously gained, or a person who h as gained righteousness, i.e., a noble disciple. The former alternative makes better sense; see ANṭIIṭ68,13–20. Yama is the god of the nether world. SA says that Vet araṇī is mentioned only as "the heading of the teaching," i.e., as an example; he h as actually passed over all thirty-one great hells.
 - 68. *Viceyya-dānaṃ*. The expression is an absolutive syntactical compound; see Norman, "Syntactical Compounds in Middle Indo-Aryan," in *Collected Papers*, 4:218–19.

SA: A gift given after making discrimination. There are two kinds of discrimination: (i) regarding the offering, i.e., one puts aside inferior items and gives only superior items; and (ii) regarding the recipient, i.e., one leaves aside those defective in morality or the followers of the ninety-five heretical creeds (*pāsaṇḍa*, the non-Buddhist sects; see **n.355**) and gives to those endowed with such qualities as vir tue, etc., who have gone forth in the Buddha's dispensation. One cannot help sympathizing with CRD's remark: "Let us hope the deva was less denominationally minded than Buddhaghosa" (KSt1:30, n.6).

- 69. In pāda a, I read *addhā hi* with SS (also at Ja IIIṭ472,29), as against *saddhā hi* in Be an d Ee, and *saddhābhi* in Ce. SA glosses *dhammapadaṃ va* in pāda b thus: *nibbāna saṅkhātaṃ dhammapadam eva*, "just the state of Dhamma known as Nibbāna." U sually *dhammapada* means a word, stanza, or saying of Dhamma (as at **vv.749–5** 0, 789), which is also plausible in this context, but I prefer to take it as a metrical contraction of *dhamma*-
- paṭipadā, the practice-path of Dhamma, a sense attested to at Snṭ88. The point the Buddha is then making is that the practice of Dhamma (by the noble eightfold pat h aimed at Nibbāna) is better than the practice of giving aimed at a heavenly rebir th.
- 70. In pāda d, we should adopt the reading of the agent noun $\bar{a}gant\bar{a}$ in Be and Ce, as agai nst $\bar{a}gantv\bar{a}$ in Ee, which leaves the sentence with an unresolved absolutive clause

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. We find $\bar{a}gant\bar{a}$ used in the sense of $\bar{a}g\bar{a}m\bar{i}$, and $an\bar{a}gant\bar{a}$ used synonymously wi th $an\bar{a}g\bar{a}m\bar{i}$ (in relation to itthattam, "this world") at ANtIt63,30–64,18.

SA: They do not come from *the realm of Death*, that is, from the round of exis tence with its three planes, to Nibbāna, which is *the state of no-more-coming-back* (*apunāgamana*), so called because beings do not return from Nibbāna. One who i s bound to sensual pleasures and heedless cannot attain that.

- 71. From the text the identity of the speaker of this verse is difficult to determine. All thre e eds. indicate, by the *ti* at the end of the preceding verse, that this verse is uttered by a different speaker. Since this verse too ends with a *ti*, and the next three verse s (as the context reveals) are spoken by the Buddha, the speaker of the present ver se remains unidentified. SA says that misery (*agha*) in pāda a is the suffering of th e five aggregates, and suffering (*dukkha*) in pāda b is synonymous with it. Pāda d is paraphrased: "By the removal of the five aggregates the suffering of the round i s removed."
- 72. In pāda b the unusual compound saṅkapparāga is glossed by SA as saṅkappitarāga, " intended lust." AAṭIIIṭ407,?? glosses: saṅkappavasena uppannarāgo, "lust arisen by way of intention (or thought)." SṬ adds: subhādivasena saṅkappitavatthumhi rāgo; "lust in regard to an object thought about as beautiful, etc." The k ey to the expression, however, is probably Dhpṭ339d (= Thṭ760d), where we find saṅkappā rāganissitā, "intentions based on lust." SA sums up the purport of the v erse thus: "Here the identification of sensuality with the sensual object is rejected; it is the sensual defilement that is called sensuality."

Dhīra allows of two derivations, one meaning "wise," the other "firm, steadfa st"; see PED and SED, s.v. dhīra. I have usually translated it as "wise," following the commentarial gloss paṇḍita, but elsewhere (e.g., at vv.384e, 386e, 466a, 468a) I have taken advantage of the word's ambivalence to render it "steadfast." The word has elevated overtones and seems to be used exclusively in verse.

- 73. Akiñcana in pāda c is a common epithet of the arahant. SA explains it as devoid of th e "something" (or impediments) of lust, hatred, and delusion (see 41:7; IVt297,18

 —19 = MNtIt298,14—15).
 - 74. SA: Mogharāja was an elder skilled in the sequential structure of discourses (*anusand hikusala*). [ST: He was one of the sixteen pupils of the brahmin Bāvarī; see Snṭ11 16–19.] Having observed that the meaning of the last verse had not gone in seque nce, he spoke thus to connect it in sequence (perhaps by drawing out its implicatio

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- ns?). SA points out that although all arahants can be described as "the best of men , faring for the good of humans" (naruttamam atthacaram narānam), the elder us ed this expression with specific reference to the Buddha (dasabalam sandhāy'eva). SA paraphrases his statement as an interrogative (te kim pasamsiyā udāhu apas amsiyā), which I follow, but it might also be read as a simple declaration which is first confirmed and then improved upon by the Buddha.
- 75. SA explains *bhikkhū* in pāda a (and presumably in pāda d too) as a vocative addressed to Mogharāja; but as the latter is also addressed by name it seems preferable to ta ke the word in both instances as a nominative plural. In both Be and Ce the word i s clearly plural. The Buddha thus confirms that those who venerate him are praise worthy, but steers the inquirer beyond mere devotion by adding that those who un derstand the truth and abandon doubt (by attaining the path of stream-entry) are e ven more praiseworthy; for they will eventually become "surmounters of ties" (*sa ṅgātigā*), i.e., arahants.
- 76. SA: There is no separate deva-world named "the faultfinders" (*ujjhānasaññino*). This name was given to these devas by the redactors of the texts because they arrived i n order to find fault with the Tathāgata for his "misuse" of the four requisites. The y had thought: "The recluse Gotama praises contentment with simple requisites to the bhikkhus, but he himself lives luxuriously. Daily he teaches the Dhamma to t he multitude. His speech goes in one direction, his deeds in another." The fact that they address the Buddha while they are still hovering in the air is already indicati ve of disrespect.
 - 77. SA defines *kitavā* as a fowler (*sākuṇika*) and explains: "As a fowler conceals himself behind branches and foliage and kills the fowl that come near, thereby supporting his wife, so the swindler conceals himself behind a rag-robe and cheats the multit ude with clever talk." The same explanation is given at DhpAṭIIIṭ375, to Dhpṭ252 However, at JaṭVIṭ228,19 the word *kitavā* occurs in a context which shows that it means a gambler; it is glossed by *akkhadhutta*, a dice-gambler, and I translate acc ordingly here. The deva utters this verse with reference to the Buddha. See Mahin da Palihawadana, "From Gambler to Camouflage: The Strange Semantic Metamo rphosis of Pāli *Kitavā*," *Sri Lanka Journal of Buddhist Studies* (1991), pp.17–27.
 - 78. SA: Why did the Buddha display a smile? It is said that those devas did not apologize in a way that accorded with the Buddha's true nature (*sabhāvena*); they acted as i f there were no difference between the Tathāgata, the supreme person in the world , and ordinary worldly people. The Blessed One smiled with the intention: "When

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discussion arises from this, I will show the power of a Buddha and thereafter I will pardon them."

- 79. In pāda d, I follow Ce in reading *tenīdha*, as against *kenīdha* in Be and Ee. The purpo rt of the verse is unclear and neither SA nor SŢ offers help. I translate *kusala* here in accordance with the gloss of SṬ: *anavajja*. At KSṭ1:35 this verse seems to hav e been overlooked.
- 80. This line is found in Be and Ce but missing in Ee, which gives the impression that the following verses are spoken by the same deva (and so CRD has translated them).
- 81. This verse is identical with **v.105** except that in pāda d *saṅgā* replaces *dukkhā*. On the five ties, see **n.12**.
- 82. This sutta reproduces the opening of the Mahāsamaya Sutta (DN No.ṭ20). The backgr ound story, related in detail in SA (as well as in DA on DN No.ṭ20), begins when the Buddha intervened to prevent a war between the Sakyans and Koliyans, his pa ternal and maternal kinsmen, over the waters of the river Rohiṇī. After he mediate d a peaceful resolution of their conflict, 250 youths from each community went fo rth under him as monks. After a period of exertion, they all attained arahantship o n the same day, the full-moon day of the month of Jeṭṭhamūla (May-June). When the sutta opens, on the same night, they have all assembled in the Master's presen ce in order to announce their attainments. The word *samaya* in the title means, not "occasion," but meeting or "concourse"; SA glosses *mahāsamaya* in **v.122** as *ma hāsamūha*, "great assembly."
- 83. The Pure Abodes (*suddhāvāsā*) are five planes in the form realm into which only non -returners can be reborn: Aviha, Atappa, Sudassa, Sudassā, and Akaniṭṭha. Here th ey attain final deliverance without ever returning from that realm. All the inhabita nts are thus either non-returners or arahants.
- 84. In pāda a, I read *khilaṃ* with Ce and Ee, as against *khīlaṃ* in Be. As *indakhīlaṃ* appe ars in pāda b, *khīlaṃ* would be redundant in pāda a. The two words are unrelated: *khila* is a wasteland, both literally and figuratively; *khīla*, a stake or pillar, of which a particular kind, the *indakhīla*, is planted in front of a city gate or at the entrance to a house as an auspicious symbol. SA defines all three terms—*khila*, *paligha*, and *indakhīla*—in the same way, as lust, hatred, and delusion. At **45:166** these three are called *khila*, but at MNṭIṭ139,19–22 *paligha* is identified with ignorance (*avi jjā*). A set of five *cetokhila* is mentioned at MNṭIṭ101,9–27.

These bhikkhus are *unstirred* ($anej\bar{a}$) by the stirring (or commotion, $ej\bar{a}$) of cr aving (see 35:90). $N\bar{a}ga$ is a word used to designate various types of powerful bei

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ngs, particularly a class of semi-divine dragons, but it also can denote cobras and bull elephants and is used as a metaphor for the arahant; see MNtIt145,5–7. In rela tion to the arahant the dominant sense is that of the bull elephant (see Dhp, Ch.t23), but because the latter expression would, in English, seem demeaning rather than complimentary I have left *nāga* untranslated. SA explains the word by way of "e difying etymology" thus: *chandādīhi na gacchantī ti nāgā; tena tena maggena pa hīne kilese na āgacchantī ti nāgā; nānappakāram āgum na karontī ti nāgā;* "they are nāgas because they do not go along by way of desire (hatred, delusion, and fea r); they are nāgas because they do not come upon the defilements abandoned by t he successive paths; they are nāgas because they do not commit the various kinds of crime." SA calls this a brief account and refers the reader to NiddtIt201,20–202,19 for a full explanation. See too Snt522, which offers a similar etymology.

The "One with Vision" ($cakkhum\bar{a}$) is the Buddha, so called because he posse sses the "five eyes" (see **n.370**).

- 85. SA: This verse refers to those who have gone for refuge by the definitive going for refuge (*nibbematika-saraṇagamana*). ST: By this the supramundane going for refuge e is meant (i.e., by the minimal attainment of stream-entry). But those who go for refuge to the Buddha by the mundane going for refuge (i.e., without a noble attain ment) will not go to the plane of misery; and if there are other suitable conditions, on leaving the human body they will fill up the hosts of devas.
- 86. The Buddha's foot had been injured when his evil cousin Devadatta tried to murder hi m by hurling a boulder at him on Mount Vulture Peak. The boulder was deflected, but a splinter that broke off from it cut the Buddha's foot and drew blood. The ful 1 story of Devadatta's evil schemes is related at VintIIt184–203; see too Ñāṇamoli, *Life of the Buddha*, Ch.t13. This same incident forms the background to **4:13** below.
- 87. SA: The seven hundred devas who came to see the Blessed One on his sickbed includ ed all the devas of the Satullapa host. He is called a *nāga* on account of his strengt h (see **n.84**); a *lion* (*sīha*) on account of his fearlessness; a *thoroughbred* (*ājānīya*) on account of his familiarity with what he has learned (*?byattaparicay-aṭṭhena*), or because he knows what is the right means and the wrong means; a *chi ef bull* (*nisabha*) because he is without a rival; a *beast of burden* (*dhorayha*) because of bearing the burden; *tamed* (*danta*) because he is free from deviant conduct.

tal of the adjective *nāgavant* used adverbially in the sense of a comparison (Germ Tr, p.93), but I follow Norman's suggestion (in a personal communication) that *-v* ata here is the equivalent of Skt *vrata*, in the sense of "sphere of action, function, mode or manner of life, vow" (SED).

88. I read with Ce: Passa samādhim subhāvitam cittañ ca suvimuttam na cābhinatam na cāpanatam na ca sasankhāraniggayhavāritavatam. Be is identical except that the final word in the compound is read as -gatam; Ee's -cāritavatam is clearly an erro r, rectified in PED, s.v. vāritavata. The same expression occurs elsewhere: at ANt IVt428,9–10 the full formula is used to describe a samādhi called aññāphala, the f ruit of final knowledge; sasankhāraniggayhavāritavata, at ANtIIt254,34, describes a samādhi developed as the basis for the six abhiññā; and at ANtIIIt24,9, DNtIIIt 279,4, and Vibht334,15, it characterizes a "right concentration of fivefold knowled ge" (pañcañānika sammā samādhi). In the present context, it seems, the expression qualifies cittam, mind, though the mind has these qualities by virtue of the samā dhi in which it is absorbed. At ANtIVt428,9–10 and elsewhere the phrase clearly qualifies the samādhi.

SA (Ce): The concentration is that of the fruit of arahantship (arahattaphala-s amādhi). The mind is said to be well liberated (suvimuttaṃ) because it is liberated by the fruit. Not bent forward and not bent back: the mind accompanied by lust is said to be "bent forward" (abhinataṃ), that accompanied by hate to be "bent bac k" (apanataṃ). Rejecting both, he speaks thus. Not blocked and checked by forcef ul suppression: It is not blocked and checked, having suppressed the defilements f orcefully, with effort; rather, it is checked because the defilements have been cut off. The meaning is that it is concentrated by the concentration of fruition (na ca s asaṅkhāraniggayha vāritavatan ti na sasaṅkhārena sappayogena kilese niggahetv ā vāritavataṃ; kilesānaṃ pana chinnattā vataṃ, phalasamādhinā samādhitan ti a ttho). (N.B. While SA (Be) reads -gataṃ in the lemma, it reads -vataṃ twice in the explanation.)

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SȚ: This is not achieved, not fixed, forcefully, with effort, by way of abandoni ng in a particular respect or by way of abandoning through suppression as is the m undane-jhāna mind or insight; but rather (it is achieved) because the defilements h ave been completely cut off (lokiyajjhānacittaṃ viya vipassanā viya ca sasaṅkhār ena sappayogena tadaṅgappahāna-vikkhambhanappahānavasena ca vikkhambhet vā na adhigatam na ṭhapitam, kiñcarahi kilesānaṃ sabbaso chinnatāya).

The Pāli phrase is extremely difficult and the exact reading uncertain. Indeed, in the Central Asian Skt ms. corresponding to DNtIIIt279,4 (Waldschmidt, *Sanskr ittexte aus den Turfanfunden* IV, p.70, V.8 (3)), the troublesome phrase is conspic uously absent. A Skt version in the Śrāvakabhūmi (ed. Shukla, Patna 1973, p.444, 19–21) reads vārivad dhṛtaṃ, "maintained like water," which seems to me unlikely to correspond to the original reading. (I am grateful to Prof. Lambert Schmithaus en for this reference.)

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Ee places a space after niggayha, though all the other eds. integrate niggayha i nto the long compound; there is no way to determine, on the basis of grammar alo ne, which is correct. Each attempt to resolve the expression into its elements gives rise to its own special problems, and even the atthakathā and tīkā offer conflictin g explanations, e.g., DAtIItI1060,11-13 and VibhAt421,13-15 take niggayha to be absolutive (as does SA) and turn *vārita* into the absolutive *vāretvā*; their respectiv e tīkā, DTtIIIt284,24–27 (Be) and VibhMtt205,16–18 (Be), take niggayha as the ger undive *niggahetabba* and *vārita* as the gerundive *vāretabba*. Since *niggayha* occu rs elsewhere unambiguously as an absolutive (e.g., at MNtIIIt118,4, interestingly, as here, without a direct object) while I know of no instances in canonical Pali of t he word being used as a gerundive, I believe the commentaries are right in treatin g it as an absolutive. Norman questions this interpretation on the ground that there is no other known instance in Pali of an absolutive occurring as the second memb er of a compound (private communication), but I think the need to find a unique way to characterize this unique samādhi can account for the anomaly. I translate, however, in a way that complies with natural English idiom rather than in strict co nformity with the syntax of the Pāli.

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Readings of the last part of the compound vary among the different traditions: in general $v\bar{a}ritavata$ prevails in the Sinhalese tradition, $v\bar{a}ritagata$ in the Burmese, with Burmese v.ll. $v\bar{a}riv\bar{a}vata$ and $v\bar{a}riv\bar{a}vata$ also recorded. $V\bar{a}rita$ here is a past participle of the causative $v\bar{a}reti$, to block, to restrain. The terminal member of the compound could then be either vata or gata. Gata is clearly a past participle. Vata is more problematic. At KSt1:39, $v\bar{a}ritavatam$ is rendered "having the habit of self-denial." Apparently CRD understands vata as equivalent to Skt vrata. Howeve r, SA's gloss, $chinnatt\bar{a}vatam$ $phalasam\bar{a}dhin\bar{a}sam\bar{a}hitam$, suggests that we have a past participle here, and I would propose that vata represents Skt vrta, which ac

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cording to SED can mean "stopped, checked, held back." I cannot cite other occur rences of the simple participle *vata* in Pāli, but prefixed forms are common enoug h: *saṃvuta*, *nibbuta*, *vivaṭa*, *āvaṭa*, etc. Thus we would have here two past particip les from the same root, one in the causative form, the other simple, so that the compound *vāritavata* would mean "blocked and checked" (unfortunately two distinct English verbs are needed to capture the nuances). Although this construction is certainly unusual, it need not be rejected out of hand, as it may have been used to drive home a point requiring special emphasis. If the reading *gata* is accepted, *vārit agata* could mean "gone to (attained to) control," with *varita* taken as a noun of st ate. This certainly sounds more natural than *vāritavata*, but the prevalence of *vata* in the textual tradition lends strong support to its authenticity.

- 89. I read pāda a as in Be and Ce thus: pañcavedā sataṃ samaṃ. The mention of five Ve das is strange but SA explains: itihāsapañcamānaṃ vedānaṃ, "the Vedas with the histories as a fifth." SA glosses sataṃ samaṃ as vassasataṃ; Geiger is certainly wrong in rejecting this explanation (GermTr, p.41, n.3). SA also glosses hīnattarū pā as hīnattasabhāvā and mentions a variant, hīnattharūpā, glossed by SṬ as hīna tthajātikā parihīnatthā, "those of low goals, those who have fallen away from the goal."
- 90. Pajjunna (Skt Parjanya) is the deva-king of rain clouds; originally a Vedic deity, SA a ssigns him to the heaven of the Four Great Kings. He is mentioned at DNtIIIt205,
 6. Nothing else is known about his two daughters, named after the red lotus (see v. 375a).
- 91. These four verses, in the old Āryā metre, have been reconstructed by Alsdorf, *Die Āry ā-Strophen des Pali-Kanons*, p.321.
- 92. Neither SA nor ST offers help with the singular *sattassa* in pāda a, but I take this sim ply as a metrical adaptation of *sattānaṃ*. The line then expresses the same idea as **45:139** (Vt41,23–42,2).
 - 93. SA: There are two Roruva hells: the Smokey Roruva (*dhūmaroruva*) and the Flaming Roruva (*jālaroruva*). The Smokey Roruva is a separate hell, but the Flaming Roruva is a name for the great hell Avīci, called Roruva because when beings are roa sted there they cry out again and again (*punappunaṃ ravaṃ ravanti*). At **3:20** the Flaming Roruva is spoken of as the Great Roruva (*mahāroruva*).
 - 94. SṬ glosses *khantiyā* in pāda b as *ñāṇakhantiyā*, which implies that here the word does not bear its usual meaning of patience, but the special sense of "acquiescence," i. e., in the Teaching. See the expression *dhammanijjhānakkhanti* at e.g. MNṭIIṭ173, 21–22.

- 95. The Dhamma is of such a nature (tādiso dhammo). SA: "For such is the nature of the Dhamma, O Blessed One, it has such a structure, such divisions, that it lends itself to analysis in many ways." ST: It is such that one who has penetrated the truths a s they are, skilled in the meaning and the doctrine, might explain, teach, proclaim, establish, disclose, analyse, and eludicate it, bringing forth examples, reasons, an d conclusions.
- 96. SA: "Aging and death" are mentioned as the heading of the teaching, but the world is actually burning with the eleven fires of lust, etc. (as mentioned in the Fire Sermo n; see 35:28).
- 97. *Yakkha* in pāda c is glossed by SṬ as *satta*. Although *ko* is an interrogative, it seems t hat the sentence is declarative in force.
 - 98. SA explains the riddle thus: The ocean (samudda) or abyss (pātāla) is craving, called an ocean because it is unfillable and an abyss because it gives no foothold. Its one root is ignorance; the two whirlpools (dvirāvaṭṭa) are the views of eternalism and annihilationism. [SṬ: Craving for becoming revolves by way of the eternalist vie w; craving for disbecoming by way of the annihilationist view.] The three stains (timala) are lust, hatred, and delusion; the five extensions (pañcapatthara), the five cords of sensual pleasure; and the twelve eddies (dvādasāvaṭṭa), the six internal a nd external sense bases.

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Bhikkhu Ñāṇananda proposes an alternative interpretation of some of these ter ms: with reference to **36:4**, he takes the abyss to be painful feeling, and with refer ence to **35:228**, the ocean to be the six sense faculties. The two whirlpools are ple asant and painful feeling; the one root, contact. For details see SN-Anth 2:63–66.

99. SA: Of perfect name (anomanāma): of non-deficient name, of complete name, becaus e he possesses all excellent qualities (see too v.879c and n.653). The seer of the su btle goal (or "meanings": nipuṇatthadassiṃ): because he sees the fine and recondi te meanings such as the diversity of aggregates, etc. He is the giver of wisdom (pa ññādāyaka) by teaching the path of practice for the achievement of wisdom. Trea ding the noble path (ariye pathe kamamānaṃ): the present tense is used with refer ence to the past, for the Blessed One had gone along the noble path on the site of the great enlightenment; he is not going along it now.

I disagree with SA's explanation of *nipuṇattha*, which I take to refer to *attha* in the sense of the goal, i.e., Nibbāna.

100. SA relates the background story: In his previous life this deva had been an overzealo us bhikkhu who had neglected sleep and food in order to attend to his meditation s ubject. Because of his excessive zeal, he died of a wind ailment and was immediat ely reborn in the Tāvatiṃsa heaven amidst a retinue of celestial nymphs (*accharā*). The change occurred so quickly that he did not even know he had expired and th ought he was still a bhikkhu. The nymphs tried to lure him into joining their play, but he rejected their amorous advances and tried to resume his meditation practice. Finally, when the nymphs brought him a mirror, he realized he had been reborn as a deva, but he thought: "I did not practise the work of a recluse in order to take rebirth here but to attain the supreme goal of arahantship." Then, with his virtue st ill intact, surrounded by the retinue of nymphs, he went to the Buddha and spoke t he first verse.

The verse devolves on a word play between Nandana, the garden of delight, a nd Mohana, the garden of delusion. The garden was "resounding with a host of ny mphs" because the nymphs were singing and playing musical instruments. SA par aphrases the question by way of its intent: "Teach me insight meditation, which is the basis for arahantship."

101. SA: The eightfold path is called *the straight way (ujuko maggo)* because it is devoid of crookedness of bodily conduct, etc. The destination, Nibbāna, is said to be *fearl ess (abhaya)* because there is nothing to fear in that and because there is no fear f or one who has attained it. Unlike an actual chariot, which rattles or whines when its axle is not lubricated or when it is mounted by too many people, the eightfold path does not rattle or whine (*na kūjati na viravati*) even when mounted by 84,00 0 beings at one stroke. The chariot itself is also the eightfold path, and its *wheels of wholesome states (dhammacakka)* are bodily and mental energy. The "Dhamm a" that is called *the charioteer* is the supramundane path, with the right view of in sight (*vipassanā-sammādiṭṭhi*) *running out in front (purejava*). For just as the king 's servants first clear the path before the king comes out, so the right view of insig ht clears the way by contemplating the aggregates, etc., as impermanent, etc., and then the right view of the path (*magga-sammādiṭṭhi*) arises fully understanding the round of existence.

In pāda c I read *akūjano* in Be, as against *akujano* in Ce and Ee. Geiger goes a gainst SA and derives *akujano* from *kujati*, "to be crooked" (GermTr, p.51, n.3), but see JaṭVIṭ252,20, where the "chariot of the body" is described as *vācāsaññam*

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akūjano, "not rattling by restraint of speech," which supports the reading and rend ering adopted here. The extended simile here should be compared with that of the *brahmayāna*, the divine vehicle, at **45:4**; see too the extended chariot simile at Jaṭ VIt252–53.

- 5 102. SA: Having completed the discourse (the verse), the Buddha taught the four noble tr uths, and at the end of that discourse the deva was established in the fruit of strea m-entry; the other beings present attained the fruits that accorded with their own s upporting conditions.
 - 103. SA explains all these as gifts to the Sangha. Parks ($\bar{a}r\bar{a}ma$) are distinguished by plan ted flowering trees and fruit trees, while groves (vana) are clusters of wild trees. P apa is glossed as a shed for giving drinking water.
 - 104. These verses were spoken by Anāthapiṇḍika, chief patron of the Buddha, after he wa s reborn in the Tusita heaven. They recur below, with prose text, at **2:20**.
 - 105. Anāthapiṇḍika had been especially devoted to Sāriputta, who delivered a moving ser mon to him while he was on his deathbed: see MN No.ṭ143, which also includes t he same account of the great patron's posthumous visit to Jeta's Grove.

SA: At best can only equal him (etāvaparamo siyā): There is no bhikkhu, not even one who has attained Nibbāna, who surpasses the Elder Sāriputta (na theren a uttaritaro nāma atthi).

- 106. "Yama's world" (yamaloka) here evidently refers to the *pettivisaya*, the realm of gh osts. Yama is the Lord of Death; see MNţIIIţ179–86, ANţIţ138–42.
- 107. I read with Ce and Ee *ete sagge pakāsenti*, as against Be's *ete saggā pakāsanti*, "the se heavens shine." I take *sagge* as accusative plural rather than locative singular, which is also plausible.
- 108. SŢ: Because they are endowed with happiness they are like the devas who exercise c ontrol over the goods created by others. The comparison is with the devas of the *p* aranimmitavasavattī realm, the sixth sense-sphere heaven.
- a, who had a monastic seat at Vehalinga, the potter's home town. At that time the future Buddha Gotama was his closest friend, the brahmin youth Jotipāla. Althoug h Jotipāla went forth as a bhikkhu under the Buddha Kassapa, Ghaṭīkāra had to re main in the household life to support his blind, aged parents. He was the Buddha's chief supporter and had attained the stage of non-returner. Highlights from the st ory, related in MNtNo.t81, appear in the verses to follow here.

Avihā is one of the Pure Abodes (see **n.83**). SA says that the seven bhikkhus were liberated by the liberation of the fruit of arahantship, which they attained im mediately after taking rebirth into the Avihā Brahma-world.

- 5 110. In pāda a, I read *paṅkaṃ* with Be and Ee as against *saṅgaṃ* ("tie") in Ce. SA states t hat the abandoning of the human body implies the eradication of the five lower fet ters and the celestial bond (*dibbayoga*) signifies the five higher fetters.
 - 111. I follow the spelling of the names in Ce. Upaka is the former Ājīvaka ascetic whom t he newly enlightened Buddha met while en route to Isipatana (MNtIt170,33–171,2 0). Later, after an unhappy marriage, he entered the Sangha: see DPPN 1:386. The story of Pakkusāti is related in MN No.t140 and its commentary; see too DPPN 2 :214–16. Pingiya here may be identical with the pupil of Bāvarī whose verses occ ur at Snt1131–49, though this remains uncertain. The identity of the other bhikkh us cannot be established.
- 15 112. I read pāda a with Be and Ce kusalī bhāsasi tesam. SA: Kusalan ti idam vacanam im assa atthī ti kusalī; tesam therānam tvam kusalam anavajjam bhāsasi.
 - 113. On "where name-and-form cease ..." see above **n.46**. SA paraphrases the next to last line: "Those elders (did so) having understood that Dhamma here in your dispens ation."
- 20 114. Bhaggava was the potter's name, possibly a clan name.
 - 115. SA says that the concluding verse was added by the redactors of the texts. The state ment that both were inwardly developed (*bhāvitattānaṃ*) and were bearing their fi nal bodies (*sarīrantimadhārinaṃ*) implies that after his rebirth in the Pure Abodes , Ghatīkāra too had become an arahant .
- 116. Ce reads *corehi 'hāriyaṃ*, Be *corehyahāriyaṃ*. Both are orthographical attempts to s alvage a text that appears to assert the exact opposite of the meaning required. Wi thout such editorial moulding *corehi hāriyaṃ* (the reading of Ee) would mean, "What is it that thieves should bear away?"—the rendering used at KSṭ1:51. SA of fers no help.
- 30 117. Reading in pāda a (in the next verse too) *pavasato* with Be and Ce, as against *pathav* ato in Ee.
 - 118. SA: Sons are the support (*vatthu*) of human beings because they care for their parent s in old age. A wife is the best companion because one can confide to her one's m ost personal secrets.
- 35 119. SA: *The deviant path (uppatha)* is a non-path (*amagga*) for going to heaven and Nib bāna. *Undergoes destruction day and night (rattindivakkhaya)*: it is destroyed *by* t

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he days and nights or *during* the days and nights. *Women are the stain of the holy life:* by washing off an external stain one can become clean, but if one is defiled by the stain of women it is not possible to make oneself pure. *Austerity (tapo)* is a name for restraint, the ascetic practices (*dhutaṅgaguṇa*), energy, and extreme asceticism (*dukkarakārika*). All these except extreme asceticism (i.e., self-mortification) are practices that burn up the defilements. *The holy life (brahmacariya)* is abstinence from sexual intercourse.

On "the bath without water" see **vv.** 615, 669. To appreciate the force of this i dea one must remember that brahmanism regarded ritual bathing as a way to wash off one's sins. The Buddha replaced this with the "internal bath" of the mind. See MNtIt39,1–2, 280,18–20.

- 120. SA: *Metre is the scaffolding of verses* (*chando nidānaṃ gāthānaṃ*): Metres, beginni ng with the *gāyatti*, are the scaffolding of verses, for one beginning the preliminar y verses first considers, "In which metre should it be?" *Syllables constitute their p hrasing* (*akkharā tāsaṃ viyañjanaṃ*): For syllables make up words, and words make up a verse, and a verse reveals the meaning. *Verses rest on a base of names:* O ne composing a verse composes it by relying on some name such as "the ocean" or "the earth." *The poet is the abode where verses dwell:* The *abode* (*āsaya*) of verses is their support (*patiṭṭhā*); verses come forth from the poet, and thus he is their support.
- 121. In pāda a, I read *addhabhavi* with Be and Ee —an aorist of *abhibhavati*, to overcom e, to overpower—as against *anvabhavi* in Ce. SA: There is no living being or entit y which is free from a name, whether the name be natural or fabricated. Even a tre e or stone with no known name is still called "the nameless one."
- 122. Be and Ce represent the verb in pāda b as *parikassati* (= Skt *parikṛṣyate*), SS as *pari kissati*. The form here is passive. SA to **v.246** glosses the active *parikassati* as *par ikaḍḍhati*, to drag around. SA: Those who come under the control of the mind are subjected to total obsession. SṬ: The sutta speaks of those who have not fully und erstood reality. But those who have fully understood the aggregates and abandone d the defilements do not come under control of the mind; rather, it is the mind that comes under their control.
- 123. SA glosses *vicāraṇa* in pāda b by *pādāni*, feet, explaining that the singular should be understood as a plural. In doctrinal contexts the cognate *vicāra* means examinatio n, and is regularly coupled with *vitakka* to describe the thought process, e.g., in th

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e formula for the first jhāna. Here, however, the point seems to be that thought can travel over vast distances without physical locomotion.

- 124. I read with all three eds. and SA (Be) -dhūpāyito, as against dhūmāyito in SS and S A (Ce). The verse is also occurs at Thṭ448 with -dhūpāyito. Norman (at EVṭI, n.4 48) contends that this word should mean "perfumed" or "obscured (by smoke)," b ut SA glosses as āditto, and see v.514, where padhūpito clearly means "burning."
- 125. SA: The world is *ensnared by craving* (*taṇhāya uḍḍito*) because the eye, caught with the rope of craving, is ensnared on the peg of forms; so too with the ear and soun ds, etc. *The world is shut in by death* (*maccunā pihito*): Even though the kamma d one in the last life is only one mind-moment away, beings do not know it because they are shut off from it, as if by a mountain, by the strong pains occurring at the t ime of death.
- 126. See above **n.56**. Following a suggestion of VĀT, I take *upādāya* in pāda c to be an a bsolutive with the literal meaning "clinging," completed by the finite verb *vihaññ ati* in pāda d; *loko* in **v.221**c thus becomes a mere metrical filler. SA, however, ha s adopted an alternative solution, supplying a suppressed finite verb and interpreting *upādāya* in the extended sense of "depending on" thus: *tāni yeva ca upādāya ā gamma paṭicca pavattati*; "It occurs dependent on, contingent on, in dependence on them." SnAṭ210,27–28, commenting on Snṭ168, takes a similar approach, though with a different finite verb.

The Hemavata Sutta itself, however, suggests that $up\bar{a}d\bar{a}ya$ should be taken in the literal sense of "clinging to." For after the Buddha has replied at Snt169 with an answer identical to that in the present sutta, at Snt170 the yakkha asks: *Katama m tam upādānam yattha loko vihaññati?*—"What is that clinging wherein the world is harassed?"—a question which refers back to that same $up\bar{a}d\bar{a}ya$.

SA: The "six" in the question should be understood by way of the six internal sense bases, but it may also be interpreted by way of the six internal and external bases. For the world *has arisen* in the six internal bases, *forms intimacy* with the six external bases, and *by clinging to* (or depending on) the six internal bases, *it is harassed* in the six external bases.

The verse offers a solution to the problem posed below at 2:26, on how the world exists and originates in this very body endowed with perception and mind. On the origination of the world in the six internal bases, see 12:44 (= 35:107). For a d

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iscussion of the verses from a philological point of view, see GD, pp.181–82, n.16 8.

- 127. Ce's reading *jhatvā* is certainly the correct one, and *chetvā* in Be and Ee a normaliza tion. The gloss in SA, *vadhitvā*, supports *jhatvā*, and GDhpṭ288–89 has *jatva*, the Gāndhārī Prakrit counterpart. See Brough, pp.164, 265–66.
- 128. SA: Anger has a *poisoned root* (*visamūla*) because it results in suffering. It has a *ho ney-sweet tip* (*madhuragga*) because pleasure arises when one returns anger with anger, abuse with abuse, or a blow with a blow.
- 129. SA: A token is that by which something is discerned (paññāyati etenā ti paññāṇaṃ). A standard is the token of a chariot because a chariot, seen from a distance, is ide ntified by its standard as belonging to such and such a kind. A married woman, ev en the daughter of a universal monarch, is identified as Mrs. So-and-so; hence a h usband is the token of a woman. On the standard (dhaja) as the token of a chariot, see 11:2.
- 130. SS record a v.l. *sādhutaraṃ* in pāda c, but SA's gloss *madhutaraṃ* indicates that the reading available to the commentator here was *sādutaraṃ*. However, SA recogni zes the same v.l. in connection with the identical **vv.807–8**. See **n.597**.
 - SA: A householder who lives by wisdom $(pa\tilde{n}\tilde{a}j\bar{t}v\bar{t})$ is one who becomes esta blished in the Five Precepts and offers regular almsfood, etc.; one gone forth who lives by wisdom uses his requisites with proper reflection, takes up a meditation s ubject, sets up insight, and attains the noble paths and fruits.
 - 131. SA: The former deva had asked the Buddha these questions, but the second deva int errupted, saying, "Why ask the Buddha? I'll answer you," and then offered his ow n ideas. But the first deva rebuked him for intruding and again addressed the quest ions to the Buddha.
 - SA: Seed of the seven kinds of grain is *the best of things that rise up* because, when seed rises, food becomes plentiful and the country is secure. Rain from a rain cloud *excels among things that fall down* for this ensures a plentiful crop. *Cattle are the best of things that go forth*, that walk about on foot, because they produce the five kinds of dairy products (milk, curd, butter, ghee, and cream of ghee) by which people sustain their health. *A son is the most excellent of speakers* because he does not say anything harmful to his parents in the royal court, etc.

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It should be noted that the participle in pada c is derived from the verb pavajat

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i or *pabbajati*, which, in a religious context, signifies the act of leaving the househ old life to become a monk (*pabbajjā*). Hence the Buddha's reply in the next verse.

- 132. SA: *Knowledge* (*vijjā*) is the knowledge of the four paths; *ignorance* (*avijjā*) is the g reat ignorance at the root of the round. *The Sangha* is the best of things that go for th because it is a rich field of merit. *The Buddha* is the best of speakers because hi s teaching of the Dhamma helps release many hundred thousands of beings from bondage.
- 133. *Maggo c'anekāyatanappavutto*. SA: He says, "The path is explained by many metho ds (*kāraṇehi*), by way of the thirty-eight meditation objects. Such being the case, why have these people become frightened and grasped hold of the sixty-two view s?" The thirty-eight meditation objects (*aṭṭhatiṃsārammaṇa*) are identical with the classical forty *kammaṭṭhāna* (e.g., in Vism) except that the list of *kasiṇa* is draw n from the Nikāyas (e.g., MNṭIIṭ14,29–15,2), in which the last two (the space *kasiṇa* and the consciousness *kasiṇa*) are the same as the first two formless attainment s (*āruppa*) and hence are not reckoned twice. In the Vism system these two are re placed by the limited space *kasiṇa* and the light *kasiṇa*, which brings the number up to forty.
- 134. The last line should be read with Be and Ce as *dhamme thito paralokaṃ na bhāye*. E e omits *dhamme thito*, apparently by oversight. SA interprets "rightly directed spe ech and mind" and "doing no evil deeds with the body" as the preliminary factors of purification, and takes the four qualities mentioned in pāda d to be the "four things" on which one should stand. But it also suggests another interpretation: right bodily, verbal, and mental conduct are the first three things, and the four qualities in pāda d taken together are the fourth. The first alternative sounds more plausible
- 135. The Pāli terms for the six fissures (*chiddāni*) are: *ālassa, pamāda, anuṭṭhāna, asaṃy ama, niddā, tandi*. SṬ: These six things are called fissures because they do not giv e an opportunity for wholesome states of mind to occur.
- 136. SA: A woman is called *the best of goods* because a woman is an article that should n ot be given away (*avissajjanīya-baṇḍattā*); or else she is so called because all bod hisattas and wheel-turning monarchs are conceived in a mother's womb. ST: Eve n the most precious jewel is not called "the best of goods" because it still falls int o the category of things that might be given away; but a woman who has not aban doned the family customs should not be relinquished to anyone, and hence she is called the best of goods. Further, a woman is the best of goods because she is a mi

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- ne for the best of gems, that is, because (her body) is the place for the birth of the human thoroughbreds (i.e., Buddhas and arahants).
- 137. *Abbuda* ("plague") is glossed by SA as *vināsakāraṇa*, a cause of destruction. The w ord also occurs in **v.562** as an extremely high number, in **6:10** as the name of a he ll, and at **v.767** as a stage in the development of the fetus.
- 138. SA: One should not give oneself away by becoming the slave of another, but an exc eption is made of all bodhisattas. So too, except for all bodhisattas, one should not relinquish oneself to lions and tigers, etc.
- 139. I interpret pāda c, in both the question and the reply, with the aid of SA, which parap hrases only the reply: *Gāvo kamme sajīvānan ti kammena saha jīvantānaṃ gāvo v a kamme kammasahāyā kammadutiyakā nāma honti*; "For those who live together with work, cattle are called the work-companions, the work-partners, in work; for the work of ploughing, etc., is accomplished along with a team of cattle."
- In pāda d, *sītassa* should be resolved *sītaṃ assa*. SA takes *assa* to refer to "the mass of beings" (or of people: *sattakāyassa*) and explains *iriyāpatha*, "the course of movement" (or "mode of deportment"), as the means of livelihood (*jīvitavutti*); it glosses *sīta* (furrow) with *naṅgala* (plough). The purport is that the activity of ploughing is the essential means for sustaining human life.
- 20 140. SA: Firmly established in virtue.

Chapter 2: Devaputta-samyutta

- 141. SA: They are reborn in the laps (*anka*) of devas. The males are called sons of the de vas (*devaputtā*); the females, daughters of the devas (*devadhītaro*). When they are not known by name it is said, "a certain devatā" (as in the preceding chapter); but those who are known by name are referred to as "such-a-named son of the devas" (as here). SŢ: This last statement is made only as a generalization, for in the case of several of the devatās their identity is known.
- 142. SA: When the Buddha taught the Abhidhamma in the Tāvatiṃsa heaven during the s eventh rains retreat after his enlightenment, this deva heard him give a description of the bhikkhu (as at Vibhṭ245–46), but did not hear his instruction to the bhikkh u, his exhortation to the bhikkhu, "Think in this way, not in that way; attend in thi s way, not in that way; abandon this, enter and dwell in that" (as at DNṭIṭ214,18–2 1). He speaks with reference to this.

143. *Taññev'ettha paṭibhātu*. Lit., "Let it occur to you yourself in regard to this." Throug hout this work I have rendered this peculiar Pāli idiom, and its variants, in ways th at best accord with natural English diction.

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Well-spoken counsel (subhāsitassa). SA interprets this to mean that one shoul d train oneself in just the fourfold good conduct of speech (see below 8:5; also M NṭIṭ288,1–22), (and in talk) concerning the four noble truths, the ten suitable topic s of discussion (see MNṭIIIṭ113,25–31), and the thirty-seven constituents of enlight enment. It seems to me more likely the purport is that one should train *in accorda nce with* good counsel.

SA offers two interpretations of *samaṇupāsana* in pāda b: (i) that which is to be attended to by a recluse, namely, one of the thirty-eight meditation subjects (se e **n.133**); and (ii) attending upon a recluse, i.e., serving learned bhikkhus in order t o increase one's wisdom. The first seems more plausible. The *calming of the mind* (*cittūpasama*) is the training by way of the eight meditative attainments (*aṭṭhasa māpatti*).

- 145. In pāda b, I read *ce* with Be and Ce, as against *ca* in Ee. I construe the convoluted sy ntax of this verse in accordance with SA. SA explains that he should be *liberated in mind* (*vimuttacitto*) through (temporary) liberation by devotion to the meditation subject [SŢ: liberation by insight and jhāna, which are temporary types of liberation, since at this point he has not yet attained arahantship, the final liberation of mind]. *The heart's attainment* (*hadayassānupatti*) is arahantship, which is also the *advantage* (*ānisaṃsa*) on which he should be bent.
- 25 146. SA: Māgha is a name for Sakka, who asks the same set of questions below and recei ves the same reply (at vv.891–92). It is a derivative of the name Magha, by which he was known during his life as a human being. He is called Vatrabhū because he attained rulership among the devas by overcoming others with his conduct (vatte na aññe abhibhavati), or because he overcame the asura named Vatra. Neither of t hese names is mentioned among Sakka's names at 11:12.
 - 147. By "brahmin" he refers to the arahant. SA: This deva believed that there was no end to the arahant's duties and that the arahant must continue striving even after reach ing arahantship. The Buddha spoke the rejoinder to correct him. The Buddha's ve rse is unique (asankinṇā) in the Tipiṭaka, for nowhere else does the Buddha critici ze the arousing of energy, but here he speaks thus to show that there is a conclusio n to the arahant's duty.

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- 148. On the verb *āyūhati*, encountered in 1:1, see **n.2**. To have *gone beyond* (*pāragata*) is to have attained Nibbāna.
- 149. SA: This deva, it is said, had been a meditator in a previous life, but he had thick def ilements and thus could suppress them only with much effort. Though he did the work of a recluse, because his supporting conditions were weak he passed away a nd took rebirth in the deva-world without having reached the plane of the noble o nes. He came to the Blessed One's presence to proclaim the difficulty of the recluse life.
- 150. SA: Although the noble path is neither impassable nor uneven (*duggamo visamo*), th is is said because there are many impediments in the preliminary portion of the path.
- 151. At ANțIVț449–51 the Venerable Ānanda gives a detailed explanation of the verse. R eadings of the aorists in pādas b and c differ among the various eds., but without a ffecting the meaning. SA explains that there are two kinds of *confinement* (*sambā dha*): confinement by the five hindrances and confinement by the five cords of se nsual pleasure, the former being intended here. The *opening* (*okāsa*) is a name for jhāna. In the analysis given by Ānanda , however, confinement and the opening a re explained sequentially: first the five cords of sensual pleasure are called confin ement and the first jhāna the opening; then *vitakka-vicāra* are confinement and the second jhāna the opening; and so on, culminating in the destruction of the *āsava s* as the final opening.

The withdrawn chief of the herd (paṭilīnanisabho): The Buddha was called a c hief of the herd at 1:38. At ANṭIIṭ41,29–32 a bhikkhu is said to be paṭilīna, "withd rawn," when he has abandoned the conceit "I am."

- 152. ST: This deva had been an obtainer of the first jhāna in a previous existence. He spo ke his verse to extol the Blessed One for obtaining the bliss of jhāna. The Buddha 's reply is intended to show that the first form-sphere jhāna is a mere fragment of the infinite and immeasurable qualities of a Buddha. By *mindfulness* (*sati*) he refe rs to the mindfulness of insight and of the noble path. *Well concentrated* (*susamā hita*) signifies both mundane and supramundane concentration.
- 153. SA explains "religious sect" (*tittha*) as the sixty-two views (of the Brahmajāla Sutta, DN No.ṭ1). If he founded a sect based on one of these views, how could he have been reborn in heaven? Because he affirmed the doctrine of kamma and did many virtuous deeds. When he was reborn in heaven, he recognized the emancipating q

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- uality of the Buddha's dispensation and came into the Master's presence in order t o recite verses in praise of energy conformable with the dispensation.
- 154. In pāda a, *parakkamma* is an absolutive, not an imperative, and hence in sense shoul d precede *chinda sotam*. *Parakkama*, the corresponding noun, is the third member of a set of three terms denoting successive stages in the development of energy: \bar{a} rambhadhātu, nikkamadhātu, parakkamadhātu; at 46:2, 46:51 they have been tran slated "the element of arousal, the element of endeavour, the element of exertion."
- 155. SA explains *saṅkassaraṃ* in pāda c as *saṅkāya saritaṃ*, "remembered with suspicio n": "It is subject to such doubt and suspicion, 'He must have done this, he must ha ve done that.""
- 156. Candimā is a deva dwelling in the mansion of the moon; the word itself usually simp ly means the moon. Obviously his seizure by Rāhu represents the lunar eclipse.
- 157. Although both Rāhu and Vepacitti are described as "lords of the asuras" (*asurinda*), it seems that Vepacitti is the overlord and Rāhu a subordinate. Vepacitti is the per ennial antagonist of Sakka, lord of the devas, as seen at 11:4, 11:5, 11:23, and 35: 248.
- 158. Suriya (usually meaning simply the sun) is the deva dwelling in the mansion of the s un. Here the solar eclipse is being represented. SA, after impressing us with Rāhu 's physical dimensions, offers some interesting insights into ancient Buddhist vie ws about eclipses: When Rāhu sees the sun and moon shining brightly, he become s jealous and enters their orbital paths, where he stands with mouth agape. It then seems as if the lunar and solar mansions have been plunged into the great hell, an d the devas in those mansions all cry out simultaneously in terror. While Rāhu can cover the mansions with his hands, jaw, and tongue, and can even stuff his cheek s with them, he is unable to obstruct their motion. If he did make such an attempt they would split his head and come through the other side or pull him along and p ush him down [SŢ: because their motion is determined by the law of kamma and i s extremely hard for anyone to stop directly].
- 159. *Pajaṃ mama*. SA: It is said that on the day the Buddha spoke the Mahāsamaya Sutta (D No.ţ20) the two deva-sons Candimā and Suriya attained the fruit of stream-ent ry. Hence the Blessed One says "my child," meaning "he is my (spiritual) son." C RD's conjecture (at KSţ1:72, n.2) that the Buddha speaks thus with reference to hi s own (legendary) solar descent seems unlikely.

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- 160. SA glosses *kacche va* in pāda b by *kacche viya*, "like an armpit" [SṬ: in the sense of a cramped place]. SA: *Kaccha* (used metaphorically) means either a cramped mou ntain pass (*pabbatakaccha*) or a constriction in a river (*nadīkaccha*).
- 161. SA: Having cast off conflict (ranañjaha): having cast off defilements (kilesañjaha).
- 162. I adopt Ce's Venhu rather than Be and Ee's Vendu; the reading Vennu in SS may, h owever, be the historical form. The name is the Pāli equivalent of Skt Vis@nu; pe rhaps this deva-son is a prototype of the Hindu deity.
- 163. The reading of pāda c is uncertain: Be and Ce read *yuñjaṃ* (a modified plural partici ple?), Ee *yuñja*, and SS *yajja*. VĀT suggests an absolutive *yujja*.
- 164. The question and the reply are found, with several differences, at Snt173–75. I read pāda a with Ce (and Snt173) *ko sū 'dha*, as against *kathaṃ su* in Be and Ee. SA ex plains pāda c of the question: below it is *without support (appatithe)*, above it is *without a hold (anālambe* in text, *anālambane* in gloss). The Pāli words *patithita* and *ālambana* (or *ārammaṇa*) have doctrinally important nuances; see **n.2** above and 12:38–40 and 22:53–54.
 - 165 In pāda c, I read with Ee and SS *nandībhavaparikkhīṇo*, as against Be and Ce *nandīr āgaparikkhīṇo* (the reading in both text and SA). SA's gloss on *nandīrāga* here (*t ayo kammābhisankhārā*) corresponds so closely to its gloss on *nandībhava* in **v.2** (see **n.8**) that we can be certain that, despite the printed eds., the original text avail able to the commentator read *-bhava* rather than *-rāga*-. Snṭ175 also reads *-bhava*-, as does the version of the verse cited at Nettṭ146,22.
 - SA: By the mention of sensual perception (kāmasaññā) the five lower fetters are implied; by the fetter of form (rūpasaṃyojana), the five higher fetters; by deli ght in becoming, the three kinds of kammic constructions (demeritorious, meritorious, imperturbable—see 12:51). Thus one who has abandoned the ten fetters and the three kinds of kammic constructions does not sink in the deep, in the great flood. Or else: sensual perception implies sense-sphere becoming; the fetter of form, form-sphere becoming; and formless-sphere becoming is implied by the former two. Delight in becoming denotes the three kinds of kammic constructions. Thus one who does not engender the three kinds of volitional constructions regarding the three realms of becoming does not sink in the deep.
 - 166. SA: This deva had been playing in the Nandana Grove together with his retinue of a thousand nymphs. Five hundred nymphs had climbed up a tree and were singing a nd throwing down flowers when they suddenly expired and were immediately reb orn in the Avīci hell. When the deva realized they were missing and discovered th

ey had been reborn in hell, he examined his own vital force and saw that he himse If and the other five hundred nymphs were due to die in seven days and to take re birth in hell. Hence, in utter fear, he came to the Buddha seeking consolation.

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The story (along with the verses) is also related in the two commentaries to the Satipatṭhāna Sutta (DAṭIIIṭ750,3–27; MAṭIṭ235,16–236,3). Despite the comment aries, however, I prefer to regard the deva's question as an expression of the deep anxiety perpetually at the core of the human (and celestial) situation.

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167. In pāda c, I read *kicchesu* with Be and Ce as against *kiccesu* (duties) in Ee and certai n SS. *Kicchesu* is better supported by the comment in SA: *imesu uppannānuppan nesu dukkhesu*, "these sufferings both arisen and unarisen."

168. I read pāda a with Be: nāññatra bojjhā tapasā. The reading bojjhaṅga-tapasā, in Ce and Ee, may have crept into the text from the commentarial paraphrase in SA, whi ch is most intelligible in the Be reading: Nāññatra bojjhā tapasā ti bojjhaṅgabhāv anañ ca tapoguṇañ ca aññatra muñcitvā sotthiṃ na passāmi. SṬ lends further sup port to this reading by glossing bojjhā with bodhito and explaining it as an ablativ e.

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SA: Even though the development of the enlightenment factors is mentioned f irst and restraint of the sense faculties afterwards, sense restraint should be unders tood first. For when this is mentioned, the fourfold purification of virtue is implie d (see Vismṭ15,29–16,16; PPṭ1:42). Established on this, a bhikkhu undertakes the ascetic practices, here called austerity (*tapo*), enters a forest, and by developing a meditation subject he develops the enlightenment factors together with insight. Th en the noble path arises in him with Nibbāna as its object; the latter is what is mea nt by *relinquishing all* (*sabbanissagga*). [ST: For here everything comprised in constructions is relinquished.] Thus the Blessed One turned the discourse into one on the four noble truths, at the end of which the deva was established in the fruit of stream-entry. ST: Although here only his own attainment of distinction is mention ed, it should be understood that the five hundred nymphs were also established in the fruit of stream-entry; for that is stated in the commentary to the Mahāsatipaṭṭh āna Sutta.

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Neither SA nor ST comments on the single prose line that follows the verse. The line may imply that the deva had acquired such a compelling sense of urgency

that he quickly returned to the deva-world to practise in accordance with the Budd ha's instructions.

- 169. The texts show variations between *anagho*, *anigho* and *anīgho* in pāda a of **vv.300-2**
- 5 170. The verse differs from **v.1** in pada c only.
 - 171. Yāvatakam kho Ānanda takkāya pattabbam anuppattam tam tayā. Lit., "Whatever c an be reached by reasoning, Ānanda, that you have arrived at." SA: The Buddha h ad spoken about the visit of the deva without disclosing his name in order to show the great might of the Elder Ānanda's inferential intelligence.
- 172. SA does not comment on the name of this deva, who may be an early prototype of the Hindu god Śiva.
 - 173. I follow Ce, which adds a terminal *ti* after the third verse and ascribes the next three verses to the Buddha. No change of speaker is indicated in Be or Ee.
- 174. Vv.321–23 are quoted at Milt66–67. In v.321c I read with Be and Ce sākaṭikacintāy
 a; mantā in pāda d must be the nominative of the agent noun mantar. In v.322a I f ollow Ce and Ee, which read pantham, as against Be's maṭṭhaṃ; Mil (Ee and Ce) reads nāma (a corruption?). SA glosses pāda d: akkhachinno va jhāyatī ti akkhach inno avajhāyatī, which suggests that va is not the emphatic indeclinable but a ver bal prefix. SA, however, takes the va in 323d to represent viya. On maccumukha (in 323c) as "the mouth of Death" rather than "the face of Death," see JaṭIVṭ271,??, JaṭVṭ479,??, and especially Vismṭ233,??. I am grateful to Bhikkhu Vappa for coll ecting the references that establish this point.
 - 175. SA: koci = katthaci. Koci in this sense is probably derived from kva + ci.
- llowable and blameworthy (according to the Vinaya) as allowable and blameless, and the converse. *Puffed up (unnaṭā)*: full of hollow conceit like an erect (pithless) reed. *Personally vain (capatā)*: by adorning their bowls and robes, etc. *Mukharā* = mukhakharā ("mouth-rough"): of rough speech. Rambling in their talk (vikiṇṇa vācā): of uncontrolled speech, chattering away pointlessly all day long. *Muddle-m inded (muṭṭhassatino)*: with lost mindfulness, devoid of mindfulness, forgetful of whatever they have done. *Without clear comprehension (asampajānā)*: without wi sdom. *Unconcentrated (asamāhitā)*: devoid of access and absorption concentration, like a ship cast about by a fierce current. *With wandering minds (vibbhantacittā*): like foolish deer on a road. *Loose in their sense faculties (pākatindriyā)*: with o pen faculties due to lack of restraint, just as when they were laymen.

- 177. SA: The deva realized that his exhortation would not be effective if he approached e ach monk individually, and thus he approached them when they had assembled fo r the Uposatha day observance (see **n.513**).
- 178. SA: Through infatuation by defilements [ST: by craving], they are infatuated with the daughters-in-law, etc., in the homes of others.
- 179. SA: As dead bodies, thrown into the charnel ground, are eaten by various predators and even their relatives do not protect them or guard them, so such men are *reject ed, without protector,* in that they do not get any instruction or advice from their p receptors and teachers. They are just like the dead.
- 180. SA: Rohitassa posed his question about the end of the world with reference to the ga lactic world (*cakkavāļa-loka*), but the Blessed One answered with reference to the world of constructions (*saṅkhāra-loka*).
 - 181. This stock description of the archer is also found at 20:6. SA: Daļhadhammo = daļh adhanu; possessed of a bow of the maximum size (uttamappamāṇena dhanunā sa mannāgato). A plural daļhadhammino occurs below at v.672b. At EVţI, n.1210 N orman proposes that this form must have been borrowed from a dialect where -nv->-mm- instead of -nn-. SED lists two Skt words meaning "with firm bows," dṛḍh adhanvan and dṛḍhadhanvin. We might assume it is the former that appears in Pāl i as daļhadhamma, the latter as daļhadhammin; see too n.488. A similar develop ment affected the homonym dhanvan (= desert); see n.248.
 - 182. SA glosses *loka* with *dukkhasacca* and each of the other terms by way of the other t hree noble truths. Thus the Buddha shows: "I do not make known these four truth s in external things like grass and wood, but right here in this body composed of t he four great elements."

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This pithy utterance of the Buddha, which may well be the most profound pro position in the history of human thought, is elucidated at 35:116 by the Venerable Ānanda, who explains that in the Noble One's Discipline the world is that in the world by which one is a perceiver and conceiver of the world, i.e., the six sense b ases. From Ānanda's explanation we can draw out the following implications: The world with which the Buddha's teaching is principally concerned is the "world of experience," and even the objective world is of interest not so much because of i ts own intrinsic reality but because it is the objective condition for experience. The world is identified with the six sense bases because the latter are the condition for experience and thus for the presence of a world: as long as the six sense bases p ersist a world will always be spread out before us as the objective range of percept

ion and cognition. Thus one cannot reach the end of the world by travelling, for w herever one goes one inevitably brings along the six sense bases, which necessaril y disclose a world extended on all sides. Nevertheless, by reversing the direction of the search it is possible to reach the end of the world. For if the world ultimatel y consists in the six sense bases, then by bringing an end to the sense bases if it po ssible to arrive at the end of the world. Now the six sense bases are themselves co nditioned, having arisen from a chain of conditions rooted in one's own ignorance and craving (see 12:44 = 35:107). Thus by removing ignorance and craving the r e-arising of the six sense bases can be prevented, and therewith the manifestation of the world is terminated. This end of the world cannot be reached by travelling, but it can be arrived at by cultivating the noble eightfold path. Perfect developme nt of the path brings about the eradication of ignorance and craving, and with their removal the underlying ground is removed for the re-emergence of the six senses, and therewith for the reappearace of a world. For a long philosophical commentary on this sutta by Bhikkhu Ñāṇananda, see SN-Anth 2:70–85.

183. SA: The Buddha asked this question because he wanted to speak praise of the Elder Sāriputta. He chose to address Ānanda because the two monks were close friends and had deep admiration for each other's virtues, and he knew Ānanda would ans wer in an appropriate way.

184. These words of praise are spoken by the Buddha himself of Sāriputta at MNṭIIIṭ25,6

–10. SA explains: *Wise* (*paṇḍita*) designates one who possesses the four kinds of s kilfulness (*kosalla*)—in the elements, in the sense bases, in dependent origination, and in what is possible and impossible (MNṭIIIṭ62,4–6).

The next series of definitions, which continues for several pages, is drawn fro m PaṭisṭIIṭ190–202. Here I give only extracts: One is of great wisdom (mahāpaññ a) when one has great virtue, concentration, wisdom, liberation, etc., great dwellin gs and meditative attainments, great development of the thirty-seven aids to enlig htenment, great paths and fruits, great direct knowledges, and attainment of Nibbā na, the great ultimate goal. One is of wide wisdom (puthupañña) when one's know ledge occurs regarding the diverse aggregates, elements, sense bases, etc. (Appare ntly Paṭis takes Pāli puthu < Vedic pṛthak, distinct, though pṛthu, wide, is more li kely the original sense.) One is of joyous wisdom (hāsapañña) when one fulfils all the steps of training full of joy, inspiration, delight, and gladness. One is of swift wisdom (javanapañña) when one swiftly understands all the five aggregates as im permanent, suffering, and non-self. One is of sharp wisdom (tikkhapañña) when o

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ne quickly cuts off all defilements and realizes the four paths and fruits in one sitting. One is *of penetrative wisdom* (*nibbedhikapañña*) when, full of disgust and revulsion towards all constructions, one penetrates and splits apart the mass of greed, hatred, and delusion that had not been penetrated earlier. These terms, and other types of wisdom, are enumerated at 55:62–74.

185. SA: When the Tathāgata and the Elder Ānanda had praised the Elder Sāriputta thus, the devas in 10,000 world-systems rose up and praised him with the same sixteen terms. Then the deva-son Susīma, who had formerly (as a human being) been a pu pil of Sāriputta, decided to approach the Blessed One with his own retinue and recite the same praise of his preceptor.

SA does not say whether this Susīma is identical with the protagonist of 12:70. A deva-son of the same name is also mentioned at 11:2 as a subordinate of Sakk a.

- 15 186. SA: Elsewhere *uccāvaca* means: *ucca* = excellent (*paṇīta*) + *avaca* = inferior (*hīna*). But here it means diverse (*nānāvidhā*), in apposition to *vaṇṇanibhā*. For the blue devas in the assembly became exceptionally blue, and so too the yellow, red, and white devas became exceptionally yellow, red, and white. To illustrate this the four similes are given.
- 20 187. Be includes here the phrase *saradasamaye viddhe vigatavalāhake deve*, but as this s eems to be an interpolation based on the following paragraph I have followed Ce and Ee, which omit it.
 - 188. The simile recurs at **22:102** and **45:147**. SA glosses *nabhaṃ abbhussakkamāno* (as i n Be) with *ākāsaṃ abhilaṅghanto* and says this shows the "tender time of the sun" [SṬ: the time when it is neither too low nor too high]. The verb *abbhussakkati* c omes from the root *sakk*, and has no relation to the adjective *sukka* as Geiger supp oses.
 - 189. I read pāda d with SS thus: *kālaṃ kaṅkhati bhāvito sudanto*. This reading is suggeste d by VĀT, who writes: "The third word has been removed by Be and Ce, no doub t in the belief that it is a Śloka pāda (failing, however, to regularize the cadence). But if one takes it as an Aupacchandasaka pāda there is no need to remove anything. Confirmation is got from Snṭ516, the alteration of *sadanto* to *sudanto* being appropriate for the different contexts."
 - SA does not offer help with the reading but explains the sense: "He awaits the time of his parinibbāna. For the arahant does not delight in death or yearn for life;

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he yearns for the time like a worker standing awaiting his day's wage." SA then q uotes Tht1003, which may account for the replacement of *bhāvito* by *bhatiko* in E e.

- 190. SA: "These devas were proponents of kamma; therefore they performed meritorious deeds and were reborn in heaven. Thinking that they had been reborn there on acc ount of their confidence in their respective teachers, they came to the Buddha in o rder to recite verses in praise of those teachers." Both Pūraṇa Kassapa and Makkh ali Gosāla advocated doctrines that were opposed to the Buddhist teaching on ka mma; their teachings are classified among the views that normally lead to a bad re birth.
- 191. The verse is a concise statement of Pūraṇa Kassapa's doctrine of non-action (*akiriya vāda*), for which see DNṭIṭ52,22–53,4 and **24:6** (in the latter source no ascription of the view to a teacher is made). A detailed account of the teachings of the six "he retical teachers" (of whom four are mentioned here and all six just below at **3:1**) c an be found in the Sāmañaphala Sutta, DN No.ṭ2; for a translation with comment ary, see Bhikkhu Bodhi, *The Discourse on the Fruits of Recluseship*, esp. pp. 6–9, 19–26, 69–86. SA paraphrases: "In declaring that there is no result of evil or meri t, he taught to beings what is trustworthy as the foundation, the support; therefore he deserves esteem, veneration, worship."
- 192. Makkhali Gosāla was the founder and leader of the sect of ascetics known as the Ājī vikas. For his doctrine of non-causality (*ahetukavāda*), also called "purification by wandering on" (*saṃsārasuddhi*), see DNṭIṭ53,25–54,21 and **24:7**. A full account of his life and teachings can be found in Basham, *History and Doctrines of the Ājī vikas*.
- 193. The verse alludes to Makkhali's style of ascetic practice but, strangely, makes no me ntion of his doctrines. SA explains his austerity (tapo) as bodily mortification and his scrupulousness (jigucchā) as the loathing of evil [SŢ: the undertaking of the v ow of nudity, etc., in the belief that this is the way to eliminate evil]. This explana tion shows that SA regards tapojigucchā here as a collective dvanda compound, "austerity and scrupulousness," and so I have rendered it. At DNṭIIIṭ40,13–52,22, h owever, the Buddha gives a long disquisition on how tapojigucchā is imperfect and d perfect (aparipuṇṇā, paripuṇṇā), and the commentary to this passage explains the compound as a tappurisa: Tapojigucchā ti viriyena pāpajigucchā pāpavivajjanā; "Austerity-scrupulousness: scrupulousness in regard to evil, the avoidance of e vil, by means of energy" (DAṭIIIṭ834,37). Tapassī and jegucchī (the corresponding nouns of personal reference) are used to designate separate factors of the Bodhi

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satta's "fourfold holy life" practised before his enlightenment at MNtIt77,23–22 and 78,32–36. See too Basham, pp.109–15, for a description of Ājīvika asceticism.

- 194. Nigaṇṭha Nātaputta is identical with Mahāvīra, the historical progenitor of Jainism. His discipline of restraint by the four controls (*cātuyāmasaṃvara*) is described at DNṭIṭ57,25–27 and MNṭIṭ377,1–2. At MLDB, p.482 the formula is translated: "(he is) curbed by all curbs, clamped by all curbs, cleansed by all curbs, and claimed by all curbs." It is questionable whether either the text or its commentary (DAṭIṭ16 8–69, MAṭIIIt58–59) represents a genuine Jaina tradition.
- 195. Pakudhaka Kātiyāna is an alternative spelling of Pakudha Kaccāyana, whose doctrin e of the seven bodies (*sattakāya*) is described at DNtIt56,21–57,34 and at **24:8**. SA says that the statement that "they were not far from saintly men" means, in effect, that they were saintly men (*sappurisa*).
- 196. In pāda a, Be and Ce read *sahācaritena*; Ee reads *sagāravena*, which is certainly an error for *sahāravena*, "along with (his) howling." SŢ supports this: "By merely m aking a howl along with the roar of the lion; that is, the jackal (is not the lion's eq ual) merely by making a jackal's howl at the same time that the lion makes its lio n's roar." The jackal and the lion form a classical pair of opposites in ancient Indi an literature. See Ja Nos.ṭ143 and 335, where a jackal does himself to death trying to emulate the lion's prowess in hunting, and especially Ja No.ṭ172, where a jackal shames a group of young lions to silence by trying to imitate their roar.
- 197. SA: Māra thought, "He has spoken dispraise of the other teachers. I will make him s peak praise of them through his own mouth."
- 198. Namuci is a name of Māra, explained at SŢ (to 4:1): vaṭṭadukkhato aparimuttapacca yattā namuci; "He is called Namuci because he is the cause for non-release from t he suffering of the round." SA paraphrases the Buddha's remark: "Just as a fisher man throws out bait at the end of a hook for the purpose of catching fish, so, by pr aising these forms, you throw them out in order to catch living beings." See 35:23 0.

Notes to Part I

Sagāthāvaggasaṃyutta

Abbreviations

Editions	of	Samyutta	Nikāya	(SN)	

Be Burmese-script Chatthasangāyana ed.; Rangoon, 1954 Ce Sinhala-script Buddha Jayanti ed.; Colombo, 1960 Ee Roman-script Pali Text Society ed.; London, 1884 SS

Sinhala-script mss. referred to in notes of Ee

Commentaries to Samyutta Nikāya

10 SA (Be)

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Samyutta Nikāya Atthakathā (Sāratthappakāsinī): Burmese-script Chatthasangāyana ed.; Rangoon, 1957

SA (Ce)

Samyutta Nikāya Atthakathā (Sāratthappakāsinī): Sinhala-script Si mon Hewavitarne Bequest ed.; Colombo 1924–30, reprint 1990

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Samyutta Nikāya Ţīkā: Burmese-script Chatthasangāyana ed.; Ran goon, 1961

Note: References to SA without any additional qualification are to Be. SA (Be) and SA (20 Ce) are distinguished only when discussing variant readings between the two eds.

Other Texts

AA Anguttara Nikāya Atthakathā (Manorathapūraņī)

25 AN Anguttara Nikāya

> DA Dīgha Nikāya Atthakathā (Sumangalavilāsinī)

Dhp Dhammapada

DhpA Dhammapada Atthakathā

Dhs Dhammasanganī DN Dīgha Nikāya

DŢ Dīgha Nikāya Ţīkā (Be)

GDhp Gāndhārī Dharmapada (Brough)

It Itivuttaka Ja Jātaka

MA Majjhima Nikāya Atthakathā (Papañcasūdanī) 35

Mil Milindapañha MN Majjhima Nikāya

Mvu Mahāvastu Nett Nettippakaraṇa Nidd I Mahāniddesa

5 Paţis Paţisambhidāmagga

PDhp Patna Dharmapada (Roth)

Pet Petakopadesa Pug Puggalapaññatti

Pv Petavatthu Sn Suttanipāta

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SnA Suttanipāta Aṭṭhakathā

Th Theragatha

ThA Theragāthā Atthakathā

Thī Therīgāthā

15 ThīA Therīgāthā Aṭṭhakathā

Ud Udāna

UdA Udāna Atthakathā

Uv Udānavarga Vibh Vibhaṅga

20 VibhA Vibhanga Aṭṭhakathā (Sammohavinodanī)

VibhMţ Vibhanga Mūlaţīkā (Be)

Vin Vinaya

Vism Visuddhimagga

Note: References to Pāli texts, unless specified otherwise, are to volume and page number of the PTS ed. References to DN and MN, followed by No., are to the whole sutta; refere nces to Ja followed by No. are to the whole story. While in references to the Aṭṭḥakathā, volume and page numbers are to the PTS ed., I have sometimes had to determine these fi gures by conversion from Be or Ce through the PTS's Pāli Aṭṭhakathā Correspondence T ables, as the PTS eds. were not in every case available to me.

Translations (see Bibliography, under author's name)

BL Buddhist Legends (Burlingame)

EV I Elders' Verses I (Norman)
EV II Elders' Verses II (Norman)

GD Group of Discourses II (Norman)

GermTr Samyutta Nikāya German translation (Geiger)

KS Kindred Sayings (Rhys Davids)

LDB Long Discourses of the Buddha (Walshe)

MLDB Middle Length Discourses of the Buddha (Nāṇamoli & Bodhi)

5 PP Path of Purification (Nanamoli)

SN-Anth Saṃyutta Nikāya: An Anthology (Ñaṇananda)

Reference Works

CPD Critical Pāli Dictionary (Royal Danish Academy of Sciences & Letters)

10 DPPN Dictionary of Pāli Proper Names (Malalasekera)

PED Pāli-English Dictionary (PTS)

SED Sanskrit-English Dictionary (Monier-Williams)

Other

15 BHS Buddhist Hybrid Sanskrit

BPS Buddhist Publication Society
CRD Mrs. C.A.F. Rhys Davids

PTS Pāli Text Society

Skt Sanskrit

20 VĀT Vanarata Ānanda Thera

n. note

verse

> develops into, leads to

< is derived from, corresponds to

* source references for word not listed in dictionary

In the notes textual references set in bold are to suttas within this translation, either by sut ta number (e.g. 6:10) or by verse number (v.146); references to notes set in bold (e.g. see n.627) are to notes to the translation.

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Chapter 3: Kosala-samyutta

- 199. King Pasenadi was to become one of the Buddha's most devoted lay followers, thou gh he never attained any of the stages of sanctity. This sutta, it seems, records his first personal encounter with the Buddha. His cordial (as distinct from reverential) manner of greeting the Blessed One indicates that he has not yet acknowledged the Buddha as his master.
- 200. These are the six sectarian teachers (*cha satthāro*) or "ford makers" (*titthakārā*), of whom four are mentioned in **2:30**. Of the two not mentioned above, Sañjaya Belat thaputta was a sceptic (DNtIt58,23–59,7) and Ajita Kesakambala a materialist (D NtIt55,15–56,31).
- 201. SA: *Na uññātabbā* = *na avajānitabbā*; *na paribhotabbā* = *na paribhavitabbā*. SA di stinguishes between "to despise" and "to disparage" with respect to each of the fo ur things mentioned by the Buddha. For example: One *despises* a young prince if, when one meets him, one does not yield way or remove one's cloak or rise up fro m one's seat, etc. One *disparages* him if one says such things as, "This prince has a big neck (Ce: big ears) and a big belly. How will he be able to exercise rulership?"
- 202. *Uccāvacehi vaṇṇehi*. This line reflects the belief, widespread in Indian mythology, t hat serpents can change their appearance at will. As SA testifies: "A serpent glide s along in whatever form it finds prey, even in the form of a squirrel." See VinṭIṭ8 6, where a nāga serpent assumes the form of a young man in order to receive ordination as a monk.
- 203. The grim consequences of despising and disparaging a virtuous bhikkhu do not com e to pass because he harbours vindictive intentions but as natural fruits of the offe nsive deeds. SA explains that a bhikkhu who retaliates when provoked is incapabl e of harming anyone with "(his virtue's) fire" (*tejasā*); the transgressor is burned only when the bhikkhu bears up patiently. In this respect the bhikkhu contrasts wi th the archetypal figure of the maligned holy man who deliberately inflicts a curse on his enemies (see below 11:10).
- 204. *Tacasāraṃ va sam phalaṃ*. SA: As its own fruit injures, destroys, the bamboo or ree d, so do they injure, destroy, him.

The reed family is called *tacasāra* because its bark is hard like heartwood. *Sa* m here is the reflexive pronominal adjective, glossed *attano*. See EVtI, n.659, EVt II, n.136, and **n.657** below. Compare the present verse with **v.568**.

- 205. Atthi nu kho bhante jātassa aññatra jarāmaraṇā. SA: He asks, "Is there anyone who is free from aging and death?"
- 206. When speakig of the arahant, the Buddha does not describe this destiny as viewed fr om the outside, i.e., as aging and death, but in terms of the arahant's own experien ce of these happenings, i.e., as a mere breaking up and discarding of the body.
- 207. Santo have sabbhi pavedayanti. SA offers three interpretations of the line, of which only the first, which I follow, sounds plausible: "The good, together with the good, declare: 'The Dhamma of the good does not decay.' The Dhamma of the good is Nibbāna; since that does not decay they call it unaging, deathless." The verse = D hpt151, on which DhpAtIIIt123,?? comments: "The ninefold Dhamma of the good—of the Buddhas, etc.—does not decay, does not undergo destruction. So the good—the Buddhas, etc.—proclaim this, declare it, along with the good, with the wis e." The ninefold supramundane Dhamma is the four paths, their fruits, and Nibbāna.
- 208. "The End-maker" (*antaka*), in **v.360**a, is a personification of death; elsewhere (e.g., at **v.420**1) the word refers expressly to Māra.
 - 209. SA resolves *pacchāsaṃ*, in pāda c, as *pacchā tesaṃ*. *Saṃ* is from *esaṃ*, a genitive pl ural form of the third person pronoun; see Geiger, *Pāli Grammar*, §108.1. In pāda f, *hissa* = *hi ssa* < Skt *hi sma*. See EVţI, n.225, n.705.
- 210. Be: aṭṭakaraṇa; Ce and Ee: atthakaraṇa. See CPD, s.v. aṭṭa, for hypotheses concerning the derivation. SṬ explains aṭṭakaraṇa as vinicchayaṭṭhāna, a place for making judgements (regarding litigation).
- 211. SA: One day, when the king was sitting in the judgement hall, he saw his ministers a ccepting bribes and deciding cases in favour of their benefactors. He thought, "W hen they do such things right in front of me, the sovereign, what won't they do be 25 hind my back? Now it is General Vidūdabha who will be known through his own reign. Why should I sit in the same place with these bribe-eating liars?" The exact purport of this last sentence is obscure, and neither SA nor ST sheds much light o n it. Bhadramukha, "Good Face," is a term of affection (see MNtIIt53,27, 210,11tf oll.; JatIIt261,14; Vismt92,21), which according to SA and ST here refers to Vidūd 30 abha, the king's son and commander-in-chief. However, the prologue to Ja No.t46 5 (JatIVt148–50) relates that King Pasenadi's earlier commander-in-chief was a w arrior named Bandhula, who assumed the role of judge when he learned that the o fficial judges had become corrupt. Thus, despite the gloss, it is possible the king h ere uses the term with reference to Bandhula rather than his son. 35

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- 212. Mallikā had been a poor flower girl whom King Pasenadi met by chance after a milit ary defeat. He fell in love with her, married her, and appointed her his chief queen (see prologue to Ja No.ṭ415). SA: The king had asked her this question expecting her to say, "You are dearer to me than myself," and then to ask him the same ques tion, to which he would have given the same reply, so that they would have streng thened their mutual love. But Mallikā, being wise and learned, answered with co mplete honesty (sarasen'eva) and the king too had to reply in the same way. The t ranslation of attā as soul at KSṭ1:101 is misleading, despite the attempt at justifica tion in the accompanying footnote. The sutta (inclusive of the verse) is found at U dṭ47, where the verse is described as an "inspired utterance" (udāna).
- 213. SA relates the background story, also found (in greater detail) at DhpAṭIIṭ1–12; see BLṭ2:100–7 and Ja No.ṭ314.. In brief: The king had become infatuated with a mar ried woman and planned to have her husband killed so that he could take his wife. One night, unable to sleep, he heard eerie cries of inexplicable origin. The next d ay, when he anxiously asked his brahmin chaplain the meaning, the priest told hi m that the voices portended his imminent death, which he could avert only by perf orming a great sacrifice. When the king later inquired from the Buddha about the voices, the Buddha told him these were the cries of adulterers boiling in a cauldro n in the great hell.
- 214. The sacrifices are also referred to at Itt21,12–17, and their origin related at Snt299–3

 05. SA explains that in the times of the ancient kings the first four sacrifices were actually the four bases of beneficence (*cattāri saṅgahavatthu*)—giving, pleasant s peech, beneficent conduct, and equality of treatment—by means of which the kin gs conferred benefits on the world. But during the time of King Okkāka the brahm ins reinterpreted the bases of beneficence (which they augmented to five) as blood y sacrifices involving slaughter and violence.

In pāda c, I include *mahāyaññā*, found in Ce but absent from Be and Ee. SA e xplains *mahārambhā* as *mahākiccā mahākaraṇīyā*, "great activities, great duties," which SṬ clarifies: *bahupasughātakammā*, "the action of slaughtering many ani mals."

215. *Yajanti anukulaṃ sadā*. SṬ explains *anukulaṃ* as *kulānugataṃ*, "what has come do wn in the family (as family tradition)." SA: The regular meal offering that was sta rted by people earlier—this the people give in uninterrupted succession through the generations.

- 216. SA relates, as the background story, an abridged version of the prologue to Ja No.t9

 2. The verses appear, however, also at Dhpt345–46, to which the commentarial ba ckground story states merely that the king had ordered the criminals brought befor e him to be bound with fetters, ropes, and chains. See DhpAtIVt53–55; BLt3:223

 –24. The same story is in the prologue to Ja No.t201.
- 217. SA: It is *degrading* (*ohārina*) because it drags down to the four realms of misery; *su pple* (*sithila*), because unlike iron bonds it does not constrict one's physical move ment but holds one in bondage wherever one goes; *hard to escape* (*duppamuñca*), because one cannot break free from it except by supramundane knowledge.
- 218. The sutta is also found at Udṭ64–66, but with a different verse attached. The Eastern Park is the monastery built by Visākhā, the Buddha's chief female patron, who was called "Mother" by her father-in-law Migāra because she skilfully led him to the Dhamma.
 - 219. The jațilas were matted hair ascetics; the niganțhas, the Jains, followers of Nātaputta
 - 220. All three eds. read this sentence as a declarative (*ye te bhante loke arahanto*), but Ud t65,22–23 (Ee) reads it as an interrogative (*ye nu keci kho bhante loke arahanto*).
 - 221. This condensed fourfold statement is expanded upon at ANţIIţ187–90.
- 222. Ete bhante mama purisā carā (Ce: cārā) ocarakā janapadam ocaritvā āgacchanti. S

 ome SS read corā (= thieves) in place of carā, and the same v.l. appears in many
 eds. of Ud; UdA's remarks on the passage, explaining why the king's spies can be
 considered thieves, indicate that there even Dhammapāla had accepted the readin
 g corā as correct. SA, however, treats ocarakā and carā as synonyms, glossing bo
 th as heṭṭhacarakā, "undercover agents," those who move below the surface (for t
 he purpose of gathering intelligence). SṬ says: "The expression 'undercover agent
 s'—which is what is meant by carā—refers to those who enter amidst (other grou
 ps) in order to investigate the secrets of others." The expression carapurisā occurs
 too at DhpAṭIṭ193,1 and at JaṭIIṭ404,9–18, VIṭ469,12, in contexts that indicate clea
 rly enough that it means spy.
- 30 223. Be and Ee read osāpayissāmi, Ce oyāyissāmi. Texts of Ud and UdA record still mor e v.ll., even up to nine; see Masefield, The Udāna Commentary, 2:918, n.195. Nei ther SA nor ST offers any help. UdAṭ333,25 glosses paṭipajjissāmi karissāmi, "I will enter upon it, I will act," which seems a learned way of admitting uncertainty. If we accept Norman's viable suggestion (at EVṭI, n.119) that we recognize in Pā li a verb oseti, "to deposit" (<ṭSkt *avaśrayati), osāpeti can then be understood as the causative form of this verb (<ṭSkt *avaśrāyati, as pointed out by Norman in t</p>

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he same note). Here it is the first person future, used metaphorically to mean "I will make them deposit the information with me." See too **n.542** and **n.657**. Its absolutive, *osāpetvā*, occurs at SAṭIIIṭ92,2, meaning "having put away," that is, having put the alms bowl back into its bag.

- 5 224. SA does not identify the other four kings. The fact that they are designated *rāja* does not necessarily imply that they were rulers of independent states on a par with Pa senadi, though the mutual use of the address *mārisa* suggests that they enjoyed ro ughly the same status with him.
 - 225. The Pāli uses the plural *ekacce* with each assertion, but it is evident from the context that each assertion was made by only one king.
 - 226. Manāpapariyantam khvāham mahārāja pañcasu kāmaguņesu aggan ti vadāmi. My r endering expands slightly on the compressed Pāli idiom. SA glosses manāpapariy antam by manāpanipphattim manāpakoṭikam. SṬ: Whatever a person cherishes, b eing in his view the best, it is presented by him as the culmination, as the ultimate
 - 227. *Paṭibhāti maṃ bhagavā, paṭibhāti maṃ sugata*. The same verb *paṭibhāti* is used by both the interlocutor and the Buddha (by the latter, as the imperative *paṭibhātu*), b ut I have varied the rendering slightly in each case as befits the speaker's situation . This type of exchange occurs repeatedly at 8:5–11 below; 8:8 (Iṭ193,3–4), which contrasts *ṭhānaso paṭibhanti* with *pubbe parivitakkita*, "premeditated," indicates t he exact nuance of the verb in such a context; see too **n.143**. The lay follower Can danaṅgalika is not encountered elsewhere in the canon.
 - 228. SA: *Kokanada* is a synonym for the red lotus (*paduma*). The Buddha is called *Aṅgīr* asa because rays issue from his body (<u>aṅgato rasmiyo nikkhamanti</u>). A parallel in cluding the verse is found at ANṭIIIṭ239–40. See too Vismṭ388,1–4 (PPṭ12:60).

On Aṅgīrasa Malalasekera remarks (DPPN 1:20): "It is, however, well known that, according to Vedic tradition, the Gautamas belong to the Aṅgīrasa tribe; the word, as applied to the Buddha, therefore is probably a patronymic."

- 229. Be: doṇapākakuraṃ; Ce and Ee: doṇapākasudaṃ. SA: He ate rice cooked from a do ṇa of rice grains along with suitable soups and curries. The doṇa is a measure of v olume, perhaps a "bucket," obviously far more than the capacity of an ordinary pe rson's stomach.
 - 230. The *kahāpaṇa* was the standard currency unit of the period. See Singh, *Life in North* -*Eastern India*, pp.255–57.

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231. SA says that the *nālika*, which I render pint-pot (after Burlingame), is the proper por tion for a man; I could not find any source specifying the relation between *doṇa* a nd *nālika*. SA explains that the Buddha had instructed Sudassana to recite the vers e, not when the king began his meal, but when he approached the end. In this way each day the king gradually left aside the last portion of food until he reached the proper measure.

A more elaborate version of the story is found at DhpAṭIIIṭ264–66, where it s erves as the background to Dhpṭ325; see BLṭ3:76–77. In this version the king's ad visor is Prince Uttara rather than the brahmin youth Sudassana.

- 232. SA: The good pertaining to the present life was the slimming of the body; the good pertaining to the future was virtue ($s\bar{\imath}la$), one aspect of which is moderation in eating. See 3:17 below.
- 233. Ajātasattu was Pasenadi's nephew, son of his sister and King Bimbisāra, ruler of Ma gadha. While still a prince Ajātasattu was incited by Devadatta to usurp the throne and have his father executed; soon afterwards his mother died of grief. War broke out when Pasenadi and Ajātasattu both laid claim to the prosperous village of Kā sī, situated between the two kingdoms, which Pasenadi's father, King Mahākosala , had given to his daughter when she married Bimbisāra (see prologue to Ja No.t2 39). The four divisions of the army are elephant troops, cavalry, chariot troops, an d infantry, enumerated in the next sutta.

SA explains the epithet *Vedehiputta*: "*Vedehi* means wise; he was so called be cause he was the son of a wise woman." This is almost certainly a fabrication. Vid eha was a country in north India, and the epithet suggests his ancestry was from th at land. Since Ajātasattu's mother was from Kosala, Geiger surmises that it must have been his maternal grandmother who came from Videha (GermTr, p.131, n.3). See too II, n.284.

234. SA: Ajātasattu has evil friends such as Devadatta, Pasenadi has good friends such as Sāriputta. *Pāpamitta* and *kalyāṇamitta* are *bahubbīhi* compounds meaning respec tively "one with an evil friend" and "one with a good friend." They do not mean, as CRD translates at KSt1:112, "a friend of that which is wicked" and "a friend of that which is righteous"; nor do they mean "a friend of evil people" and "a friend of good people" (though this is entailed). The rare word *ajjatañ* (as in Ce and Ee; Be has "normalized" the difficult reading to *ajj'eva*) seems to mean "for today, fo r this day," with the implication that the situation will soon change.

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- 235. SA: <u>Jayam veram pasavatī</u> ti jinanto veram pasavati, veripuggalam labhati; "The vi ctorious one breeds enmity: one conquering breeds enmity, begets an inimical per son." SA thus interprets jayam in pāda a as a nominative present participle functio ning as subject. At EVṭII, n.26, Norman suggests it might be a namul absolutive, i .e. a rare type of absolutive formed from the -am termination (see too EVṭI, n.22). While at v.380we do find jayam as a participle, the word also occurs as a neuter nominative at v.588c, and thus there should be no reason not to interpret it in the s ame way here. See the discussion in Brough, pp.238–39, n.180.
- 236. I read pāda d with Be and Ce: *so vilutto viluppati*, as against Ee's *vilumpati*. SA glos ses the line, in its occurrence at **v.380**d: *so vilumpako vilumpiyati*. To preserve the logic of the verse it is really necessary to accept the passive verb and to understan d the passive past participle as active in sense. The BHS version at Uvṭ9:9 is more intelligible, with an agent noun in place of the past participle: *so viloptā vilupyate*
- 15 237. ST explains the sense: "He thinks the evil deed will lead to his welfare."
 - 238. SA: He was displeased thinking, "I elevated Queen Mallikā from a poor family to the rank of queen. If she had given birth to a son she would have won great honour, but now she has lost that opportunity." Prince Viḍūdabha, the heir to the throne, we as begotten from another wife of Pasenadi, a Sakyan lady of mixed descent who was passed off to Pasenadi as a pure-bred Sakyan princess. Viḍūdabha later usurp ed the throne and left his father to die in exile. When he learned that the Sakyans had deceived his father he massacred them and almost annihilated the entire Sayk an clan.
 - 239. In pāda b, I follow Ee in reading *posā*, "than a man," though Be and Ce, as well as S A, read *posa*, which SA glosses as the imperative *posehi*, "nourish (her)." SA sees the comparison with a son implicit in *seyyā*: "Even a woman may be better than a dull, stupid son." In pāda d, *sassudevā* literally means "having (her) mother-in-la w as a deva"; SA adds father-in-law in the gloss.
 - 240. In pāda b, it is uncertain from the text whether *disampati* is nominative or vocative, but I follow SA, which glosses it with the vocative *disājeṭṭhaka*. With Be and Ce, I read pāda c as *tādisā subhagiyā putto* and comply with SA by translating *tādisā* as if it were a truncated genitive qualifying the woman. Ee reads *tādiso* in appositi on to *putto*.
- 241. SA explains *appamāda* as *kārāpaka-appamāda*, "activating diligence," which SṬ sa ys is diligence that motivates one to engage in the three bases of meritorious deed s (giving, virtue, and meditation). SA: Diligence, though mundane, is still the chie

- f even among the exalted and supramundane states (i.e., the jhānas, paths, and frui ts) because it is the cause for their attainment.
- 242. In pāda e, *atthābhisamayā* is glossed by SA with *atthapaṭilābhā*. Here I have tried to avoid the tautology of translating *dhīro paṇḍito ti vuccati* "the wise one is called a person of wisdom" by rendering *dhīra* in terms of its homonym, "steadfast"; see **n.72**.
- 243. SA: Although the Dhamma is well expounded for all, just as medicine is effective o nly for one who takes it, so the Dhamma fulfils its purpose only for a compliant a nd faithful person having good friends, not for the other type.
- 244. The incident reported here, including the discourse on good friendship, is recorded a t **45:2**. The later version, however, does not include the line "beings subject to illn ess are freed from illness" (*vyādhidhammā sattā vyādhiyā parimuccanti*), which is found at Iṭ88,23. Explanatory notes to the embedded discourse will be found belo w <**V,n.**??>.
- 15 245. The *seṭṭhi* were the wealthy money lenders in the large towns and cities of northern I ndia. Originally guild masters, in time they came to function as private bankers an d often played decisive roles in political affairs. The famous Anāthapiṇḍika was a *seṭṭhi*. See Singh, *Life in North-Eastern India*, pp.249–51. Apparently when a wea lthy man died intestate, the king was entitled to his fortune.
- 246. SA: *Kaṇājaka* is rice with the red powder from the husk (*sakuṇḍakabhatta*); *tipakkh avasana*, a garment made by sewing together three pieces of cloth.
 - 247. A paccekabuddha is one who attains enlightenment independently of a fully enlighte ned Buddha (*sammā sambuddha*), but unlike a fully enlightened Buddha does not establish a *sāsana*, a religious "dispensation." They are said to arise only at times when a Buddha's dispensation does not exist in the world. The story is elaborated in SA and at DhpAṭIVṭ77–78; see BL 3:240. A version at Ja No.ṭ390 does not me ntion the murder of the nephew or the rebirth in hell. A partly parallel story of abu se towards the paccekabuddha Tagarasikhī is related at Udṭ50,14–19.
 - 248. See n.93.

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249. The sutta without the similes and verses is found at ANțIIț85–86; see too Pugț51,21–52,23. SA: One is *in darkness (tamo)* because one is conjoined with darkness by b eing reborn in a low family, and one is *heading towards darkness (tamoparāyaṇa)* because one is approaching the darkness of hell. One is *in light (joti)* because one is conjoined with light by being reborn in a high family, and one is *heading towa rds light (jotiparāyaṇa)* because one is approaching the light of a heavenly rebirth

- 250. The caṇḍalas were the most despised of the outcasts; see Singh, *Life in North-Easter n India*, pp.16–20. SA glosses *venakula* as *vilīvakārakula*, family of basket weave rs; the two occupations are listed separately at Milnṭ331. *Rathakārakula* is glosse d as *cammakārakula*, family of leather workers [SṬ: because the straps of carts ar e made of leather]; and *pukkusakula* as *pupphachaḍḍakakula*, family of those who throw away wilted flowers. Perhaps the latter more generally included all sweepe rs and refuse removers.
- 251. Lit., "If by means of the elephant-treasurer I could have it, 'Let my grandmother not die,' I would have given away the elephant-treasure, (thinking), 'Let my grandmo ther not die." SA: When his mother died his grandmother filled her place in bring ing him up; hence he had such strong affection for her. The elephant-treasure was an elephant worth 100,000 *kahāpaṇa*, decked with ornaments worth the same amo unt. The same explanation applies to the horse-treasure and the prize village.
- 252. Compare with **3:2**. The verses are identical.
- 15 253. *Kattha nu kho bhante dānaṃ dātabbaṃ*. I have translated in accordance with the Pāl i idiom, though in English we would normally say, "To whom should a gift be giv en?" SA relates the background story: When the Buddha began his ministry, great gains and honour accrued to him and the Bhikkhu Sangha, and thus the fortunes of the rival sects declined. The rival teachers, intent on besmirching his reputation , told the householders that the recluse Gotama was proclaiming that gifts should be given only to him and his disciples, not to other teachers and their disciples. When the king heard this he realized it was a malicious falsehood, and to convince the multitude of this he assembled the entire populace on a festival day and questioned the Buddha about the matter before the whole assembly.
- 254. SA paraphrases: "One should give to whichever person one's mind has confidence in n." When the Buddha spoke thus the king announced to the crowd: "With one statement the sectarian teachers have been crushed." To clear up the ambiguity he next asked: "Lord, the mind may have confidence in anyone—in the Jains, the nake dascetics, the wanderers, etc.—but where does a gift produce great fruit?" What underlies the question is a basic premise of Indian ascetic spirituality, namely, that t gifts given to renunciants yield fruits—mundane and spiritual benefits—in proportion to the spiritual purity of the recipients. The mechanism that governs the relationship between giving and its fruits is the law of kamma. For a full disquisition on giving and its rewards, see MN No.1142.

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- 255. The five factors that are abandoned are the five hindrances ($pa\tilde{n}can\bar{t}varan\bar{a}$); the five factors possessed are the five aggregates of one beyond training (asekhakkhandh \bar{a}), the asekha being the arahant.
- 256. SA equates patience (*khanti*) with forbearance (*adhivāsana*) and gentleness (*soracca*) with arahantship [ST: because only the arahant is exclusively *sorata*]. Dhst§134 9 (Be) defines *soracca* as non-transgression by body, speech, and mind, and as complete restraint by virtue; but see **n.462**.
- 257. SA says that Pasenadi had arrived after he had just finished impaling a band of crimi nals that he had arrested when they tried to ambush him and usurp the kingdom. The Buddha thought, "If I reprimand him for such a terrible deed, he will feel too door is is associate closely with me. Instead I will instruct him by an indirect me thod." I agree with CRD that the story does not fit well, and I would add that it even detracts from the solemn dignity of the Buddha's discourse.
- 258. SA explains *dhammacariyā* as the ten wholesome courses of kamma and says that *s amacariyā*, righteous conduct, means the same.
- 259. *Natthi gati natthi visayo adhivattamāne jarāmaraņe*. SA glosses *gati* (= place of mot ion, "room") as *nipphatti*, success [ST:6 "The point is that there is no success to b e achieved by battle"]; *visaya* ("scope"), as *okāsa*, opportunity, or *samatthabhāva*, capability; "for it is not possible to ward off aging and death by these battles."

Chapter 4: Māra-saṃyutta

- 260. SA assigns this sutta to the first week after the Buddha's enlightenment.
- 261. I translate the last sentence in accordance with the reading of Ce and Ee: sādhu thito sato bodhim samajjhagam. Be reads: sādhu vatamhi mutto bodhim samajjhagam. By gruelling asceticism (dukkarakārikā) the Buddha refers to the rigorous austeri ties he practised for six years before he discovered the "middle way" to enlighten ment.
- 262. There is a delicate irony here in Māra the Tempter, usually the suave proponent of s ensual indulgence, now recommending strict asceticism. This confirms the old ma xim that the extremes are actually closer to each other than either is to the mean. I read pāda d with Ce and Ee as *suddhimaggam aparaddho* as against Be's *suddhimaggā aparaddho*.
- 263. I read with Be and Ce *amaraṃ tapaṃ*, as against Ee's *aparaṃ tapaṃ*. The expressio n, a split compound, occurs also at Thṭ219d. See CPD, s.v. *amaratapa*. SA: Low a usterity practised for the sake of immortality (*amarabhāvatthāya kataṃ lukhatapa*

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- *m*); that is, devotion to self-mortification (*attakilamathānuyogo*). SŢ: For the most part one is devoted to the practice of bodily mortification for the sake of immorta lity, and when that is pursued by those who accept kamma it may be for the sake of becoming a deva (believed to be immortal). See too Snt249d.
- 5 264. Piyārittam va dhammani. SA: Araññe thale piyārittam viya; "like oars and rudder on high forest ground." SṬ: Dhammam vuccati vannu; so idha dhamman ti vuttam.

 Dhammani vannupadese ti attho; "It is sand that is called 'dhammam'; that is wha t is meant here by 'dhammam.' The meaning is: in a sandy place." PED lists dham mani but does not explain the derivation; but see SED, s.v. dhanvan, where the m eanings given include dry soil, shore, desert.
 - SA: This is meant: "If a ship were placed on high ground, and were loaded with high merchandise, and the crew would board it, take hold of the oars and rudder, and pull and push with all their might, for all their effort they would not be able to advance the ship even one or two inches; the effort would be useless, futile. So, having known austerities thus, I rejected them as futile."
 - 265. Virtue, concentration, and wisdom are the three divisions of the noble eightfold path : virtue (*sīla*) includes right speech, action, and livelihood; concentration (*samādh i*), right effort, mindfulness, and concentration; and wisdom (*paññā*), right view a nd right intention. Māra is called the End-maker (*antaka*) because he binds beings to death.
 - 266. SA: He was sitting there reviewing his practice of striving in order to provide a mod el for clansmen in the future, who would undertake striving in emulation of the Te acher.
- 25 267. In pāda a we should read with Be and Ce *saṃsaraṃ* rather than Ee's *saṃsāraṃ*. SA: It is said that there is no form that Māra had not previously assumed in order to fr ighten the Blessed One.
 - 268. *Na te mārassa baddhagū*. The last word is read here as in Be and Ce, but the correct reading may be *paddhagū*, as at Snṭ1095. PED conjectures that *paddhagu* may rep resent ṭSkt 'prādhvaga, "those who accompany one on a journey," that is, one's se rvants. SA glosses: "They do not become your disciples, pupils, apprentices" (*bad dhacarā sissā antevāsikā na honti*). The word *baddhacara* [SṬ: = paṭibaddhacari ya] occurs at v.550a.
- 269. This discourse is also found at VințIṭ22,24–36, set soon after the Buddha's first rains
 residence at the Deer Park in Isipatana. The Buddha has already sent out his first s
 ixty arahant disciples to spread the Dhamma. The present admonition, it seems, is

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addressed to the newly ordained bhikkhus who had come to the Buddha in respon se to the missionary work of the first disciples.

- 270. SA: *Proper attention* (*yoniso manasikāra*) is attention which is the right means (*upā yamanasikāra*). *Proper right striving* (*yoniso sammappadhāna*) is energy which is the right means, energy which is the causal basis (*upāyaviriya kāraṇaviriya*). *Uns urpassed liberation* (*anuttaravimutti*) is liberation of the fruit of arahantship. On t he role of proper attention, see 46:51. Right striving is the fourfold right effort; se e 45:8, 49:1.
- 271. SA: Māra approached and spoke, thinking: "He won't be satisfied that he himself pu t forth energy and attained arahantship. Now he is eager to get others to attain it. Let me stop him!"
- 272. SA: Māra's snare (*mārapāsa*) is the snare of the defilements, that is, the celestial an d human cords of sensual pleasure.
- 273. This is the Buddha's famous injunction to his first sixty arahant disciples to go forth to spread the Dhamma. The passage also occurs at VintIt20,36–21,22, in correct te mporal sequence, preceding **4:4**. A BHS parallel, including the verses, is found at MvutIIIt415–16; see Jones, 3:417 (??).

SA explains the threefold goodness of the Dhamma in various ways pertaining both to practice and doctrine. For example, virtue is the beginning; serenity, insig ht, and the path are the middle; the fruits and Nibbāna are the end; or the opening of a sutta is good, and so too the middle portion and the conclusion. When the Bu ddha went to Uruvelā he converted the thousand jaṭila ascetics, which culminated in the Fire Sermon (35:28).

- 274. SA: Māra approached and spoke, thinking: "Like one directing a great war, the reclu se Gotama enjoins the sixty men to teach the Dhamma. I am not pleased even if o ne should teach, let alone sixty. Let me stop him!"
 - 275. I follow SA in dividing *seyyā* and *so* and in taking *seyyā* to be dative in sense (SA = *seyyatthāya*), and *so* a pronoun used in apposition to *muni* (SA: *so buddhamuni*). I follow SA in taking *seyyā* to mean "lodging," though both CRD and Geiger inter pret it as well-being. SA explains *vossajja careyya tattha so* thus: "He should live having relinquished—that is, having abandoned—desire for and attachment to his individual existence (i.e., his body and life)."
- 276. SA: *Upadhi* here is *khandhūpadhi*, "acquisitions as the aggregates"; see **n.21**. In the last line the change of the subject from the singular to the plural is in the text. SA:

 The Buddhas do not resort to such a shelter because they have eradicated all fear.

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- 277. Be and Ce read *dubbhago*; Ee *dubbhayo* (which may be a misprint); SS *dubbhato*. S A: Like one dead and unconscious (*mato viya visaññī viya ca*). SṬ: A wretch is on e who is luckless, whose fortune has been broken; he is similar to the dead and the unconscious.
- 5 278. SA: Craving is said to be *entangling* (*jālinī*) because it spreads net-like over the thre e realms of becoming. It is called *binding* (*visattikā*) because it latches on to sense objects such as forms. It *leads anywhere* [SṬ: within the three realms of becomin g]. The *acquisitions* that are all destroyed are the aggregates, defilements, volition al constructions, and cords of sensual pleasure (see **n.21**). *Why should this concer n you, Māra?*: "Māra, why do you go about finding fault with this and that like s mall flies unable to settle on hot porridge?"

This sutta might be compared with **4:13** and **9:2**, which have a similar theme. I have translated Buddha here as "Awakened One" to highlight the contrast with s leep, but it is uncertain whether such a tension of ideas was intended in the origin al. On the description of craving as "entangling and binding," see ANtIIt211–13.

- 279. SA paraphrases: "The good man should live like a baby who, after drinking milk, mi ght lie down on a blanket and fall asleep, unconcerned whether life is long or shor t."
- 280. The point seems to be that as the felly revolves around the stable hub, so behind the changing forms the soul or life-principle remains constant. The verse may be allu ding to a simile found in the Upaniṣads: see Bṛhad. Up. II.5.15 and Chānd. Up. VI I.15.1. I am grateful to Bhikkhu Vappa for these references.
 - 281. *Vicakkhukammāya*, lit., "for making eyeless." SA: Out of a desire to destroy the wis dom-eye of the people in the assembly. He is unable to destroy the Buddha's wisd om-eye, but he could do so for the people in the assembly by manifesting a frighte ning sight or noise.
 - 282. SA: *In the assemblies*: in the eight assemblies (see MNtIt72,18–20). *Endowed with th e powers*: endowed with the ten powers of a Tathāgata (see MNtIt69,31–71,17). At MNtIt69,31–34, the Buddha says that, endowed with the ten Tathāgata powers, he roars his lion's roar in the assemblies.
 - 283. See 1:38 and n.86.
 - 284. SA paraphrases *kāveyyamatto* in pāda a thus: "Do you lie down thinking up a poem l ike a poet, who lies down intoxicated with the composing of poetry?" The express ion recurs at **v.717**a. *Sampacurā*, glossed by *bahuvo*, is found at ANţIIţ,59,12 and 61,10, also in apposition with *atthā*.

- 285. *Muhuṃ muhuṃ*, in pāda b, is not in PED, and SA and SṬ are silent, but see SED, s.v. *muhur*. The expression occurs at Thṭ125d, glossed by ThAṭIIṭ7,13–14 as *abhikkh aṇaṃ*, and at Thṭ1129b, glossed by ThAṭIIIṭ158,8–9 as *abhiṇhato*. Both glosses m ean "often," but here it seems the more literal sense of "moment by moment" or "constantly" is implied. The dart (*salla*) is elsewhere identified with craving; see v v.214c, 701d. At 35:90 (IVṭ64,33–34) it is said that the dart is the state of being sti rred (*ejā sallaṃ*), *ejā* being a synonym for *taṇhā*; and the Tathāgata, who is unstir red by craving, dwells with the dart removed (*vītasallo*). See too MNṭIIṭ260,17: *Sallan ti kho Sunakkhatta taṇhāy' etaṃ adhivacanaṃ*.
- 286. SA: Attraction and repulsion (anurodha-virodha): attachment and aversion (rāga-pa tigha). For when someone gives a Dhamma talk, some people express appreciatio n, and towards them attachment arises; but others listen disrespectfully, and towar ds them aversion arises. Thus a speaker on the Dhamma becomes caught in attract ion and repulsion. But because the Tathāgata is compassionate for others, he is fre e from attraction and repulsion.
 - 287. At VintIt21 this exchange of verses is set in the Deer Park at Isipatana and immediat ely follows the pair of verses at **4:5**. A BHS parallel is at MvutIIIt416–17, but the first couplet is equivalent to **v.74**ab.
 - 288. Antalikkhacaro pāso yo yam carati mānaso. SA states: "The snare is the snare of lus t (rāgapāsa), which binds even those who move in the sky (i.e., by psychic power)." It is more likely antalikkhacaro is intended to suggest the incorporeal nature of lust, which can propel the mind across vast distances; see vv.ṭ210b, 211b.
 - 289. *Vedayitaṃ* in pāda a and *saṅkhataṃ* in pāda b are merely metrical adaptations of *ved* anā and *saṅkhārā*, the second and fourth aggregates.
- 25 290. SA: Although they seek him everywhere—in all realms of becoming, modes of origin, destinations, stations of consciousness, and abodes of beings—they do not find him, do not see him. See v.47 (= v.106), 4:23 (Iṭ122,10-13), 22:87 (IIIṭ124,1-13), and MNṭIṭ140,3-7. It seems that both the living arahant and the arahant after his parinibbāna are intended.
- 291. Ce and Ee: *udrīyati*; Be: *undrīyati*. PED explains as a passive form from *ud* + *dṛṇoti*. See SED, s.v. *dṛī* > pass. *dīryate*. SA: *Ayaṃ mahāpaṭhavī paṭapaṭasaddaṃ kuru mānā viya ahosi*; "This great earth seemed to be making a crackling sound." SṬ: *Undrīyatī ti viparivattati*; "Is splitting open' means: is turning over." The word r
 ecurs at **4:22** (Iṭ119,17ṭfoll.). On the evolution of the word in Pāli, see von Hinüber
 , "Remarks on the Critical Pāli Dictionary (II)," in *Selected Papers*, pp.152–55.

- 292. On *lokāmisa*, "the bait of the world," see **n.10**. SA explains *māradheyya*, "Māra's re alm," as the round of becoming with its three realms, which is the place for Māra to stand. The more usual expression is *maccudheyya*, "the realm of Death," as at **v** .16d; the two are effectively synonymous. See too **v.102**d and **n.70**.
- 293. I read with Ce and Ee *kumārakānaṃ* as against Be's *kumārikānaṃ*, "of the young gi rls." SA explains that on this day—"a kind of St. Valentine's Day" (KSt1:143, n.1)—the young girls send presents to their sweethearts among the boys, and the boy s send ornaments to the girls, even a garland of flowers if they can give nothing el se.
- 294. SA: Five hundred maidens were about to offer festival cakes to the Buddha, and the Buddha would have given them a discourse at the conclusion of which they would have been established in the fruit of stream-entry; but Māra, wishing to prevent t his outcome, took possession of the girls. The expression *yathā dhotena pattena*, " with a bowl just as cleanly washed as when he entered," is a euphemistic way of s aying that the bowl was empty.
 - SA: Māra made a false promise when he offered "to see to it" that the Buddha would get alms. He actually wanted the Buddha to expose himself to ridicule by t he village boys (for coming for alms a second time after leaving with an empty bo wl).
 - 295. SA explains *kiñcana*, in pāda b, as "the various kinds of defilements such as the 'so mething' (called) lust, etc." On the use of *kiñcana* to denote defilements, see **41:7** (IVṭ297,18–19). The devas of Streaming Radiance (*devā ābhassarā*) inhabit the hi ghest plane corresponding to the second jhāna, located in the form realm. They ar e said to subsist on rapture (*pītibhakkhā*) because they are sustained by the nouris hment of the jhāna. The verse occurs at Dhpṭ200, the story at DhpAṭ257–58; see BLṭ3:72–73. In the sequel to the verse, omitted in BL, the five hundred girls hear the Buddha's verse and become established in the fruit of stream-entry.
- 296. My translations follows SA, which resolves *cakkhusamphassa-viññāṇāyatana* thus: *cakkhuviññāṇena sampayutto cakkhusamphasso pi viññāṇāy atanam pi*; "eye-contact associated with eye-consciousness and also the base of consciousness." SA says that "eye-contact" implies all the mental phenomena associated with consciousness; "the base of consciousness," all types of consciousness that have arisen in the eye door beginning with the adverting consciousness (*āvajj ana*). The same method applies in the ear door, etc. But in the case of the mind door, "mind" (*mano*) is the *bhavangacitta* together with adverting; "mental phenome

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na" are the mental objects (\bar{a} rammaṇadhammā); "mind-contact," the contact asso ciated with bhavaṅga and adverting; and "the base of consciousness," the javanac itta and tadārammanacitta, i.e., the "impulsion" and "registration" consciousness.

Māra's reply, and the Buddha's rejoinder, hinge on the practice of using Pāli words for cattle metaphorically to signify the sense faculties. See GD, pp.141–42, n.26–27.

- 297. Here the Buddha is obviously referring to Nibbāna. Cp. **35:117** on the cessation of t he six sense bases.
- 298. A slightly more elaborate version of the incident, including the verses, is recorded at DhpAtIVt31–33; see BL 3:213–14.

SA: The Buddha reflected thus with compassion, having seen people afflicted with punishments in realms ruled by unrighteous kings. I have rendered *asocam* a s an implicit causative in accordance with the explanation of ST: "Not causing sor row to others by destroying their property, etc."

- 299. At **51:10** (Vt259,18–20 = DNtIIt103,23–26) it is said that one who has mastery over the e four bases for spiritual power could, if he so desires, live on for an aeon or for the eremainder of an aeon. Māra has made this appeal to the Buddha, not out of respect for his leadership ability, but because he wants to tempt him with lust for power and thereby keep him under his own control.
- 300. In pāda b, Be and Ce read *dvittāva*, though Ee's orthography, *dvittā va*, may be prefe rable. SA: "Let alone one mountain, even as much as double (*dvikkhattum pi tāva*) a large golden mountain would not suffice for one person." BHS parallels to rea d *vittaṃ*, treasure, in place of *dvittā* (at Uvṭ2:19–20; also in the Māndhātāvadāna o f the Divyāvadāna and the Bhaiṣajyavastu of the Mūlasarvāstivāda Vinayavastu—see Dutt, *Gilgit Manuscripts*, Vol. III, Part I, p.96).
- 301. SA: "Suffering has its source in the five cords of sensual pleasure; that is 'the source whence it springs' (yatonidānaṃ). When a person has seen this thus, for what rea son should he incline to those sensual pleasures which are the source of suffering? "Upadhi in pāda c is glossed by SA as kāmaguṇa-upadhi; see n.21. In place of sa ngo, tie, the BHS versions read śalyam (Pāli: sallam), dart.
- ST: The source of suffering is craving, and the source of craving is the five co rds of sensual pleasure. Therefore it is said that the five cords of sensual pleasure —the condition for craving—are the source of suffering. When one who has fully

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- understood reality has seen suffering as it really is with the eye of wisdom, and se en the cords of sensual pleasure to be its source, there is no reason for him to incli ne to sensual pleasures.
- 302. SA: The staff of *udumbara* wood, slightly crooked, was for the sake of showing that he was of few wishes (*appicchabhāva*, an ascetic virtue).
- 303. See **1:20**. Here Māra appears as a proponent of the brahmanical idea that renunciatio n (*sannyāsa*) must be postponed until after one has enjoyed a full married life.
- 304. This is a gesture of frustration. Daṇḍapāṇi the Sakyan is described in the same terms at MNṭIṭ109,1–2.
- 305. Samiddhi has already appeared at 1:20.
 - 306. As at **4:17**; see **n.291**.
 - 307. The verse appears also as Thṛ46, Samiddhi's sole stanza. I understand *buddhā* in pād a b to be simply a variant spelling of *vuḍḍhā* (the reading at Thṛ46), though SA gl osses *buddhā* here as *ñātā*, to which SṬ adds: *Tā ariyamaggena jānanasamatthan abhāvena avabuddhā*; "They have been comprehended by the noble path as havin g the capacity for knowledge."
 - 308. The story of Godhika is told at DhpAṭIṭ431–33; see BLṭ2:90–91. SA explains sāmay ikā cetovimutti, "temporary liberation of mind," as the mundane meditative attain ments (lokiya-samāpatti), i.e., the jhānas and formless attainments, so called beca use at the moments of absorption the mind is liberated from the opposing states an d is resolved upon its object. He fell away from this liberation of mind on account of illness. Being disposed to chronic illness due to winds, bile, and phlegm (the "t hree humours" of traditional Indian medicine), he could not fulfil the states condu cive to concentration. Each time he entered upon an attainment, he soon fell away from it.
 - 309. *Satthaṃ āhareyyaṃ*. This is a euphemistic expression for suicide; see **22:87** (IIIṭ123, 10,26), **35:87** (IVṭ57,6), and **54:9** (Vṭ320,24–25). SA: He reflected thus: "Since the destination after death of one who has fallen away from jhāna is uncertain, while one who has not fallen away is certain of rebirth in the Brahma-world, let me use the knife." On the Buddha's own attitude towards suicide, see **35:87** (IVt60,1–5).
 - 310. SA: Māra thought: "This recluse desires to use the knife. This indicates that he is un concerned with body and life, and such a one is capable of attaining arahantship. I f I try to forbid him he will not desist, but if the Teacher forbids him he will." The refore, pretending to be concerned for the elder's welfare, he approached the Bles sed One.

- 311. SA: *Jane suta: jane vissuta*; lit. "heard among the people = famed among the people ," i.e. widely famed. There is a delicious irony, in the above three verses, in the w ay Māra—who usually addresses the Buddha discourteously as "recluse"—here s howers him with glowing epithets.
- 5 312. SA: The elder, thinking, "What is the use of living?" lay down and slit his jugular ve in with a knife. Painful feelings arose. He suppressed them, comprehended the pains (with insight), set up mindfulness, explored his meditation subject, and attained arahantship as a "double-header" (samasīsī, lit., "with the same head"). On sama sīsī, see Pugṭ13,25–27. He was a jīvitasamasīsī, one who attains the destruction of defilements and the end of life simultaneously. (Another kind of samasīsī recover s from a grave illness at the same time that he attains arahantship.)
 - 313. SA: *Vivattakkhandham: parivattakkhandham*. He had been lying on his back when h e took the knife, but because he was accustomed to lying on his right side, he had turned his head towards the right and had so remained.
- 314. Appatiţihena ca bhikkhave viññāṇena Godhiko kulaputto parinibbuto. SA: Māra wa s searching for his rebirth-consciousness (paţisandhicitta), but Godhika had passe d away with rebirth-consciousness unestablished; the meaning is: because it was u nestablished (appatiţihakāraṇā: or, with unestablished cause). SŢ: Appatiţihena is an instrumental used as an indication of modality (itthambhūta-
- lakkhaṇa). The meaning is: with (consciousness) not subject to arising (anuppatti dhammena); for if there were an arising, consciousness would be called "establish ed." But when the commentator says, "because it was unestablished," what is meant is that the cause for the non-establishment of consciousness was precisely the cause for his parinibbāna (yadeva tassa viññāṇassa appatiṭṭhānakāraṇaṃ tadeva parinibbāna–kāraṇaṃ).

A similar case of suicide is reported of the bhikkhu Vakkali at 22:87.

- 315. The verse occurs at Snt449, where, however, it follows the verses that correspond to vv.477–78. In the verse Māra is addressed as *yakkha*.
- 316. SA explains the seven years of pursuit as the Buddha's six years (of striving) before the enlightenment and the first year after. However, the next sutta, which apparent ly follows in immediate temporal sequence, is the temptation by Māra's daughters , which other sources clearly place right after the enlightenment (see n.322). The present sutta seems to confirm this by locating the dialogue with Māra at the foot of the Goatherd's Banyan Tree, in the vicinity of the Bodhi Tree. The commentari es generally assign the Buddha's stay under this tree to the fifth week after the enlightenment (see JaṭIṭ78,??).

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Seeking to gain access (otārāpekkho). SA: He thought: "If I see anything impr oper (ananucchavikaṃ) in the recluse Gotama's conduct through the body door, e tc., I will reprove him." But he could not find even a dust mote (of misconduct) to be washed away. On otāra (= vivara, SA) see 35:240 (IVṭ178,13–16,33), 35:243 (IVt185,11–15; 186,27–30), 47:6 (Vt147,17–18, 27–28), 47:7 (Vt149,7,16).

- 317. SA: *Bhavalobhajappam: bhavalobhasankhātam tanham*; "The greedy urge for becoming is craving, consisting in greed for becoming."
- 318. I read pāda d with Be and Ce: yaṃ saccaṃ taṃ nirūpadhiṃ. Nibbāna, the supreme tr uth (paramasacca), is often described as sabbupadhipaṭinissagga, "the relinquishi ng of all acquistions," and here as nirupadhi. See n.21.
- 319. The same simile occurs in a very different context at MNtIt234,7–18.
- 320. *Nibbejanīyā gāthā*. SA glosses *nibbejanīyā* as *ukkanṭhanīyā* (dissatisfaction) but doe s not explain the derivation. It is likely that the word is related to *nibbidā*, though employed in a different sense; see SED, s.v. *nirvid*.
- 321. This passage, as far as "unable to speak," is the stock description of the defeated con testent; also at MNtIt132,28–30, 234,1–2, 258,28–30. Be treats this paragraph as the opening of the next sutta, but I follow the division of Ce and Ee.
- 322. Their names mean craving, discontent, and lusting. SA explains that they saw their f ather in a despondent mood and approached to find out why. The story of the Bud dha's encounter with Māra's daughters is also recorded at JaṭIṭ78–79 and DhpAṭII Iṭ195–98; see BLṭ3:33–34. There it is clearly set in the fifth week after the enlight enment. The BHS parallel at MvuṭIIIṭ281–86 is also assigned to this period; see J ones, 3:269–74.
- 25 323. SA's explanation shows that there is more to the simile than meets the eye: "They ca pture an elephant and lead him out of the forest by sending a female decoy, who e ntices him by displaying her feminine wiles."
 - 324. On the idiom *pāde te samaṇa paricarema*, Geiger remarks: "In courteous speech on e uses *pādā*, feet, for the person. The meaning is: 'We want to be at your comman d like slave-women'" (GermTr, p.193, n.5). A sexual innuendo is unmistakable. S A, strangely, does not offer any explanation here of *anuttare upadhisaṅkhaye vim utto*., but see **n.356**.
 - 325. SA glosses *senaṃ* as *kilesasenaṃ*, "the army of defilements," and paraphrases: "Hav ing conquered the army of the pleasant and agreeable, meditating alone, I discove red the bliss of arahantship, which is called *the attainment of the goal, the peace o f the heart (atthassa pattiṃ hadayassa santiṃ)."* Mahākaccāna provides a long co

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mmentary on this verse at ANtVt47,3–48,4. On *piyarūpaṃ sātarūpaṃ*, "the pleasa nt and agreeable," see **12:66** (IIt109–12), DNtIIt308–11.

- 326. SA: Five floods crossed (pañcoghatinno): one who has crossed the flood of defileme nts in the five sense doors. The sixth: he has crossed the sixth flood of defilements , that pertaining to the mind door. Or alternatively: by the mention of five floods, t he five lower fetters are meant; by the sixth, the five higher fetters.
- 327. SA: *Tranquil in body* (*passaddhikāyo*): this comes about with the tranquillizing of the in-and-out breathing by the fourth jhāna (see ANṭIIṭ41,21–28). *In mind well rele ased* (*suvimuttacitto*): well released by the liberation of the fruit of arahantship. *C onstructing nothing* (*asaṅkharano*): not constructing the three types of volitional c onstructions (see 12:51; also n.165). *Meditating thought-free* in the fourth jhāna. *He does not erupt, etc.*: He does not erupt (*na kuppati*) because of hatred, or drift (*sarati*) because of lust, or stiffen (*na thīno*) because of delusion. Or alternatively: by the first term the hindrance of ill will is intended; by the second, the hindrance of sensual desire; by the third, the remaining hindrances (see 46:2).
- 328. In pāda a, I read *acchejji* with Ce, an aorist of *chindati*, to cut. The finite verb is pref erable to the absolutive *acchejja* of Be and Ee, difficult to justify here; the reading *acchecchi* suggested by PED may also be acceptable. This verb should be disting uished from *acchejja* (or *acchijja*, Ee) in pāda d, an absolutive of *acchindati*, to ro b, to snatch away. The Be and Ee reading of pāda a may have arisen through a confusion of the two forms.

I read pāda b: *addhā tarissanti bahū ca sattā*. This conforms to Ce and Ee, exc ept that I replace*carissanti* (found in all three eds. and in SA (Be)) with the much more pertinent *tarissanti* (found in SS and SA (Ce)). Be and SS read *saddhā*, but t he gloss in SA supports *sattā*: *addhā aññe pi bahujanā ekaṃsena tarissanti*. The BHS version is too different to be of help, and may be corrupt, but Jones (3:273, n .4) suggests replacing *raktā* with *sattvā*, which would then support the reading I h ave adopted.

- 329. This verse is the Buddha's rejoinder, though Ce alone makes this sufficiently clear. The verse occurs in a different context at VintIt43,27–28. I follow Be and Ce in rea ding, in pāda c, the active *nayamānānaṃ*, the prevalent reading of Vin. Ee, on the basis of SS, reads the passive *nīyamānānaṃ*. BHS versions at Uvt21:8 and MvutII It90 also have the active form, while the Prakrit at GDhpt267 is ambiguous.
- 330. In the BHS version **vv.488–89** are ascribed to the Buddha. The concluding verse wa s apparently added by the redactors.

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Chapter 5: Bhikkhunī-saṃyutta

- 331. Thī does not ascribe any verses to a bhikkhunī named Āļavikā, but two of the verses in this sutta are to be found among Selā's verses: v.491 = Thīt57 and v.493 = Thīt 58. ThīAt64, confirming the identity of the two bhikkhunīs, explains that Selā was called Āļavikā because she was the daughter of the king of Āļavaka. She heard the Buddha preach and became a lay follower. Later she took ordination as a nun and attained arahantship.
- 332. SA explains the origin of the name: After the parinibbāna of the Buddha Kassapa a l ay disciple named Yasodhara, while bringing money to build the cetiya for the rel ics, was ambushed there and blinded by five hundred thieves. Because Yasodhara was a noble disciple, the thieves straightaway lost their own vision as an immedia te kammic result. They continued to dwell there and thus it became known as the Blind Men's Grove. Bhikkhus and bhikkhunīs went there for seclusion. It was abo ut three kilometres south of Sāvatthī and was protected by royal guards.
 - 333. Strangely, this verse, the appropriate response to Māra's taunt, is not found in Thī. S A: The *escape* (*nissaraṇa*) is Nibbāna. *With wisdom* (*paññā*): with reviewing kno wledge. SṬ: The intention is: "How much more, then, with the knowledge of the p ath and fruit?"
 - 334. In pāda b, *khandhāsaṃ* should be resolved *khandhā esaṃ*. SA glosses *khandhā tesa ṃ*. See above **n.209** and EVţII, n.58.
 - 335. ThīAṭ66 identifies her as the daughter of King Bimbisāra's chaplain. The three verse s here are also at Thīṭ60–62, also ascribed to Somā.
- 336. SA: *That state* (*thāna*): arahantship. *With her two-fingered wisdom* (*dvaṅgulapaññā ya*): with limited wisdom (*parittapaññāya*); or else this is said of women because they cut the thread while holding the cotton ball between two fingers. SṬ and Thī Aṭ67 offer a different explanation: "From childhood on they are always determining whether the rice is cooked by pressing the grains in the pot between two fingers. Therefore, because of the feebleness of their wisdom (acquired with two fingers), they are said to have 'two-fingered wisdom.'" It should be noted that it is Māra who voices this ancient bias. See too MvuṭIIIṭ391,19, where we find *dvaṅgulapraj ñāye strīmātrāye*.
- 337. SA: When knowledge flows on steadily (ñāṇamhi vattamānamhi): while the knowled ge of the attainment of fruition is occurring (phala-samāpattiñāṇe pavattamāne). As one sees correctly into Dhamma (sammā dhamm

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am vipassato): seeing into the Dhamma of the four truths, or into the five aggregat es which form the object of insight in the preliminary phase of practice.

SṬ: By mentioning the occurrence of the knowledge of fruition attainment, the commentator shows that she has been dwelling in non-delusion regarding the four truths (catūsu saccesu asammoha-

vihāro). Seeing into (vipassantassa; or, "seeing with insight"): for one seeing distinctly by the penetration of non-delusion; for one seeing into the five aggregates themselves in the preliminary portion (of the practice) prior to the breakthrough to the truths (asammoha-

paṭivedhato visesena passantassa khandhapañcakam eva saccābhisamayato pubb abhāge vipassantassa).

SA explains in terms of the knowledge of fruition attainment because Somā, being already an arahant, would have been dwelling in the concentration of fruition. In elucidating *vipassantassa*, SṬ, in the first clause, connects the word with the realization of the four noble truths on the occasion of the supramundane path; in the second, it takes the word as signifying *vipassanā* in the technical sense of the preparatory work of insight meditation that leads to the path and fruition.

- 20 338. One entertains such thoughts on account of craving, conceit, and views.
 - 339. SA recapitulates the popular story of her search for the mustard seeds to bring her de ad son back to life, told in greater detail at DhpAtIIt270–75; see BLt2:257–60. He r verses at Thīt213–23 do not correspond to the verses here.
 - 340. Pādas ab read: *Accantaṃ mataputtāmhi/Purisā etadantikā*. A pun seems to be intend ed between two senses of being "past the death of sons." I translate in accordance with the paraphrase of SA: "I have 'gotten past the death of sons' as one for who m the death of a son is over and done with. Now I will never again undergo the de ath of a son.... The ending of the death of sons is itself the ending of men. Now it is impossible for me to seek a man." *Etadantikā* occurs too at Thīṭ138b.
- 341. The first couplet is common in Thī, found at vv.59, 142, 195, 203, 235, etc. SA elab orates: "The delight of craving has been destroyed for me in regard to all the aggr egates, sense bases, elements, kinds of becoming, modes of origin, destinations, st ations, and abodes. The mass of ignorance has been broken up by knowledge."
- 342. ThīAṭ159 explains that in lay life she had been a friend of Khemā, the chief consort of King Bimbisāra. When she heard that Khemā had gone forth under the Buddha, she visited her and was so inspired by their conversation that she too decided to t

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- ake ordination. Khemā became her preceptor. Her verses are at Thīṭ169–74. Whil e the verses here are not among them, interestingly **vv. 500** and **502** (with minor d ifferences) are found among *Khemā's* verses, Thīṭ139 and 140.
- 343. SA enumerates the five instruments: ātata, vitata, ātatavitata, susira, ghana. SṬ exp lains ātata as an instrument with one surface covered by skin, such as a kettle dru m (kumbha); vitata, an instrument with two surfaces covered with skins, such as t he bheri and mudinga drums; ātatavitata, an instrument with a head covered with skin and bound with strings, such as a lute (vīṇā); susira, wind instruments, includ e flutes, conches, and horns; and ghana is the class of percussion instruments (exc luding drums), such as cymbals, tambourines, and gongs.
- 344. Though in pāda c all eds. read *bhindanena*, SS read *bhindarena*, which perhaps poin ts to an historical reading *bhidurena*. The Thī counterpart, v.140, has *āturena*, but Thīṭ35a contains the phrase *bhiduro kāyo*. Both *bhindana* and *bhidura* are glossed identically in their respective commentaries as *bhijjanasabhāva*, "subject to brea king up."
- 345. SA: Pāda a refers to the form realm, pāda b to the formless realm, and pāda c to the eight mundane meditative attainments. By the mention of the two higher realms, t he sensory realm is also implied. Hence in pāda d she says, "everywhere the dark ness of ignorance has been dispelled."
- 346. She was the foremost among the bhikkhunīs in the exercise of supernormal powers (*iddhi*), to which she testifies in **vv.506-7**. Her verses are at Thīṭ224-35. **Vv.504-7** correspond to Thīṭ230-33, but with significant differences. Thīṭ234 is identical wi th **v.493**, here ascribed to Āļavikā.
 - 347. Pāda c: *Na c'atthi te dutiyā vaṇṇadhātu*. I translate freely in accordance with the glo ss of SA: "There is no second beauty element like your beauty element; there is no other bhikkhunī similar to you." A pun on the bhikkhunī's name is probably inte nded. Ee includes an additional pāda between pādas c and d of the other eds., whi ch seems a scribal error, as it is identical with pāda b of the next verse, where it be longs.
- 348. SA explains pādas ab as if they meant: "Though a hundred thousand rogues might c ome here, they would be treated just like you in that they would get no intimacy o r affection." I translate, however, in accordance with the apparent sense, which als o can claim support from ThīA's gloss on Thīt231.
- 349. The *iddhipādā*, "bases of power," are the supporting conditions for the exercise of th e *iddhi* or supernormal powers described in the previous verse.

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- 350. Cālā, Upacālā, and Sīsupacālā—whose verses appear in 5:6–8 respectively—were the younger sisters of Sāriputta, in descending order of age. Their verses are at Thīṭ 182–88, 189–95, and 196–203. However, not only is the correspondence between the two collections fragmentary, but the ascriptions of authorship also differ. Cālā 's v.509 corresponds to Thīṭ191, and v.510 is reflected obscurely in Thīṭ192, both of which are there ascribed to Upacālā. Upacālā's vv.512–15 correspond to Thīṭ1 97, 198, 200, and 201, there ascribed to Sīsupacālā. And Sīsupacālā's vv.516–18 correspond to Thīṭ183–85, but there are ascribed to Cālā.
- 351. In pāda b I read *phussati* with Be and Ce, as against Ee's *passati*.
- 10 352. On pādas ab, see **n.345**.
 - 353. This verse alludes to five of the six sense-sphere heavens. Only the lowest plane, the heaven of the Four Great Kings, is not mentioned.
 - 354. In pāda a, I read *ajalitaṃ* with Ce. Be's *apajjalitaṃ*, though hypermetrical, gives the same sense. Ee's *acalitaṃ*, apparently derived from SS, would mean "unshaken."
- 15 355. Pāsaṇḍa, in pāda c, refers to the "heretical" systems outside the Buddha's dispensati on. I render it, inadequately, as "creed." SA explains the word derivation by way of "folk etymology": "They are called pāsaṇḍā because they lay out a snare (Be: pāsaṃ ḍenti; Ce: pāsaṃ oḍḍenti); the meaning is that they throw out the snare of views among the minds of beings. But the Buddha's dispensation frees one from t he snare, so it is not called pāsaṇḍa; the pāsaṇḍā are found only outside the dispensation." SED defines pāṣaṇḍa as "a heretic ... anyone who falsely assumes the characteristics of an orthodox Hindu, a Jaina, a Buddhist, etc.; a false doctrine, heres y."
 - 356. SA explains *vimutto upadhisankhaye* in pāda d thus: "He is released into Nibbāna, k nown as the extinction of acquisitions, as object." The expression is also at MNtIt 454,3-4 and IIt260,22-23. SṬ defines "the end of all kamma" (*sabbakammakkhaya*) as arahantship and "the extinction of acquisitions" as Nibbāna. See too **4:25** and **n.324**.
 - 357. There is no way to determine whether this bhikkhunī is identical with Āļavikā; see **n** .331. The verses do not appear in Thī.
 - 358. SA: Both *puppet* (*bimba*) here, and *misery* (*agha*) at **v.521**b, refer to individual exist ence (*attabhāva*), in the latter case because individual existence is a foundation fo r suffering.
- 359. One key to the interpretation of Selā's reply is the Bhava Sutta (AṭIṭ223–24), where it is stated that kamma is the field, consciousness the seed, and craving the moisture, for the production of future re-becoming. The cause (*hetu*), then, would be the

kammically constructive consciousness accompanied by ignorance and craving. When that dissolves through the elimination of ignorance and craving there is no production of aggregates, elements, and bases in a future life. The imagery of see ds and vegetation recurs at 22:54, which also helps to illuminate these verses.

- 5 360. SA provides no personal identification, and no verses in her name have come down in Thī.
 - 361. The simile of the chariot is elaborated at Milt27,1–28,8, which quotes the previous v erse. Vismt593,18–19 (PPt18:28) also quotes these two verses to confirm that "ther e is no being apart from name-and-form."

In **v.527** *suffering* signifies the inherent unsatisfactoriness of the five aggregat es ($pa\tilde{n}cakkhandhadukkha$), which is identical with the *heap of sheer construction* s ($suddhasankh\bar{a}rapu\tilde{n}ja$) in **v.526**c.

15 Chapter 6: Brahma-samyutta

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- 362. The incident is also recorded at VințIț4–7 and MNțIț167–169, and at DNțIIț36–40 w ith the Buddha Vipassī and Mahābrahmā as the speakers. SA assigns the incident to the eighth week after the enlightenment. A BHS parallel at MvuțIIIț314–19, co nsiderably more ornate, records several variant traditions of the incident, more or less corresponding with the Pāli version; see Jones, 3:302–9.
- 363. SA explains *ālaya* objectively as the five cords of sensual pleasure, called "adherenc es" because it is these to which beings adhere; and again, subjectively, as the 108 mental examinations driven by craving (*taṇhāvicaritāni*; see ANṭIIṭ212,8–213,2), since it is these that adhere to their objects.
- 364. SA: All these terms are synonyms for Nibbāna. For contingent upon that, all the vaci llations of constructions become still and calm down; all acquisitions are relinquis hed; all cravings are destroyed; all lustful defilements fade away; and all suffering ceases. ST: *Contingent upon that (taṃ āgamma)*: in dependence upon that, becau se it is the object condition for the noble path.
- 365. The exact meaning of *anacchariyā* in uncertain. SA (along with other commentaries) offers only a verbal resolution, which is hardly a semantic solution: *Anacchariyā ti anuacchariyā* ("repeatedly (or according to) *acchariyā*"). Most translators rend er it "spontaneously," apparently taking the stem to be *acchara* = "moment"; but t he commentators seem to understand the stem to be *acchariya* = "wonderful.". SŢ proposes an alternative etymology building upon the same meaning: *Vuddhippatt*

 \bar{a} $v\bar{a}$ acchariy \bar{a} anacchariy \bar{a} ; vuddhi-attho pi hi a-k \bar{a} ro hoti yath \bar{a} asekkh \bar{a} dhamm \bar{a} ti. Though the derivation is problematic, from lack of an alternative I conform a nd use "astounding" as the intensification. ST says: "The verses have the quality of 'astoundingness' because they convey the fact that after having fulfilled the $p\bar{a}r$ $am\bar{t}$ for four incalculables and 100,000 aeons in order to share the Dhamma with the world including the devas, now that he has achieved kingship of the Dhamma he wishes to live at ease. It is this 'astoundingness' that is intensified (by the negative prefix an-)."

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Von Hinüber contends that $anacchariy\bar{a}$ represents Skt *an-ak-sar- $ik\bar{a}$ (see "An $acchariy\bar{a}$ pubbe $assutapubb\bar{a}$," in Selected Papers, pp.17–24), but his argument r ests on the assumption that pubbe $assutapubb\bar{a}$ would be a redundancy and theref ore pubbe must be taken in apposition to the preceding $anacchariy\bar{a}$. This assumpt ion, however, is contradicted by DNtIt184,27–29, where we find pubbe ... sutapub $b\bar{a}$ as one block. Interestingly, no corresponding word is to be found in the Mvu a nd Lalitavistara versions of the same incident.

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366. SA: *Living at ease* (*appossukkatā*, lit. "little zeal") means lack of desire to teach. Bu t why did his mind so incline after he had made the aspiration to Buddhahood, ful filled the perfections, and attained omniscience? Because as he reflected the densi ty of the defilements of beings and the profundity of the Dhamma became manife st to him. Also, he knew that if he inclined to living at ease, Brahmā would reques t him to teach, and since beings esteem Brahmā, this would instill in them a desire to hear the Dhamma. See **n.53**.

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367. Brahmā Sahampati appears in dramatic roles at key points in the Buddha's ministry and also utters the first verse at his parinibbāna (v.577 below). See 48:57 for his o wn account of how he become a prominent deity in the Brahma-world. His other a ppearancesSN are at: 6:2, 3, 10, 13; 22:80; 47:18, 43. In the Mvu version the deit y who arrives is referred to simple as Mahābrahmā, without a personal name.

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368. SA: The door to the Deathless (*amatassa dvāra*) is the noble path, the door to the de athless Nibbāna. Although here the text uses the singular *dvāra*, just below we fin d the plural *dvārā*.

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369. I translate pāda c in accordance with the reading in Ce, *desassu bhagavā dhammaṃ*, found consistently in the Sinhalese texts. The reading of Be and Ee, with *desetu*, s eems to be a normalization influenced by the preceding prose passage. The verse is recited again by Brahmā Sahampati at v.871. The Buddha is called the "unsurpa ssed caravan leader" at v.700b; see n.517.

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- 370. SA: The eye of a Buddha (*buddhacakkhu*) is a name for the knowledge of the degree s of maturity in the faculties of beings (*indriya-paropariyattañāṇa*) and the knowledge of the dispositions and underlying tendenc ies of beings (*āsayānusayañāṇa*). The knowledge of omniscience is called the uni versal eye (*samantacakkhu*, at v.531d). The knowledge of the three lower paths is called the Dhamma eye (or "vision of Dhamma," *dhammacakkhu*). Together with the divine eye (*dibbacakkhu*: see 6:5, 12:70) and the fleshly eye (*maṃsacakkhu*), these make up the "five eyes" of a Buddha.
- 371. *Paralokavajjabhayadassāvino*. At MLDB, p.261, following Bhikkhu Ñāṇamoli, I re ndered this ambiguous compound "seeing fear in blame and in the other world." T his agrees well enough with the commentaries, which resolve it: *paralokañ c'eva vajjañ ca bhayato passanti*. At Dhpṭ317–18, however, *bhaya* and *vajja* are treated as parallel terms, which suggests that the above phrase should be translated in a manner that reflects this parallelism.
- 372. *Katāvakāso kho 'mhi bhagavatā dhammadesanāya*. Ee's *bhagavato* here must be an error. At MLDB, p.262, in accordance with prevalent practice, I rendered this phr ase, "I have created the opportunity for the Blessed One to teach the Dhamma." C PD (s.v. *katāvakāsa*) remarks that this interpretation of the phrase "is both gramm atically impossible and contextually unlikely." The rendering here, based on a sug gestion of VĀT, uses the active voice in place of an awkward passive construction imitative of the Pāli.
 - 373. SA assigns this sutta to the fifth week after the enlightenment. The sutta is also at A NtIIt20–21 with an additional paragraph.
 - 374. SA: The first four qualities—virtue, etc.—are both mundane and supramundane. The knowledge and vision of liberation is mundane only, for this is reviewing knowledge (paccavekkhaṇañāṇa). On this last term, see **n.376** just below.
 - 375. In pāda a, I read *atthakāmena* with Ce and Ee and ANţIIt21,23, as against *attakāmen* a in Be, also at ANţIVt91,1. SA glosses *abhikankhatā* in pāda c as *patthayamānen* a. *Saraṃ* in pāda d is probably a truncated instrumental, glossed by SA as *sarante* na; Norman, however, suggests it could be a namul absolutive (see n.235 above a nd EVţII, n.26)
 - 376. This is the stock canonical description of the attainment of arahantship. The sentenc e beginning "He directly knew," according to SA, shows "the plane of reviewing" (paccavekkhaṇabhūmi).

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The commentaries propose two ways of interpreting nāparam itthattāya, depe

nding on whether the last word is taken as dative or ablative. SA: "Now there is n o development of the path again done 'for the here state' ($itthabh\bar{a}v\bar{a}ya = itthatt\bar{a}y$ a stative), that is, for the state of the sixteen tasks or for the destruction of the defilements. (The "sixteen tasks" are the four tasks of the path—full understanding, abandonment, realization, and development (as at 55:11; Vt422,3–30)—taken in conjunction with each of the four supramundane paths.) Or alternatively: $itthatt\bar{a}y$ $a = itthabh\bar{a}vato$ (the ablative, 'beyond hereness'). Now there is no further continuum of aggregates beyond this present continuum of aggregates. These five aggregates stand fully understood like a tree cut down at the root."

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I take *itthattāya* as a dative meaning "for this world," i.e., for existence in *any* world, so that the phrase conveys the same sense as the alternative "roar of liberat ion" *natthi dāni punabbhavo*, "Now there is no re-becoming" (at e.g., **22:27**, etc.). Elsewhere (e.g., DNṭIṭ17,33; MNṭIIṭ130,16ṭfoll.; ANṭIṭ63,30–64,18) *itthatta* signifi es the human world (or perhaps the sensory realm in its totality) as contrasted wit h higher realms. As the stem form *itthatta* is clearly neuter, it is difficult to unders tand on what ground the commentaries interpret *itthattāva* as an ablative.

- 377. Walking on continuous alms round (*sapadānaṃ piṇḍāya caramāno*) is the ascetic pr actice of going for alms to each house along the route, without discriminating bet ween those who regularly give and those who do not; see Vismṭ60,19–24 (PPṭ2:6), 67–68 (PPṭ2:31).
- 378. Āhutim niccam paggaṇhāti. From the detailed description in SA, this seems to have been an elaborate ceremony in which sweetened milk-rice was offered to Brahmā with accompanying invocations.
- 379. SA: "*The path to Brahmā* (*brahmapatha*) is a name for the four wholesome jhānas; t he resultant jhānas are called their path of living (*jīvitapatha*). Ignorant of this pat h, why do you mumble and mutter? For the Brahmās subsist on the rapturous jhān as; they do not eat curdled milk flavoured with herbs and seeds." Usually the four *brahmavihāra* are called the path to the company of Brahmā, as at DNtIt250,32–2 51,21 and MNtIIt207,14–208,8.
 - 380. SA explains *nirūpadhika* in pāda b as one devoid of the *upadhi* of defilements, const ructing activities, and sensual pleasures. SŢ: The *upadhi* of the aggregates is not mentioned because the aggregates still exist. *Has surpassed the devas* (*atidevapatt* o). SA: He has attained the state of a deva beyond the devas, the state of a Brahmā beyond the Brahmās. (There is an evident pun here on the bhikkhu's name.) On a *kiñcana*, "owning nothing," see n.<70>. *Nourishing no other* (*anaññaposī*). SA: T

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- his is said because he does not maintain a wife and children, or because he will no t maintain another body after the present one.
- 381. SA: What is *behind* (*pacchā*) is the past, what is *in front* (*purattham*) is the future. He has nothing behind or in front because he is devoid of desire and lust for past and future aggregates. He is *smokeless* (*vidhūmo*) with the vanishing of the smoke of anger. On the "front-behind" dichotomy, see Dhpt348, 421, Snt949, Tht537.
- 382. SA explains *visenibhūto* in pāda a as "disarmed, without the army of defilements" (*k ilesasenāya viseno jāto*). Here, however, I follow Norman's suggestion (at GD, pp .307–8, n.793) that *viseni* corresponds to BHS *viśreni*, meaning "without associati on." At Uvṭ11:12, we find *visenīkṛtvā* (translated into Tibetan by an expression m eaning "free from the crowd").
- 383. On oghatinnam see n.2.
- 384. SA: This verse was added by the redactors.
- 385. The prose opening of this sutta is identical with the opening of MN No.ṭ49, except t hat the latter is set at Ukkaṭṭha. The episode and verses make up the Baka Brahmā Jātaka (Ja No.ṭ405).
- 386. SA glosses *kevalaṃ* as *akaṇḍaṃ sakalaṃ*, "unbroken, whole," and explains the back ground thus: In an earlier human birth this Brahmā had developed the jhānas and was reborn in the Vehapphala Brahma-world, a fourth jhāna plane with a lifespan of five hundred aeons. Thereafter he was reborn in the Subhakiṇha Brahma-world, a third jhāna plane with a lifespan of sixty-four aeons. Next he was reborn in the Ābhassara Brahma-world, a second jhāna plane with a lifespan of eight aeons. Th en he was reborn in the first jhāna plane with a lifespan of one aeon. At first he kn ew his own past kamma and planes of rebirth, but as time passed he forgot both a nd adopted an eternalist view.
- 387. Pāda a reads: *Dvāsattati Gotama puññakammā*. I translate in accordance with the pa raphrase of SA: "Master Gotama, we seventy-two men of meritorious kamma [SṬ: i.e., doers of meritorious deeds] have been reborn here through that meritorious kamma (*bho Gotama mayaṃ dvāsattati janā puññakammā* [SṬ: *puññakārino*] *ten a puññakammena idha nibbattā*)." Neither SA nor SṬ offers any further clue as to what the seventy-two refers to.

SA glosses *abhijappanti* in pāda d with *patthenti pihenti*, "yearn for, desire." J aṭIIIṭ359,25-29 employs three verbs: "Many people, with their hands joined in reve rence, worship us, yearn for us, desire us (*namassanti patthenti pihayanti*), saying

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- , 'He is the Lord Brahmā, Mahābrahmā,' and so forth. They wish, 'Oh, that we to o might become of such a nature.'"
- 388. For *nirabbuda*, see **n.409**. SA says that this is the extent of the lifespan that remains.
- 389. I follow SA in ascribing the statement "I am the one of infinite vision ..." to the Bud dha. If the text is read without the commentary, the words would have to be attrib uted to Baka. The question that follows, however, seems to confirm SA's interpret ation.

SA glosses: <u>Vatasīlavattan</u> ti vuccati sīlam eva ("It is virtue alone that is refer red to as 'practice of vow and virtue""). SṬ: "It is a vow (vatabhūtaṃ) because it is formally undertaken, and a practice of virtue (sīlavattaṃ) because it is practised by way of virtuous conduct, but the two terms actually refer to one thing; thus the commentary says, 'It is virtue alone.""

- 390. SA relates detailed stories behind each of the incidents referred to in **vv.547–49**. See too DPPN, 2:259–60. Malalasekera errs, however, in stating that all the incidents occurred during his incarnation as Kesava. It seems SA ascribes **v.550** alone to the life as Kesava.
- 391. This verse refers to the Kesava Jātaka (Ja No.ṭ346). In pāda a, *baddhacara* is glosse d by SA as *antevāsika*; see **n.268**. I read the verb in pāda b with Be as *amaññi*, as against *amaññiṃ* = "I thought" in Ce and Ee. Though SA takes the line to mean th at Kappa thought thus of his teacher, I follow the Jātaka, in which the teacher Kes ava esteems his pupil Kappa as intelligent and devout while Kesava himself appea rs almost maudlin.
- 392. SA: He did the preparatory work on the fire-*kasiṇa*, emerged from the basic jhāna, a nd made a determination: "Let flames come forth from my body." By the power of his determination, flames came out from his entire body.
 - 393. I translate pādas cd in accordance with SA's paraphrase: "Do you see the radiance, t he aura, of the Buddha, the Blessed One, surpassing the other auras of the Brahmā 's bodies, mansions, and ornaments in this Brahma-world?"
- 394. According to SA, this Brahmā had held two views: first, the view that no recluses co uld come to his world; and second, an eternalist view. The first was abandoned w hen he saw the Buddha and his disciples arrive in his realm. Thereafter the Buddh a gave him a discourse at the conclusion of which he was established in the fruit o f stream-entry, and thus, through the path of stream-entry, he abandoned his etern alist view.

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- 395. The three knowledges implied by "triple-knowledge bearers" (*tevijjā*) are: the knowledge of the recollection of past abodes, the divine eye (also called the knowledge of the passing away and rebirth of beings), and the knowledge of the destruction of the taints. Together with spiritual powers (*iddhi*) and the capacity for reading oth ers' minds, these make five of the six *abhiññā* or direct knowledges. SA says that the sixth, the divine ear, is also implied.
- 396. Sṛ: A *paccekabrahmā* is a Brahmā who moves about alone, without a retinue. SA: T hey stood outside the door like sentries.
- 397. SA says that *satā* in pāda b should also be connected with *tayo* and *caturo* in pāda a; the numbers can be interpreted by way of either individual figures (*rūpa*) or rows (*panti*). The *supaṇṇa* is identical with the *garuḍa*, the giant eagle of Indian mytho logy; see 30:1. SA explains *byagghīnisā* as beasts similar to tigers (*byagghasadis* ā), but the word occurs at JaṭVIṭ538,9 in a list of birds; it is there glossed as *sena*, a hawk or falcon. It seems that all these figures are illusory creations of the Brah mā's meditative power. SA: "He shows, 'This is the splendour of the palace belon ging to me, the meditator."
- 398. Pāda c reads: $r\bar{u}pe\ raṇam\ disv\bar{a}\ sad\bar{a}\ pavedhitam$. SA: Having seen form's flaw—the fault (dosa) consisting in birth, aging, and dissolution; having seen its chronic tre mbling—that form is always trembling, shaken, stricken by cold, etc. The wise on e is the Teacher (the Buddha).

While the deity is proud of the forms—the figures that ornament his palace—Subrahmā reproves him by taking up "form" in its technical sense, as the first of the five aggregates, and then exposing its dangers.

- 25 399. The story of Kokālika is related below at **6:10**.
 - 400. SA: The *immeasurable one* (*appameyyaṃ*) is the arahant; one takes his measure by determining, "He has this much virtue, this much concentration, this much wisdo m." SṬ: The states that make for measurement (*pamāṇakara*) are lust, hatred, and delusion, and with their removal it is impossible "to measure" the arahant by way of lust, etc. In this connection see **41:7** (IVt297,11–14 = MNtIt298,8–11).
 - 401. In Be and Ee the name is spelt -modaka-. He was one of the renegades who joined D evadatta in his plot to create a schism in the Sangha. SA explains *akissava*, in pād a d, as *nippañña*, *kissava* being equivalent to *paññā*. SṬ derives *kissava*, perhaps by "folk etymology," from "that by which one hears what" (*kinti suṇāti etāyā ti*), i .e., learns what is wholesome and unwholesome, etc.

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- 402. In Be the name is spelt Turu. SA explains that in his previous birth he had been Kok ālika's preceptor; he passed away as a non-returner and had been reborn in the Br ahma-world. He heard about Kokālika's attempt to malign Sāriputta and Moggall āna and came to advise him to abandon this misguided behaviour.
- 5 403. SA paraphrases: "He does not see the boil on his own forehead, yet he thinks he sho uld reproach me for a pimple the size of a mustard seed." Tudu then realized the wretch was incorrigible and spoke the following verses.
 - 404. In **v.560** I have translated pāda c a little freely in order to make more apparent the connection with **v.561**. Literally it should be rendered: "The fool collects a disaster with his mouth." *Kali* means both the losing throw at dice and a disaster.
 - 405. SA paraphrases pādas a—c: "This misfortune is trifling, that is, the loss of wealth at d ice along with all that one owns too, including oneself." SA glosses *sugatesu* in pāda e as *sammaggatesu puggalesu*; here the term thus refers more widely to all ar ahants, not only to the Buddha. The verse is also at Uvṭ8:4, minus pāda c (which Norman considers a later addition), and at PDhpṭ302—3, which includes pāda c but with *saddhammam pi* in place of SN's *sabbassā pi*. For a theory regarding the hi storical evolution of the verse, see GD, p.268, n.659.
 - 406. The relationship of the figures here will be clarified in **n.409**.
 - 407. This sutta is also found at SnţIII,10 (pp.123–31), with the name spelt Kokāliya. The prose portions are identical, but Snţ661–78 gives detailed descriptions of the torm ents in hell not included here. The background to Kokālika's animosity towards the two chief disciples is related in the prologue to Ja No.ţ480; see too DhpAţIVţ90–93; BLt3:247–49.
 - 408. SA: The Paduma hell is not a separate hell realm but a particular place in the great A vīci hell where the duration of the torment is measured by *paduma* units. The sam e applies to the Abbuda hell, etc., mentioned below.
 - 409. SA explains the scale for measuring time as follows: one *koți* = ten million years; a koți of koțis = one *pakoți*; a koți of pakoțis = one *koțipakoți*; a koți of koțipakoțis = one *nahuta*; a koți of nahutas = one *ninnahuta*; a koți of ninnahutas = one *abbud* a; twenty abbudas = one *nirabbuda*.
 - 410. SA: When he was the youth Pañcasikha he developed jhāna and was reborn in the B rahma-world. Because he retained the appearance of a youth they knew him as Ku māra, but because of his great age he was called Sanaṅkumāra, "Forever Youthful ." He makes a dramatic appearance at DNṭIIṭ210–19. At MNṭIṭ358,28–29 Ānanda utters the verse after he has given a detailed analysis of the two terms knowledge (*viijā*) and conduct (*caraṇa*).

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- 411. SA says that this took place not long after Devadatta had created a schism and had g one from the Bamboo Grove to Gayasīsa; see VinţIIţ199. In the Cullavagga versio n, however, the Buddha pronounces this verse, not after Devadatta creates a schis m, but when he wins the patronage of the parricide King Ajātasattu; see VinţIIţ18 8.
- 412. The similes are elaborated at 17:35, followed by the same verse. Cp. v.357 above.
- 413. In pāda b, $-vippamokkh\bar{a}$ can be understood as a truncated dative (SA = -vippamokkh $atth\bar{a}ya$).
- 414. SA: Though one has entered into the midst of the Sangha, one should not dwell ther e socializing with one's lay supporters. Having made the mind proficient, having suffused it with joy and contentment, one should again resort to a remote lodging. Pāda d is explained: "Freed from the fear of saṃsāra, one should dwell released (*vimutto*)—that is, resolved upon (*adhimutto hutvā*)—the fearless, Nibbāna."
- 415. SA: By this he explains: "Blessed One, just as you are now sitting without attending to the fearful objects situated there, or to the serpents, or to the lightning and thun der, just so do bhikkhus sit when they are intent on striving."
- 416. SA explains *itihītaṃ* in pāda b as if it meant deduced by reasoning or logic or inferre d from scripture (*idaṃ itihā ti na takkahetu vā nayahetu vā piṭakasampadān ena vā ahaṃ vadāmi*). The use of the expression elsewhere, however, indicates th at it is specifically connected with oral tradition, e.g., at MNṭIṭ520,4: *so anussave na itihītihaparamparāya piṭakasampadāya dhammaṃ deseti*; "he teaches a doctri ne by oral tradition, by transmission of hearsay, by what has come down in script ures." See too MNtIIt169,12.
 - In pāda d, the *thousand who have left Death behind* (*sahassaṃ maccuhāyinaṃ*) are the arahants.
- 417. I interpret the numbers in **v.573** with the aid of SA, even though this leads to the unl ikely conclusion that the number of stream-enterers is not significantly higher than the number of arahants. I read pāda b with Be and Ce as dasā ca dasadhā dasa rather than, as in Ee, dasā ca dasadhā sataṃ. Though the latter gives a ten times hi gher figure, it does not agree with the commentary, which glosses: dasadhā dasā t i sataṃ. It is not clear to me whether the "five hundred more trainees" (bhiyyo pa ñcasatā sekkhā) means that there are fifteen hundred trainees between the arahant and stream-enterer stages plus an additional thousand stream-enterers, or fifteen h undred trainees who are stream-enterers. **V.574** appears also at DNṭIIṭ218,6–9 whe re it is uttered by Brahmā Sanaṅkumāra after he has stated that twenty-four hundr

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ed thousand (*not* twenty-four hundred, as rendered by Walshe at LDB, p.299) Ma gadhan followers had passed away as stream-enterers and once-returners. According to Sṛ, "the other people who partake of merit" (*itarā pajā puññabhāgā*) are those who have partaken of merit aimed at the ending of the round (but who, presumably, have not yet reached any path or fruit).

- 418. Sikhī was the fifth Buddha of antiquity counting back from Gotama. He arose thirty-one aeons ago (see DNtIIt2,14–16).
- 419. For a more detailed account of Abhibhū's power of transformation (*vikubbanā-iddhi*) see PaṭisṭIIṭ210,14–30.
- 420. This incident is referred to elsewhere by Ānanda, and in response the Buddha descri bes the structure of the world system (AṭIṭ227–28). There the Buddha claims that he himself is capable of making his voice heard throughout a three-thousand great thousandfold world-system.
- SA: The elder first asked himself what kind of Dhamma discourse would be pl easing and agreeable to everyone, and he then realized that all devas and humans praise manly effort. Thus he taught a discourse concerning energy (*viriya-paṭisaṃ yutta*). The two verses are ascribed to an Abhibhūta Thera at Thṭ256–57; perhaps the similarity of names has resulted from a garbled transmission.
- 421. Thus sutta corresponds to the portion of the Mahāparinibbāna Sutta that reports the a ctual passing away of the Buddha (DNtIIt156,1–157,19), though a few discrepanci es between the two versions are noticeable. The omission of the attainment of ces sation of perception and feeling, noted by CRD, seems to be peculiar to Ee; the pa ssage appears in Be and Ce as well as in the lemma of SA. All three eds., however, omit Ānanda's assertion that the Blessed One (while still in cessation) has attain ed parinibbāna and Anuruddha's correction of this error. The SN version also omi ts the earthquake and thundering, mentioned at DNtIIt156,35–37.
 - 422. SA: Here there are two kinds of "immediately after" (samanantara): immediately after jhāna and immediately after reviewing. In the former case one emerges from the fourth jhāna, descends into the bhavanga, and attains parinibbāna. In the latter case, one emerges from the fourth jhāna, reviews the jhāna factors again, then descends into the bhavanga, and attains parinibbāna. In the case of the Blessed One, the parinibbāna occurred in the second way. But all beings whatsoever, from Budd has down to ants and termites, pass away with a kammically indeterminate bhavanga consciousness.

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- 423. On Brahmā Sahampati, see **n.367**. The *powers* (*bala*) are the ten Tathāgata's powers , enumerated at MNţIt69–71.
- 424. At **v.21**, we have the same verse with a reading *sabbasankhārā* in place of *vata sank hārā* in pāda a. See **n.20**.
- 5 425. In the DN version Anuruddha's verses precede Ānanda's.
 - 426. VĀT remarks: "The absence of in-and-out breathing (in pāda a) refers to the state in the fourth jhāna, where breathing ceases, from which the Buddha passed away. Th is is not the ordinary cessation of breathing that sets in when anyone dies. The ver se states something remarkable: that already *before* 'dying' there was no breathin g." On "the Stable One" (*tādī*), see below **n.435**. On the ceasing of the breath in the fourth jhāna, see **36:11** (IVt217,8–9).

SA: Bent on perfect peace (santim ārabbha): bent upon, depending upon, refe rring to Nibbāna without residue. The One with Vision—he with the five eyes—at tained final Nibbāna through the full quenching of the aggregates (khandhaparini bbāna). On the five eyes, see n.370; on the two kinds of parinibbāna, n.4.

At DNtIIt157,13 this pāda reads: *yaṃ kālam akarī munī*; "when the Sage passe d away."

427. Pādas cd read: *Pajjotasseva nibbānaṃ/Vimokkho cetaso ahū*. The word *nibbāna* is u sed here in its literal sense but with doctrinal overtones that link up with the conte xt. SA: His deliverance, not obstructed by anything, his approaching the complete ly indescribable state (*sabbaso apaññatti-bhāvūpagamo*), resembled the quenching of a lamp. Anuruddha's verses on the B

uddha's parinibbāna in Th include an additional verse, v.907.

Chapter 7: Brāhmaṇa-saṃyutta

- 428. The story related here is also found at DhpAtIV,161–63; see BLt3:288–89. The open ing is similar to that of MNtNo.t100 (IIt209,21foll.), which concerns a brahmin lad y of the same name, there spelt Dhānañjānī.
 - SA: The Dhanañjāni clan was reputed to be the highest clan of brahmins. The y believed that while other brahmins had been born from Brahmā's mouth, they th emselves had issued from the top of his head. This woman was a noble disciple, a

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stream-enterer, but her husband was staunchly opposed to the Buddha's dispensati on and would block his ears whenever she spoke in praise of the Triple Gem.

- 429. SA: The brahmin had invited five hundred fellow brahmins to a banquet. The previo us day he had pleaded with his wife not to disgrace him by praising the Buddha b efore his peers. While serving food to the brahmins she stumbled over a stack of f irewood, whereupon she knelt down and paid homage to the Buddha. When the br ahmins heard this, they reviled her husband and walked out without even finishin g their meal.
- 430. *Vasalī*, here rendered "wretched woman," is a term of severe contempt, used by the brahmins to address outcasts.
- 431. The verses have already appeared at 1:71 and 2:3, with different narrative settings. T his illustrates once again how the "floating mass" of didactic verses could be freel y drawn upon to suit different pedagogical requirements.

SA: He formulated his question with the following intent: "If he says, 'I approve of the killing of such and such,' then I'll call him a killer and challenge his claim to be a recluse; but if he says he doesn't approve of any killing, I'll say, 'Then you don't desire the killing of lust, etc., so why do you wander about as a recluse?' Thus the recluse Gotama will be caught on the horns of this dilemma, unable eit her to swallow it or to cough it up." He greeted the Buddha cordially in order to hi de his anger.

432. See n.376.

- 433. I give the sobriquet both in Pāli and in English. SA, which identifies him as the youn ger brother of the first Bhāradvāja brahmin, says that the epithet was added by the redactors of the canon because he came abusing (*akkosanto*) the Tathāgata with fi ve hundred verses.
- 434. SA: He had heard that seers (*isi*) inflict a curse when they become angry, so when th e Buddha said, "It still belongs to you, brahmin!", he was frightened, thinking, "T he recluse Gotama, it seems, is putting a curse on me." Therefore he spoke thus.
- 435. I have translated $t\bar{a}d\bar{t}$ as "the Stable One" in accordance with the commentarial gloss , $t\bar{a}dilakkhanam$ pattassa, which alludes to the explanation of $t\bar{a}d\bar{t}$ at NiddtIt114,1 8–116,1: "The arahant is $t\bar{a}d\bar{t}$ because he is 'stable' ($t\bar{a}d\bar{t}$) in the face of gain and 1 oss, etc.; he is $t\bar{a}d\bar{t}$ because he has given up all defilements, etc.; he is $t\bar{a}d\bar{t}$ because he has crossed the four floods, etc.; he is $t\bar{a}d\bar{t}$ because his mind is free from all d efilements; and he is $t\bar{a}d\bar{t}$ as a description of him in terms of his qualities" (conde

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- nsed). A similar but slightly different definition of $t\bar{a}d\bar{\iota}$ in relation to the Buddha o ccurs at NiddtIt459,8–461,18.
- 436. Be reads pāda a: *ubhinnaṃ tikicchantānaṃ*, which SA (Be) includes in the lemma a nd glosses *ubhinnaṃ tikicchantaṃ*, adding: "Or the latter is itself the reading." In Ce and SA (Ce) the readings are exactly the reverse. As the sense requires an accu sative singular, if we adopt the reading *ubhinnaṃ tikicchantaṃ taṃ*, we would off end against neither grammar nor metre.
- 437. He was the youngest of the Bhāradvāja brothers.
- 438. I translate pādas cd in accordance wth the paraphrase of SA: <u>Yā titikkhā vijānato</u> ad hivāsanāya guṇaṃ vijānantassa titikkhā adhivāsanā, ayaṃ tassa vijānato va jayo; "for one who knows the excellence of endurance, this victory—patient endurance—is his alone."
- 439. SA: He was another of the Bhāradvāja brothers. The name Bilangika was assigned t o him by the redactors because he became rich by selling delicious conjee (*kanjik* a, a synonym for *bilanga*).
- 440. SA: He was so angry that his three brothers had been ordained as monks that he coul d not speak.
- 441. SA says that the name Ahimsaka may have been assigned to him by the redactors be cause he "asked a question" (i.e., made an assertion) about harmlessness; or, alter natively, Ahimsaka may have been his given name. From his opening statement a nd the Buddha's reply the second alternative seems more likely.
- 442. SŢ explains the *sīla* referred to in pāda b as *pañcavidhaniyama*, an obvious allusion to the second limb of Patañjali's Yoga system.
- SA: By knowledge (*vijjā*) he means the Three Vedas, by conduct (*caraṇa*) the conduct of one's clan (*gottacaraṇa*; SṬ: the clan itself, called conduct). As *vijjāca raṇasampanna* is one of the nine chief epithets of the Buddha and is also used to describe the arahant (see **v.567**), the second couplet, if read apart from the comme ntarial explanation, expresses the Buddhistic rather than the brahmanical point of view. See too the Buddha's argument with the brahmin youth Ambaṭṭha at DNṭIṭ9 9,19–100,16.
 - 43. A brahmin of this name is encountered in the Vasala Sutta (SnţI,7; p.21) but he seems to be a different person. According to SA, this brahmin was given the soubriquet "Aggika" because he tended the sacred fire.

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- 444. SA: He speaks of one endowed "with the triple knowledge" (*tīhi vijjāhi*) with refere nce to the Three Vedas. By "proper birth" (*jātimā*) he means one of pure birth thr ough seven generations.
- 445. The Buddha's reply refers to the *tevijjā* of his own system of training: pāda a, to kno wledge of the recollection of past abodes; pāda b, to the divine eye, i.e., the knowl edge of the passing away and rebirth of beings; and pāda c, to the knowledge of the destruction of the taints.
- 446. SA paraphrases the idea behind **vv.605-6** thus: "Though I stood for such a long time waiting for alms, you would not give me even a spoonful; but now, after I have re vealed all the Buddha qualities to you as though spreading out sesamum seeds on a mat, (you wish to give). This food has been gained, as it were, by chanting a son g; therefore, because it has been 'sung over with verses' (*gāthābhigīta*) it is not fit to be eaten by me. As such a principle exists (*dhamme sati*), out of regard for the Dhamma, established on the Dhamma, the Buddhas sustain their life. This is their rule of conduct; this is their way of livelihood (*esā vutti ayaṃ ājīvo*). Such food is to be discarded and only what is righteously gained is to be eaten."

The Buddha's practice is discussed at Milt228–32. CPD (s.v. *abhigīta*) sugges ts that the reason the Buddha rejects such food is because it has been "spoken ove r with mantras"—by the brahmin while chanting the sacrificial hymns—but to me it is doubtful that the Buddha would reject food for such a reason. Further, according to SED, *gāthā* is not used with reference to the verses of the Vedas, and thus here the word more likely refers to the Buddha's own verses.

SA does not comment on *kevalinam*, "the consummate one," in pāda a, but Sn AṭIIṭ153,9–10 (to Snṭ82) says: *Kevalinan ti sabbaguṇaparipuṇṇam sabbayoga-visaṃyuttaṃ vā*; "a consummate one is one complete in all excellent qualities or o ne detached from all bonds." SAṭIIṭ276,32–277,1. explains: *Kevalino ti sakalino k atasabbakiccā*; "the consummate ones are entire, they have completed all their tas ks." For a further selection of relevant passages, see GD, p.161, n.82. For reflectio ns on the implications of the term, see Ñāṇananda, SN-Anth 2:100–1.

SA explains *kukkuccavūpasantaṃ* thus: *hatthakukkuccādīnaṃ vasena vūpasan takukkuccaṃ*; "one in whom worry has subsided by way of the subsiding of fidget y behaviour with the hands, etc." Here *kukkucca* is understood in the literal sense

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- of "bad activity" or "fidgety behaviour" rather than in the extended sense of worr y or remorse, one of the five hindrances.
- 447. SA: This was his thought: "The portion of milk-rice placed in the fire has been eaten by Mahābrahmā. If this remainder is given to a brahmin, one born from the mout h of Brahmā, my father and son would be pleased and I will clear the path to the Brahma-world." See Deussen, *Sixty Upaniṣads of the Veda*, 1:148: "The residue (*ucchiṣṭaṃ*) of the offering, i.e., what remains in the ladle, in the saucepan, or vess el, is to be eaten only by a brāhmaṇa, not in his own house; no kṣatriya or vaiśya i s to eat it." This explains why the brahmin, just below, is so concerned about the Buddha's caste.
- 448. Fire is indeed produced from any wood (kaṭṭhā have jāyati jātavedo). SA: This is the purport: "It is not the case that only fire produced from a pure type of wood, such as sāla logs, can perform the work of fire, but not fire produced from the wood of a dog's trough, etc. Rather, by reason of its flame, etc., fire produced from any kind of wood can do the work of fire. So you should not think that only one born in a brahmin family is worthy of offerings, but not one born in a caṇḍāla family, etc. Whether from a low family or a high family, an arahant sage is a thoroughbred—resolute, restrained by a sense of shame." See in this connection the arguments at MNtIIt129,23–130,11, 151,33–153,2.
- 20 449. SA explains *one who has reached the end of knowledge (vedāntagū)* in pāda b thus: "one gone to the end of the four path-knowledges, or one gone to the end of defile ments by the four path-knowledges" (*catunnaṃ maggavedānaṃ antaṃ, catūhi vā maggavedehi kilesānaṃ antaṃ gato*). Evidently, the Buddha is here deliberately u sing brahmanical terminology in order to adjust the Dhamma to the mental dispos ition of the brahmin.
 - 450. SA: Why does he say this? It is said that when the brahmin presented the food to the Buddha, the devas from the four world-regions, etc., suffused the food with nutrit ive essence $(oj\bar{a})$ produced by their celestial power. Thus it became extremely sub tle. It was too subtle for the coarse digestive systems of ordinary human beings to digest properly; yet, because the food had a base of coarse material food, it was to o coarse for the devas to digest. Even dry-insight arahants could not digest it. Onl y arahants who obtain the eight meditative attainments could digest it by the powe r of their attainment, while the Blessed One could digest it by his own natural dig estive power.

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- 451. SA: This did not occur through the power of the food itself but through the Buddha's s power. The Buddha had made such a determination so that the brahmin would be favourably disposed to hear the Dhamma.
- 452. *Khāribhāra*, "shoulder-load," is a carrying device commonly used in South Asia, co nsisting of two trays at each end of a pole borne across the shoulder.

SA: Conceit, O brahmin, is your shoulder-load. When a shoulder-load is bein g carried, with each step the weight of the load brings the trays into contact with t he ground; similarly, though conceit props one up on account of birth, clan, famil y, etc., it causes envy to arise and thereby pulls one down to the four realms of mi sery. Anger the smoke: because the fire of knowledge does not shine when defiled by the smoke of anger. False speech the ashes: because the fire of knowledge do es not burn when covered by false speech. The tongue is the ladle: my (the Buddh a's) tongue is a ladle offering the Dhamma sacrifice. The heart the altar: the heart s of beings are the altar, the fireplace, for my offering of the Dhamma sacrifice. The self (attā) is the mind.

- 453. SA: "Just as, after you have worshipped the fire, you enter the Sundarikā River and wash the ashes, soot, and sweat from your body, so for me the Dhamma of the eig htfold path is the lake where I bathe thousands of living beings. The lake is limpid (anāvila) because, unlike your river which becomes muddy when four or five bat he in it at the same time, the lake of the Dhamma remains limpid and clear even w hen hundreds of thousands enter it to bathe." On "the bath without water," see v.1 98ef.
- 454. SA suggests several alternative schemes by which the three terms in pāda a—sacca,

 dhamma, and saṃyama—can be correlated with the eightfold path: e.g., sacca = r

 ight speech; saṃyama = right action and right livelihood; dhamma = the other fiv

 e factors. SA explains brahmacariya as if it were equivalent to the entire eightfold

 path (magga-

brahmacariya), but it seems more likely that here the term was originally intende d in the specific sense of celibacy, to be understood as a fourth item alongside the preceding three and not as an umbrella term comprising them.

In pāda b, the attainment of Brahmā (brahmapatti): the attainment of the best (seṭṭhapatti). Based on the middle (majjhesitā): avoiding the extremes of eternalis m and annihilationism. [ST: That is, based on the development of the middle way

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by avoiding all extremes such as slugglishness and restlessness, of which the pair eternalism and annihilationism is merely one instance.]

In pāda c, *the upright ones* (*ujjubhūtesu*): the arahants. SA explains that the *sa* here represents *tvam*, the *-t-* being a mere conjunct consonant (*padasandhi*). Tho ugh not as common as its use to convey a first person meaning, the third person d emonstrative pronoun is occasionally used with a second person sense. Another e xample is at **v.723**a.

- 455. In pāda c, *ajjasaṭṭhiṃ na dissanti* is glossed by SA, "they are not seen for six days fr om today," indicating that *saṭṭhi* here is an alternative form of *chaṭṭha*, sixth. SŢ: *Ajjasaṭṭhiṃ* is an accusative used to indicate a continuing passage of time (*accant asamyoge c'etam upayogayacanam*).
- 456. SA: As long as the brahmin was affluent, even though his daughters were widows, t heir parents-in-law allowed them to stay in their husbands' homes. But when he b ecame poor their parents-in-law sent them to their father's home. Then, when he would take his meals, their children would put their hands in his plate and he would not find sufficient room for his own hand.
- 457. SA appends a story which relates how the Buddha took the brahmin (after his novice ordination) to King Pasenadi. The king repaid his debts, provided for the welfare of his daughters, and placed his wife in the position of his own grandmother, there by removing the obtacles to his higher ordination as a bhikkhu.
- 458. This sutta is also found at SnțI,4 (pp.12–16). It must have been a common subject fo r sermons, as the commentary to it is long and elaborate. It is also included in the *Mahā Pirit Pota*, "The Great Book of Protections," the standard collection of prot ective suttas used in Sri Lanka.
- 459. SA: He was called thus because he earned his living by ploughing. This occasion was not an ordinary work day but a special festival which marked the inception of the light-soil sowing (*paṃsuvappa*). SA gives a detailed account of the preparations and the festival activities.
- 460. SA: At the food distribution (*parivesanā*) five hundred ploughmen had taken silver vessels, etc., and were sitting while the food was being distributed to them. Then the Buddha arrived and stood in a high place within range of the brahmin, close en ough so that they could easily converse.
- 461. SA: Why did the Blessed One begin with faith? Because this brahmin was reputed t o be intelligent (paññavā) but was deficient in faith. Thus a talk on faith would be helpful to him. Why is faith called the seed (saddhā bījaṃ)? Because it is the fou

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ndation of all wholesome qualities. When a seed is planted in the ground, it becomes established by its root and sends up a sprout. Through the root it absorbs the soil's nutrients and water, and it grows through the stalk in order to yield the grain. Coming to growth and maturity, it finally produces a head bearing many rice grains. So faith becomes established with the root of virtue and sends up the sprout of serenity and insight. Absorbing the nutrients of serenity and insight through the root of virtue, it grows through the stalk of the noble path to yield the crop of the noble fruits. Finally, after coming to growth through six stages of purification, and producing the sap of purification by knowledge and vision, it culminates in the fruit of arahantship bearing many discriminating knowledges and direct knowledges (<code>anekapatisambhidābhiññā</code>). Therefore it is said, "Faith is the seed."

On austerity (tapo), see **n.119**. SA: Here sense restraint is intended. Wisdom ($pa\tilde{n}\tilde{n}a$) is insight together with path-wisdom. Just as the brahmin has a yoke and p lough, so the Blessed One has the twofold insight and (path-)wisdom.

SA devotes several pages to elaborating on the analogy of path factors and plo ughing implements. I have adopted the renderings of ploughing terms from GD, p .9.

- 462. SA: In some places gentleness (*soracca*) denotes bodily and verbal non-transgressio n, but this is not intended here. Here the fruit of arahantship is intended, for that is called *soracca* (the abstract noun of *su* + *rata*) because it finds delight in the goo d Nibbāna (*sundare nibbāne ratattā*). What he is saying is this: "By attaining arah antship at the foot of the Bodhi Tree, I am released, and never again must I come under the yoke."
 - 463. SA explains *yogakkhema* as Nibbāna "because it is secure from the bonds" (*yogehi k hemattā*). The four bonds are identical with the four floods, on which see **n.1**. For a discussion of the literary history of *yogakkhema*, see EVṭI, n.32.
 - To where, having gone, one does not sorrow (yattha gantvā na socati). SA: It goes to the unconstructed state known as Nibbāna, which is the extraction of all the darts of sorrow.
 - 464. SA explains that the phrases "a second time" and "a third time" mean the next day a nd the day after that. Although the text itself conveys the impression that the Bud dha went to the same house for alms three times on the same morning, this would be contrary to proper monastic etiquette, so SA must be reliable on this point.

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- 465. *Pakaṭṭḥaka* < Skt *prakaṛṣaka*, "harasser, disquieter," from *prakṛṣ*, to trouble, to dist urb (SED). SA glosses with *rasagiddha*, "greedy for tastes." SṬ explains: "He is d ragged forward by craving for tastes" (*rasaṭaṇḥāya pakaṭṭho*).
- 466. That is, he was afflicted by an illness arisen from the wind humour, one of the three bodily humours according to the ancient Indian system of ayurvedic medicine; on wind as one of the eight causes of ilness, see 36:21. SA: The Buddha was prone to occasional gastric ailments as a consequence of his six years of ascetic practices before his enlightenment.
- 467. For a full analysis of the two questions, see **3:24**. I take *kathaṃ* in pāda d here, and *e vaṃ* in **v.647**d, to be mere metrical fillers.
- 468. A much more elaborate version of the same encounter is found at DhpAṭIVṭ7–15, w here it forms the background story to Dhpṭ324; see BLṭ3:201–5. The story is inco rporated into SA.
- 469. ThAṭIIṭ179–80 relates exactly the same story about the elder Jenta (Thṭ423–28), the son of the king of Kosala's chaplain. In his youth he was stiff with conceit (*mānat thaddha*, used as a description, not a name), but was humbled by the Buddha with exactly the same exchange of verses as is related here. He became a stream-enter er on hearing the Buddha's verses, went forth as a bhikkhu, and attained arahantsh ip.
- 470. SA: He thought, "When a brahmin of high birth like myself has arrived, this recluse does not show me any special courtesy; therefore he does not know anything."
 - 471. In pāda a, it seems better to read *mānabrūhaṇā*, with Ce, as against *mānaṃ brāhmaṇ* a in Be and Ee. The version at ThA reads *brāhmana* is all three eds.
 - 472. Atthaddho, lit. "not stiff," involves a pun on the brahmin's name.
- 25 473. SA: He was called Navakammika ("New Works") because he earned his living by fe lling timber in the forest, seasoning the wood for construction work, and selling it in the city.
- 474. In pāda b, *ucchinnamūlaṃ* appears often in a stock formula describing the arahant's liberation from defilements (e.g., 12:35, 22:3, 35:104, 54:12); thus the allusion, al ready obvious, is made explicit by SA: "The woods of defilements is cut down at its root." Neither SA nor SŢ offers any help with *visūkaṃ* (reading with Be and C e), but the occurrence of the word in the compounds *visūkadassana*, "wild" shows unsuitable for monks (DNṭIṭ6,10–11), and *diṭṭhivisūka*, the "wilderness (or contort ion) of views" (MNṭIṭ8,23, Iṭ485,29), gives us a clue to its meaning. See too *visūk āyikāni* at 12:35 (IIṭ62,15 foll.) and **II,n.108**. I take *vanaṃ visūkaṃ* together as "jun

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gle." The SS reading *visukkham*, "dried up," is also plausible, though not accepted in any printed ed.

SA glosses *nibbanatho* in pāda c with *nikkilesavano*. This involves a pun difficult to reproduce in translation. Literally, *vanatha* means a woods, but the word is often used to signify, metaphorically, "the woods of defilements," particularly craving. Here I have translated *nibbanatha* as "woodless" to preserve the pun. At v. 676, however, where the literal meaning has little bearing on the verse as a whole, I have rendered *nibbanatha* by way of its metaphorical meaning. Analogous puns on *vana* and *vanatha* are found at 14:16 (see too II,n.241), and also at Dhpt283–8 4 and 344 (which, incidentally, disprove Norman's puzzling observation at EVtI, n.338, that the canon seems not to include any example of a pun on the double meaning of *vanatha* to match the puns upon *vana*). The Buddha is "dartless" (*visallo*) because he has extracted the dart of craving (see v.214c).

- 475. In the third line I supply "body" in deference to SA, which explains the instrumental s as qualifying the body (*kāyavisesanāni*). SA glosses *sucārurūpaṃ* with *atisunda ram*.
 - 476. SA: *The world's divine lord (lokādhipati)* is Mahābrahmā, *the supreme triple heave* n (*tidivam anuttaraṃ*) is said with reference to the Brahma-world. I translate pāda s cd as a question signalled by $kasm\bar{a}$ (found in all three eds.) rather than as an ass ertion based on the v.l. $tasm\bar{a}$ found in some of the SS.
 - 477. SA explains desires (kaṅkhā), delights (abhinandanā), and longings (pajappitā) as modes of craving (taṇhā). The root of unknowing (aññāṇamūla) is ignorance (avij jā). A variant on this verse is at Nettṭ24,23 and Peṭṭ17,??, but with pāda a reading āsā pihā ca abhinandanā ca.
 - 478. In pāda a, I read *asito* with Be and Ce, as against *apiho*, "without envy," in Ee. SA t akes "my purified vision of all things" to be an allusion to the knowledge of omni science. In pāda c, it glosses *sivaṃ* with *seṭṭhaṃ*, and *sambodhim anuttaraṃ*, stran gely, with *arahatta*.
- 479. SA explains *vissaṃ dhammaṃ* in **v.667**c as *duggandhaṃ akusaladhammaṃ*, "a foul smelling unwholesome state," on the assumption that *vissa* < Skt *visra*, raw meat. SṬ adds: "It produces a putrid smell, thus it is *vissa*, i.e., foul smelling" (*virūpaṃ gandhaṃ pasavatī ti visso duggandho*). DhpAṭIIIṭ393,?? (commenting on the vers e at Dhpṭ266) says: "*Vissa* is an uneven doctrine (*visamaṃ dhammaṃ*); or else, a putrid-smelling state such as bodily action, etc. (*vissagandhaṃ vā kāyakammādik aṃ dhammaṃ*), having undertaken which one is not called a bhikkhu." As Brough

points out, however, the original Pāli term is probably a derivative of Vedic *veśm* an, domestic (pp.191–92, n.67). *Vesma* occurs in Pāli at JaṭVṭ84,17.

- 480. Pacceti. SA: Icchati pattheti. ST: Pattiyāyati saddahati.
- 481. See n.453.
- 5 482. The name means "linen cloth." SA says that the town was given this name because o f the prevalence of linen there. From what follows it seems that the town was a br ahmin enclave in the predominantly khattiya Sakyan republic. In the irate reaction of the brahmins to the Buddha's arrival on the scene we can detect a note of hosti lity rooted in caste prejudice.
- 483. *Sabhādhammaṃ*. SA: The "rule of the council" was that those who enter late should enter through a side entrance in order not to disturb those already comfortably sett led in their seats. But the Buddha entered from the front, and thus the brahmins sp oke scornfully. The Buddha picks up on the the word *dhamma*, in the sense of rul e, and speaks of it in the sense of the true doctrine. There is also a pun on *sabhā* a s council (or meeting hall) and *santo* as the good ones.

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Chapter 8: Vangīsa-saṃyutta

- 484. His verses are at Tht1209–79. **Vv.671–721** are parallel to Tht1209–62, but with vari ant readings and major differences especially in the verses corresponding to **vv.71** 7–21. For the resolution of philological problems posed by these verses I have reli ed largely upon Norman's notes in EVtI.
- 485. SA: Before the Buddhas arise the cetiyas such as Aggāļava and Gotamaka are the ha unts of yakkhas and nāgas, etc., but when Buddhas arise people drive the spirits a way and build monasteries there.
- 486. I translate *anabhirati* as "dissatisfaction," and the nearly synonymous *arati* as "discontent." Although the meanings of the two words overlap, *arati* is often glossed in the commentaries as discontent with remote lodgings and with meditation (*pantas enāsanesu c'eva bhāvanāya ca ukkaṇṭhitaṃ*: SAṭIṭ264,29–31 [to 7:17]) or discontent with the Buddha's Teaching (*sāsane aratiṃ*: SAṭIṭ269,23–24 [to 8:2]). *Anabhira ti* usually implies distress caused by sensual passion, often inducing a wish to give up the celibate life and return to the enjoyment of sensual pleasures. In the expression *anabhiratasaññā*, "the perception of disenchantment with all the world," *ana bhirata* is used in a positive sense as the designation for a particular topic of insight meditation (see ANṭVṭ111,3–7). The delight (*abhirati*) that Vaṅgīsa will arouse in himself is, of course, delight in the holy life, not the unwholesome delight in the six sense objects, a mode of craving.
 - 487. From the Dark One (kanhato). SA: "From the dark faction, the faction of Māra." Mā ra is addressed as Kanha in the refrain of the verses at MNtIt337–38.
- 488. SA explains *uggaputtā* in pāda a as the powerful and royal sons of aristocrats (*uggat* anam puttā mahesakkhā rājañña
 - bhūtā). CPD, s.v. ugga, says they are members of the ugga caste, a mixed caste sp rung from a kṣatriya father and a śūdrā mother. Perhaps members of this caste wer e professional archers. SA glosses daļhadhammino as "those of firm bows bearing a teacher's bow of the maximum size" (daļhadhanuno uttamapamāṇaṃ ācariyad hanuṃ dhārayamānā); see n.181 above and EVṭI, n.1210. With SA, I take apalāyi naṃ as a metrically shortened genitive plural used in apposition to sahassaṃ, not as an accusative singular. SA paraphrases pāda d: te samantā sarehi parikireyyuṃ; "they might surround (me) with arrows on all sides." Although SṬ glosses pariki reyyuṃ with vijjheyyuṃ, "they might shoot," the use of the expression samantā pa rikiriṃsu at JaṭVIṭ592,11–15 clearly shows that parikireyyuṃ does not imply shoot ing. (The wrong spelling parikaraṃsu in Ee, should be corrected to parikiriṃsu as

in Be: JațIIț372, vv.2431–35.) The commentary (JațVIț589,5) glosses the word w ith *parivārayimsu*, "to accompany (as members of a retinue)."

489. I read pāda d with Ee as *dhamme s'amhi patiṭṭhito* and take *s'amhi* to be a conjunct of *so amhi*, with *so* functioning as the first person pronoun, a common enough for m in Pāli. The whole expression *dhamme s'amhi patiṭṭhito* would then be a nomin ative periphrastic construction, with the word order inverted in compliance with t he metre. Thṭ1211 can also suppport this interpretation if read, as Norman suggest s, as *dhamme svamhi*. Be and Ce, however, have the accusative *patiṭṭhitaṃ*, appar ently in apposition to *maṃ* in pāda c. Commenting on the basis of this reading, S A explains *dhamme samhi* as*sake sāsanadhamme*, "in my own Dhamma teaching, " with *samhi* understood as the locative singular of *sa* < Skt *sva*. While this interp retation at first sight seems strained, we do find *sehi dhammehi* at Snṭ298, glossed by SnAṭ319,16 as *sakehi cārittehi*, which does show that the reading preferred by SA is feasible, though less plausible than the alternative.

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SA connects the simile with this verse thus: "If a thousand archers were to sho ot arrows all around, a trained person might take a staff and knock down all the ar rows in flight before they strike him, bringing them to his feet. One archer cannot shoot more than one arrow at a time, but these women each shoot five arrows at a time, by way of form and the other sense objects. If more than a thousand of these were to shoot in such a way, still they would not be able to shake me."

- 490. SA explains *maggaṃ* in pāda c as a transformation of case (*liṅgavipallāsa*). SA: "Th is statement refers to insight (*vipassanā*); for that is the preliminary phase of the p ath leading to Nibbāna. His mind delights in his own tender insight called the path leading to Nibbāna."
- 491. SA: "I will so act that you will not even see the path I have gone along among the re alms of becoming, modes of origin, etc." See vv.47 (= 106), 452, 467.
- 492. SA: *Discontent and delight (aratiñ ca ratiñ ca)*: discontent with the dispensation [S Ț: dissatisfaction with the fulfilment of virtue and the development of serenity an d insight] and delight in the cords of sensual pleasure. *Household thoughts (gehas itañ ca vitakkam)*: having abandoned in all ways evil thoughts connected with "th e household," i.e., with the five cords of sensual pleasure.

The next couplet plays upon the double meaning of *vanatha*; see **n.474**. SA gl osses *vanathaṃ* as *kilesamahāvanaṃ*, "the great woods of defilements," and *nibb* anatho as *nikkilesavano*, "without the woods of defilements." The last word in pā

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da d is read *arato* in Be and Ce, but in Ee as *anato*, "uninclined." SA (both Be and Ce) reads *arato* in the lemma and glosses *taṇhāratirahito*, "devoid of delight on a ccount of craving," but *anato* and *anati* would fit in both places as the latter is als o used as a synonym for *taṇhā*. The reading at Thṭ1214 is *avanatho*, which expres ses virtually the same idea as *nibbanatho*.

- 493. *Kiñci* should be brought into pāda b (as at Thṭ1215) and connected semantically wit h *yam* in pāda a. SA explains *jagatogadhaṃ* in pāda b as what exists *within* the ea rth, e.g., in the realm of the nāgas, but I take the expression in a wider sense, supp orted by ThAṭIIIṭ190,??, which glosses: "Whatever is mundane, conditioned, inclu ded in the three realms of becoming." "Everything impermanent decays (*parijīyat i sabbam aniccaṃ*)"—this, says SA, was "the elder's great insight" (*mahāvipassa nā*).
- 494. SA identifies the *upadhi* in pada a st the "acquisitions" of the aggregates, defilement s, and constructing activities; see n.21. No explanation is given for the exclusion o f "acquisitions as sensual pleasures" (kāmupadhi) which the context seems to allo 15 w, indeed even to require. In commenting on pada b, SA says patigha, "the sense d," comprises odour and taste, while *muta*, "the felt," denotes the tactile object. T hAtIIIt190,15–20 inverts the explanation: patigha is glossed as photthabba, and m uta as gandharasa. The familiar tetrad is dittha, suta, muta, and viññāta (see 35:9 20 5; IVt73,4–7); the commentaries explain *muta* as comprising odour, taste, and the t actile object, and viññāta as mental objects. Norman translates muta as thought (it s original sense), implying that this tetrad corresponds to the more familiar one, w ith patigha assuming the usual role of muta and the latter serving in place of viññā ta. In deference to SA and ThA, I prefer to translate the present tetrad in a way tha 25 t comprises only the five external sense bases and thus as signifying the five cords of sensual pleasure.
 - 495. The readings of pāda ab vary among the different eds. The metre is Vegavatī, and if we assume that the verse is metrically regular the best reading would be the follo wing, recommended by Norman (personal communication): *Atha saṭṭhisitā savita kkā/Puthujanatāya adhammaniviṭṭhā*.

The verse is obscure and evidently challenged the ingenuity of the commentat ors. SA paraphrases: "Then many unrighteous thoughts attached to the six sense o bjects have settled upon the people" (atha cha ārammaṇanissitā puthū adhammav itakkā janatāya niviṭṭhā). This explanation is flawed in two respects: (i) It construes the subject as vitakkā, thoughts, when the Pāli reads savitakkā, a bahubbīhi co

mpound denoting persons with thoughts; if we take *sa* here to represent Skt *sva* ra ther than *saha*, *savitakkā* means those who are led by (or full of) their *own* though ts. (ii) It explains *saṭṭhi* as *cha*, six, when it properly means sixty. ThAṭIIIṭ190,28–31 mentions the opinion held by some commentators that *saṭṭhisitā* is an allusion t o the sixty-two views of the Brahmajāla Sutta, and the verse does in fact echo the closing simile of that sutta (DNṭIṭ45,25–27): "Just as all large sea creatures are cau ght in the fisherman's net, so all these speculative thinkers are trapped within this net of *sixty*-two cases; here they are *caught* whenever they emerge" (*te imeh'eva d vāṣaṭṭṭḥiyā vaṭṭhiyā vaṭṭhiyā vaṭṭhiyā vaṭṭhiyā vaṭṭhiyā vaṭṭhiyā vaṭṭhiyā antojālīkatā eṭṭha sitā va ummujjamānā ummujjanti*).

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In pāda c, *vaggagatassa* should be resolved *vaggagato assa*. SA takes the line to mean that one should not join the faction of defilements (*kilesavagga*), but I un derstand it literally. In fact, at Snṭ371b we find *vaggagatesu na vaggasāri dhīro*, "When among the factious the wise one does not follow a faction," which SnAṭIIṭ3 65,20–24 explains by reference to the sixty-two speculative views, thus linking it t o the present verse. See in this connection GD, p.217, n.371.

Pāda d reads *no pana duṭṭhullabhānī sa bhikkhu*, which SṬ explains as an inju nction not to speak words connected with sensuality (*kāmapaṭisaṃyuttakathā*). Th ṭ1217 reads here *duṭṭhullagāhī*, "one should not grasp what is corrupt," which Th A explains as referring to the grasping of corrupt views.

- 496. SA identifies "the peaceful state" (of pāda c) with Nibbāna and paraphrases pāda d t hus: "Fully quenched by the full quenching of defilements in dependence on Nibbāna, he awaits the time of his parinibbāna [SṬ: the time of the Nibbāna-element w ithout residue]" (nibbānaṃ paṭicca kilesaparinibbānena parinibbuto parinibbāna kālam [anupādisesanibbānakālam] āgameti).
- 497. SA states that he prided himself on his learning; however, *paṭibhāna* is used to mean skill in verbal expression and thus probably refers here specifically to Vaṅgīsa's poetic talent.
- 498. SA: He addresses himself as "Gotama" (the Buddha's clan name) because he is a dis ciple of the Buddha Gotama. *Asesam* should be moved from pāda c into pāda b.
 - 499. SA explains *maggajino* in pāda b as a "path conqueror," i.e., "one who has conquere d defilements by the path," but I follow Norman's suggestion (at GD, p.164, n.84) that the word is a variant of *maggaññu* (<tSkt *mārgajña*), formed by resolution w ith an epenthetic (*svarabhakti*) vowel rather than by assimilation.

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500. ThA glosses *akhilo* in pāda a with *pañcacetokhilarahito*, "devoid of the five kinds of mental barrenness," with reference to MNtIt101,9–27. The five are doubt and perp lexity about the Buddha, Dhamma, Sangha, and training, and anger towards one's co-religionists. This seems preferable to interpreting the word by way of the three *khila*—greed, hatred, and delusion(see **n.84**)—as the five *cetokhila* are said to be obstacles to "ardour, exertion, persistence, and striving" and their elimination is thus a prerequisite for strenuous effort.

In pāda d, *vijjāyantakaro* is a syntactical compound, here with the first membe r an instrumental or ablative; see **n.68**. The verse lacks a finite verb, but ThA says that the verse was spoken by way of self-admonition, and I have therefore supplie d imperatives to convey this effect. The verse can be seen as describing a progress ion: "First be rid of the five obstacles to striving, then be strenuous. By effort abandon the five hindrances and attain purity of mind through concentration. On this basis, develop insight into non-self and abandon conceit. Thereby you will eradicate the taints by knowledge, make an end to suffering, and dwell in the peace of Ni bbāna."

- 501. SA: Once, when the Venerable Ānanda was invited to the royal palace to teach the Dhamma to the womenfolk, he brought along Vaṅgīsa, then newly ordained, as hi s companion. When Vaṅgīsa saw the women, beautifully attired in their best orna ments, lust infested his mind, and as soon as he could he revealed his distress to Ā nanda. Vismṭ38, which cites the verses (though in a different sequence) relates tha t Vaṅgīsa had become overpowered by lust when he caught sight of a woman on h is alms round soon after going forth. A Skt version of the same story, with the ver ses, is cited in Enomoto, §1214.
- 502. He addresses Ānanda as "Gotama" because Ānanda was a member of the Gotama cl an. Here there is surely a word play on *nibbāpana* (and on *nibbāpehi* in **v.687**c) as meaning both the extinguishing of a fire and the attainment of Nibbāna.
- 503. **Vv.686** and **688–89**, though spoken by Ānanda, are included among Vaṅgīsa's verse s as Thṭ1224–26. The "inversion of perception" (*saññāya vipariyesā*) is fourfold: perceiving permanence, happiness, selfhood, and beauty in what is actually impermanent, suffering, non-self, and foul; see ANṭIIṭ52,4–7.
- 504. The verse is not found in Th proper, but occurs in the text of Th cited in ThA, thoug h without comment. The idea expressed in pādas ab appears at Thṭ1160–61, ascri bed to Mahāmoggallāna.

- 505. At Sn II,11 (pp.58–59) both this verse and the next are included in the Buddha's advice to his son Rāhula. The meditation on foulness (*asubha*) is the contemplation of the parts of the body, as at 51:20 (Vt278,6–14) or the corpse meditations, as at 46:57–61.
- 5 506. The signless (*animitta*), according to SA, is insight (*vipassanā*), so called because it strips away the "signs" of permanence, etc.
 - 507. The entire sutta is at Sn III,3 (pp.78–79).
 - 508. The Buddha's statement seems partly redundant by making well spoken (*subhāsita*) one among four factors of well-spoken speech. SA proposes a solution by first defining well-spoken speech in the wider sense as speech that brings benefit, and by then correlating the four factors of well-spoken speech with the four aspects of right speech—being truthful, conducive to harmony, gentle, and meaningful. Well-spoken speech in the narrower sense is identified with speech that promotes harmony. At ANtIIIt243,27–244,6 well-spoken speech is defined by way of five different factors all external to itself.

509. See n.227.

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510. SA: "Truth, indeed, is deathless speech' (*saccaṃ ve amatā vācā*) means that the Bu ddha's speech is similar to the Deathless because of its goodness (*sādhubhāvena*, Be) or because of its sweetness (*sādhubhāvena*, Ce); or it is deathless because it is a condition for attaining Nibbāna the Deathless." The former explanation indicate s that the text is playing upon the two meanings of *amata*, "deathless" (= Nibbāna) and "ambrosia," in Vedic mythology the drink of the immortal gods.

SA remarks on pādas cd: "Being established in truth they were established in the goal (or the good) of oneself and others; being established in the goal (the good), they were established in the Dhamma. Or else, *sacca* is to be taken as an adjective (= true) qualifying the goal and the Dhamma."

SA's explanation presupposes that the three nouns—sacce, atthe, and dhamme—are proper locatives and $\bar{a}hu$ an aorist of honti (= $ah\bar{u}$). Based on the work of L üders, Norman suggests (at EVțI, n.1229) that atthe and dhamme were originally nominatives in an Eastern dialect which had the nominative singular in -e, and we re then mistaken for locatives in the process of "translation" into Pāli. I follow No rman in my rendering of the line. In the BHS version (Uvț8:14) the translation we nt in the opposite direction: into satyam as a nominative and arthe and dharme as locatives.

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- 511. ST: "Since the Buddha speaks for the sake of security (*khemāya*), his speech is 'secure,' as it is the cause for the arising of security. Thus it is the foremost speech."
- 512. SA parphrases pāda c as if it contained an implicit verb *hoti* and treats pāda d as an i ndependent sentence with *paṭibhānaṃ* as subject. It seems more fitting, however, to take *nigghoso* in pāda c as the subject of *udīrayi* and *paṭibhānaṃ* as its object, a nd I translate accordingly. SA explains the simile: "The elder's sweet voice, as he teaches the Dhamma, is like the voice of a myna word when, having tasted a swee t ripe mango, it strikes up a breeze with its wings and emits a sweet sound." SA gl osses the verb with *uṭṭhahati*, and paraphrases with an intransitive sense: "Inspire d discourse rises up (from him) endlessly, like waves from the ocean." This impli es that SA reads *udiyyati*, the Be reading of Tht1232.
- 513. The Uposatha is the Buddhist "observance day," held in accordance with the phases of the moon. The major Uposathas occur on the full-moon and new-moon days, the fifteenth of the fortnight (except six times per year—two for each of the three sea sons of the Indian calendar—when the Uposatha falls on the new-moon day of a shorter, fourteen-day fortnight). On these days the bhikkhus normally gather to recite the Pātimokkha, the code of monastic rules. At the end of the annual rains residence (vassāvāsa), however, the recital of the rules is replaced by a ceremony called the Pavāraṇā, the Invitation, at which each bhikkhu in order of seniority invites (pavāreti) the other bhikkhus in his fraternity to point out any misconduct on his part.
- 514. On the Buddha as the originator of the path, see 22:58.
- 515. The eulogy of Sāriputta is at **2:29**; see too **n.184**. The wheel-turning monarch (*rājā c akkavattī*) is the ideal world-ruler of Buddhist tradition; see DNṭIIIṭ59,1–63,21 an d MNtIII,172,9–177,12.
- 516. On the triple knowledge (tevijjā) see n.445; on the six direct knowledges (chaḥ-abhi ññā), n.395. Those liberated in both ways (ubhatobhāga-vimutta) are arahants who attain arahantship along with mastery over the formless meditative attainments. Those liberated by wisdom (paññā-vimutta) are arahants who attain the goal without mastering the formless meditati ons; for a formal definition see MNṭIṭ477,25–478,1, and also see 12:70 (IIṭ123,26–124,2).
- 517. On the wheel-turning monarch see **n.515**. SA explains that the Buddha is *the victor i n battle* (*vijitasaṅgāmaṃ*) because he has won the battle against lust, hatred, and d elusion, and because he has triumphed over the army of Māra. He is *the caravan l*

eader (satthāvāha) because he leads beings across the desert of saṃsāra on the ch ariot of the noble eightfold path.

- 518. SA: Nibbāna is called "inaccessible to fear" (*akutobhayaṃ*, lit. "no fear from anywh ere") because there is no fear from any quarter *in* Nibbāna, or because there is no fear from any quarter *for one who has attained* Nibbāna. More typically, *akutobh aya* is used as a personal epithet of the Buddha or an arahant, as at Dhpṭ196, Thṭ2 89, and Thīṭ333. See EVṭI, n.289. Even in the present case we cannot be certain th at the expression is not used in apposition to the Buddha rather than to Nibbāna, a s both are accusative singulars, but I follow SA in the translation.
- 519. On *nāga* see **n.84**. SA explains the ambiguous expression *isīnaṃ isisattamo* as "the s eventh seer of the seers beginning with Vipassī," referring to the lineage of the se ven Buddhas. SṬ offers, besides this explanation, an alternative based on *sattama* as the superlative of *sant*: "He is the best, the highest, the supreme (*sattamo uttar o* [sic: read *uttamo*?] *setṭho*) of seers including paccekabuddhas, Buddhist disciple s, and outside seers." I agree with Norman that this second alternative is more like ly to be correct; see EVtI, n.1240.
 - 520. The contrast is between *pubbe parivitakkitā* and *ṭhānaso paṭibhanti*. SA explains tha t the Buddha asked this question because other bhikkhus had been criticizing Vaṅ gīsa, thinking that he neglected study and meditation and passed all his time comp osing verses. The Master wanted to make them recognize the excellence of his sp ontaneous ingenuity (*paṭibhānasampatti*).
 - 521. SA: *The deviant course of Māra's path (ummaggapathaṃ Mārassa)* refers to the em ergence of the hundreds of defilements, called a path because they are the path int o the round of existence.

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On barrenness of mind (*khila*) see **n.84**. In pāda d, I read *asitaṃ bhāgaso pavi bhajjaṃ*, with Ce and Ee. Be reads *pavibhajaṃ*. SA glosses as *vibhajantaṃ*, a pres ent participle accusative, but Norman suggests *pavibhajjaṃ* may be an absolutive with -*ṃ* added, and SA mentions a v.l. *pavibhajja*, which is clearly an absolutive. SA paraphrases: "who analyses the Dhamma by way of such groups as the found ations of mindfulness," etc. The explanation sounds contrived, but it is difficult to determine the original meaning.

522. In pāda c, Be reads *tasmim ce* in text and *tasmim ca* in SA lemma; the latter is the re ading at Tht1243. Norman, on metrical grounds, suggests reading *tamhi ca* or *tas mi/m/ca*. I understand the clause to be a true locative rather than a locative absol

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ute, and would understand "the Deathless" here to be a contraction of "the path to the Deathless," alluded to in pāda b.

523. (He) saw the transcendence of all stations (sabbaṭṭhitīnam atikkamam addasa). SA: He saw Nibbāna, the transcendence of all the standpoints of views and of all the st ations of consciousness. Six standpoints of views (diṭṭhiṭṭhāna) are mentioned at MNṭIṭ135,27–136,2; eight at PaṭisṭIṭ138,14–26). Four stations of consciousness (vi ññānaṭṭhiti) are at DNṭIIIṭ228,6–13, four at DNṭIIIṭ253,9–20; see too 22:54.

SA: *The best (agga)* is the supreme Dhamma; or if the v.l. *agge* is adopted, the meaning is: at the beginning, first of all. *The five (dasaddhānaṃ*, lit. "half of ten") are the bhikkhus of the group of five (i.e., the first five disciples). Thus the meaning is: He taught the best Dhamma to the five bhikkhus, or he taught the five bhikkhus at the beginning (of his ministry).

- 524. The elder's first name is spelled Aññāsi in Be and Ee; here I follow Ce. He was one of the first five disciples and the very first to obtain comprehension of the Dhamm a; it was for this reason that he was given the name "Aññā" (or "Aññāsi"), which means "understanding" (or "understood"). See 56:11 (Vṭ424,8–11). According to SA, the "very long absence" was twelve years, during which he dwelt on the bank of the Mandākini Lotus Pond in the Chaddanta Forest in the Himalayas, a dwellin g place favoured by paccekabuddhas. He was fond of seclusion and thus rarely joi ned in the activities of the community.
- 525. Enlightened in succession to the Buddha (buddhānubuddho). SA: First the Teacher a wakened to the four noble truths and after him the Elder Koṇḍañña awakened to them. The pleasant dwellings (sukhavihārā) are the "pleasant dwellings in this present life" (diṭṭṭhadhamma-sukhavihārā), i.e. the jhānas and fruition attainment; the seclusions (vivekā) are the three seclusions (of body through physical solitude, of mind through jhāna, and seclusion from the acquisitions by destruction of all defilements). Buddhānubuddha is used in a more general sense in 16:5 (IIṭ203,7) with reference to the old generation of enlightened monks.
 - 526. In pāda c we should read *buddhadāyādo* with Be and Ce, as against *buddhasāvako* i n Ee. SA states that although only four *abhiññā* are mentioned, the elder possesse d all six. He had come to take leave of the Buddha as he realized that the time for his parinibbāna was approaching. After this meeting he returned to the Himalayas and passed away in his hut. The elephants were the first to mourn his death and ho noured him by escorting his body in procession across the Himalayas. Then the de

vas built a casket for the body and passed it up through the various celestial realm s so that the devas and Brahmās could pay final homage to him. The casket was th en returned to earth for the cremation. The remains were brought to the Buddha, who placed them in a cetiya, "and even today, it is said, that cetiya still stands."

- 527. In all eds. of SN and Tht1251 the text here reads sabbangasampannam in pada a and 5 anekākārasampannam in pāda c, both accusative singulars set in apposition to th e Buddha. This reading is doubtlessly ancient, for it is commented on as such by b oth SA and ThA. It is puzzling, however, that after having been described as "perf ect in all respects" the Buddha should then be described as "perfect in many (goo d) qualities"—almost as if his excellence is being diminished. I have accepted VĀ 10 T's ingenious solution to this problem: that we amend the compound in pada c to a nominative plural, anekākārasampannā, which then becomes a description, alto gether apt, of the triple-knowledge arahants attending on the Buddha. These are th e subject of payirūpāsanti, while Gotamam remains the object, still qualified as sa bbangasampannam. Note that at Tht1158c anekākārasampanne is used with refer 15 ence to Sāriputta on the occasion of his parinibbāna; significantly, that verse mirr ors v.579 (SNtIt158 = DNt157), recited at the Buddha's parinibbana, extolling the latter as sabbākāravarūpete, "perfect in all excellent qualities."
 - 528. **Vv.717–21** are considerably more compressed than the partly parallel verses at Tht1 253–67.
 - 529. *Kāveyyamattā*, "drunk on poetry," occurs at **v.443**a. SA relates here the story of Van gīsa's first meeting with the Buddha, also found at DhpAṭIVṭ226–28; see BLṭ3:33 4–36 and Introduction, p.??.
- 530. If this verse seems narrowly monastic in focus, its counterpart Tht1256–57 corrects t he imbalance by mentioning all four classes of disciples:

Indeed, for the good of many The Tathāgatas arise, For the women and men Who practise their teaching.

The sage attained enlightenment,
For the bhikkhus and bhikkhunīs
Who have reached and seen the fixed course.

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Pāda d reads: *ye niyāmagataddasā*. SA glosses: *ye niyāmagatā c 'eva niyāmad asā ca*; "who have reached the fixed course and seen the fixed course." SṬ: "The bhikkhus and bhikkhunīs who are noble disciples of the Buddha have reached the fixed course by abiding in the fruit and have seen the fixed course by abiding in the e path." *Niyāma* here no doubt represents *sammattaniyāma*, "the fixed course of ri ghtness," i.e., the supramundane noble eightfold path; see 25:1–10 and III,n.<25:? ?>.

531. SA: Although the divine ear is not mentioned it should be included. Thus he was a g reat disciple who had attained the six $abhi\tilde{n}\tilde{n}a$.

Chapter 9: Vana-samyutta

- 532. In pāda c, since *vinayassu* is a middle voice, second person imperative, *jano*, though nominative, may function as a vocative lengthened to fit the metre. SA seems to s upport this with its gloss: *tvaṃ jano aññasmiṃ jane chandarāgaṃ vinayassu*; "yo u, person, remove desire and lust for other people." The sentiment of this verse is echoed by Thṭ149–50.
- 533. I read pādas ab with Ee: *Aratiṃ pajahāsi so sato/Bhavāsi sataṃ taṃ sārayāmase*. The metre, according to Norman, is irregular Vaitālīya (private communication). In pāda a, *so* is a third person demonstrative used with a second person verb, a construction already encountered at **v.616**c; see **n.454**. VĀT prefers a reading of SS: *Aratiṃ pajahāsi sato bhavāsi/Bhavataṃ sataṃ taṃ sārayāmase*. SA and SṬ, however, do not comment on *bhavataṃ*, and thus it seems this reading was not in the text savailable to the commentators. The verbs *pajahāsi* and *bhavāsi*, which SA gloss es with the imperatives *pajaha* and *bhava*, conform to the criteria of the subjunctive, a rare and archaic form in Pāli (see Geiger, *Pāli Grammar*, §123). Ce reads the last verb as *sādayāmase*, but *sārayāmase* (Ee and Be) makes better sense. This is the subjunctive causative of *sarati*, to remember > to remind (see Geiger, *Pāli Grammar*, §126).

Pāda b is particularly obscure and it is obvious the commentators were unsure how to handle it. SA offers two alternative interpretations of *sataṃ taṃ sārayāma se*: "Let us also remind you, a mindful one, a wise one [SṬ: to dispel worldly tho ughts whenever they arise]'; or, 'Let us remind you of the Dhamma of the good o nes [SṬ: of the Dhamma of the good persons for the removal of defilements]" (*sa*

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timantaṃ paṇḍitaṃ taṃ mayam pi [yathā-uppannaṃ vitakkaṃ vinodanāya] sāray āma, sataṃ vā dhammaṃ [sappurisānaṃ kilesavigamana-dhammaṃ] mayaṃ tam sārayāma). I have bypassed both alternatives and adopted a rendering suggested by VĀT, in which "you" is taken to be implicit and taṃ re presents "that way" (of the good). In pāda c we should read duttaro with Be and C

- 534. SA: It is said that this bhikkhu was an arahant. After returning from a distant alms ro und he was fatigued and lay down to rest, but he did not actually fall asleep (even though the text says he did!). Thinking that he was lethargic and was neglecting hi s meditation practice, the devatā came to reprove him.
- 535. SA is unsure whether to ascribe the verses that follow to the devatā or to the bhikkh u and therefore proposes two alternative interpretations. All three printed eds. indicate a change of voice before this verse, and thus I translate on the assumption that the bhikkhu is the speaker. Further, SA takes the implicit subject of *tape* to be *di vāsoppam*, and explains the sense, "Why should sleeping by day trouble an arahant bhikkhu?"; but as the optative *tape* can be either second or third person singular, it seems more fitting to take the implicit subject to be the devatā, addressed by the elder in the second person, "Why (should you) trouble...?"
- 536. SA: "That knowledge" (taṃ ñāṇaṃ) is the knowledge of the four noble truths. In pā da a of the next verse I read *bhetvā* with Ce and Ee, as against *chetvā* in Be.
- 537. It seems that while the preceding two verses describe the arahant, this verse describe s the *sekha*, the disciple in higher training, who is still striving to attain Nibbāna.
- 538. SA glosses *cheta* with *migaluddaka*, a deer-hunter. He had gone out that morning to hunt and was pursuing a deer when he came upon the elder meditating in the woo ds. The elder set about teaching him the Dhamma, but although the hunter looked with his eyes and listened with his ears his mind still ran in pursuit of the deer.
- 539. Geiger has caught the sense: "It seemed to the devatā that discontent with the monas tic life had overcome the bhikkhus and they had given it up" (GermTr, p.311, n.2) . On *arati* see **n.486**.
- 540. SA: Just as deer, wandering in the foothills or woodland thickets, wander wherever t hey find pleasant pastureland and dangers are absent, and have no attachment to t heir parents' property or a family heirloom, so the homeless bhikkhus, without fix ed abode, wander wherever they can easily find suitable climate, food, companion ship, lodgings, and Dhamma-teachings, and have no attachment to the property of their teacher and preceptor or to a family heirloom.

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- 541. SA: This sutta takes place shortly after the Buddha's parinibbāna. The Venerable M ahākassapa had enjoined Ānanda to attain arahantship before the first Buddhist co uncil convened, scheduled to begin during the rains retreat. Ānanda had gone to the Kosala country and entered a forest abode to meditate, but when the people foun d out he was there they continually came to him lamenting over the demise of the Master. Thus Ānanda constantly had to instruct them in the law of impermanence. The devatā, aware that the council could succeed only if Ānanda attended as an a rahant, came to incite him to resume his meditation.
- 542. At Tht119 the verse is ascribed to one Vajjiputtaka Thera but is not found among Ān anda's own verses in Th.

All three eds. read pāda b: *Nibbānaṃ hadayasmiṃ opiya*. At Thṭ119 the last w ord is spelt *osiya*, and we should adopt this spelling here, taking it as an absolutiv e of the verb *oseti* proposed by Norman at EVṭI, n.119; see too **n.223** above. SA s upports this with its gloss *pakkhipitvā*, "having placed." SA explains that one dep osits Nibbāna in one's heart by way of function (*kiccato*) and by way of object (*ār ammaṇato*): by way of function when one arouses energy with the thought, "I will attain Nibbāna"; by way of object when one sits absorbed in a meditative attainm ent having Nibbāna as its object (i.e., in *phalasamāpatti*, the attainment of fruition).

In pāda d, $bi\underline{l}ibi\underline{l}ik\bar{a}$ is explained by ST as purposeless activity ($atthavirahit\bar{a}\ p$ $avatt\bar{a}\ kiriy\bar{a}$). The devatā refers thus to Ānanda's talk with the lay people because it does not conduce to his attainment of the goal of the holy life.

- 543. Her name Jālinī, "Ensnarer," is used as an epithet for *taṇhā* at **v.433**a; see too **n.278** and ANṭIIṭ211,31. According to SA, she had been his chief consort in their immed iately preceding existence in the Tāvatimsa heaven.
 - 544. SA: They are not *duggata* in the sense that they live in a miserable realm (*duggati*), f or they dwell in a fortunate realm enjoying their success. They are miserable beca use of their conduct, for when they expire they might be reborn even in hell.

In pāda b, $sakk\bar{a}ya$, "identity," is the compound of the five aggregates of cling ing, which are all suffering (dukkha) because of their impermanence. SA explains that the celestial maidens are "established in their identity" ($sakk\bar{a}yasmim\ patitithit\ \bar{a}$) for eight reasons: because of lust, hatred, delusion, views, the underlying tende noies, conceit, doubt, and restlessness. These are the same as the eight ways being

s are "established in what can be expressed"; see n.35. On sakkāya see 22:105, an d on the devas being included in sakkāya, 22:78 (IIIt85,20–28).

In pāda d, Be and Ce read devakaññāhi patthitā, "desired by celestial maidens ," and Ee devakaññābhipattikā. Since p/s confusion is not uncommon in the texts (see EVtI, n.49), we can infer that the original reading is that found in SS, devaka ññābhisattikā, which is also the reading preferred by CPD. Abhisattika is an adjec tive formed from the past participle of abhisajjati, "to be attached to." I am thankf ul to VĀT for pointing this out to me.

- 545. He is not identified in SA, and DPPN records nothing about him except what is foun d in the present sutta.
 - 546. I follow the reading of this verse and the next proposed by Alsdorf (in *Die Āryā-Stro* phen des Pali-Kanons, pp.319–20), but with modifications suggested by VĀT (na mely, changing Alsdorf's long vocative Nagadatta to the nominative, and the four long vocatives in the second verse to accusatives, as in the printed eds.):

Kāle pavissa gāmam/Nāgadatto divā ca āgantvā ativela-cārī saṃsaṭṭho/gahaṭṭhehi samāna-sukha-dukkho. Bhāyāmi Nāgadattam/suppagabbham kulesu vinibaddham, mā h'eva maccu-rañño/balavato antakassa vasam esi!

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"Entering the village too early and returning too late in the day" and "associati ng closely with lay people and monks in a worldly way" are two of five factors sa id to lead to a bhikkhu's falling away from the higher training (ANtIIIt116,27–117 ,7). The meaning of the compound samānasukhadukkha is explained at 22:3 (IIIt1 1,5–6), though the compound itself does not occur there. The same compound is u sed at DNtIIIt187,11–15 in a positive sense as a characteristic of a true friend.

547. SA: He had received a meditation subject from the Buddha and entered a woodland t

hicket. The next day a family gave him alms and offered to provide him with regu lar support. Thereby he attained arahantship and continued to dwell in the same pl ace enjoying the bliss of fruition attainment. The devatā (a female) was not aware of the elder's attainment and thought he had formed an intimate relationship with the mistress of the family. Therefore she came in order to reproach him. Neither S A nor ST comments on the rare expression *kulagharanī*.

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548. The antelope (vātamiga, lit. "wind-deer") is the subject of Ja No.ț14. SA: As an ante lope in the woods becomes frightened by the sound of the wind rustling the leaves , so is it with one frightened by sounds (i.e., by rumours). The practice (vata) of o

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ne who is fickle-minded (*lahucitta*, lit. "light-minded") does not succeed; but this elder, being an arahant, was one with a successful practice.

549. An amplified version of this sutta is found at DhpAtIIIt460–62; see BLt3:182–83.

- SA: The clamour (*nigghosasadda*) of *instruments* (*turiya*; SṬ: of drums, conc h shells, cymbals, lutes, etc.); of *gongs* (*tālita*; SṬ: of things that are struck in rhyt hm); and of *music* (*vādita*; SṬ: of lutes, flutes, horns, etc.). See too **n.343**.
- 550. SA: "Many are those who yearn for your state—a forest-dwelling elder clad in rag-r obes, subsisting on almsfood, going on uninterrupted alms round, with few wishes , content, etc." SA glosses *saggagāminaṃ* as "those going to heaven and those (al ready) gone there."
- 551. *Appossukko tuṇhībhūto saṅkasāyati*. The expression occurs also at **21:4** (IIṭ277,12) a nd **35:240** (IVṭ178,1–2). see above **n.53**. SA: He attained arahantship and reflected , "I have attained the goal for the sake of which I did the recitation, so why contin ue with it?" Then he passed the time in the bliss of fruition attainment.
- 552. The five pāda verse is unusual. The sense requires that in pāda b we read *na samāga mimha*; though the printed eds. do not include *na*, the suggested reading is found in a Burmese ms. referred to in the notes of Ee. SA explains *virāgena*, dispassion, as the noble path. In pāda d, *aññāya nikkhepanaṃ* is a syntactical compound; see **n.68**. SA takes *aññāya* as the absolutive (= *jānitvā*), though it might also be the in strumental of *aññā*.
- 553. In pāda a, I read the verb as *khajjasi* with Be and Ce, as against Ee's *majjasi*, "intoxi cated with." Improper attention (*ayoniso manasikāra*) is traditionally explained as attending to things as permanent, pleasurable, self, and beautiful; proper attention (*yoniso manasikāra*), as attending to the true characteristics of things—imperman ence, suffering, non-self, and foulness.
- 554. The identical story, including the verses, is found at Ja No.ṭ392 (IIIṭ307–10), with the Bodhisatta in the role of the bhikkhu.
- SA: When she saw the bhikkhu sniff the lotus, the devatā thought: "Having re ceived a meditation subject from the Buddha and entered the forest to meditate, th is bhikkhu is instead meditating on the scent of flowers. If his craving for scent in creases it will destroy his welfare. Let me draw near and reproach him."
 - 555. SA: Vannena (in pāda c): kāraņena. See PED, s.v. vanna (11), and v.770a below.
- 556. All three eds. read, in pāda c, *ākiṇṇakammanto*, which SA glosses *aparisuddhakam manto*, "of impure deed." But SS read *akhīṇa*-, which is acknowledged by SA as a

v.l. and glossed kakkhalakammanto, "of rough deed." While SA (Be) reads $akh\bar{n}n$ akammanto, SA (Ce) has $akkh\bar{n}nakammanto$, which represents more correctly initi al $\bar{a} + kh$; $\bar{a}kh\bar{n}na$ - would also be acceptable. That this reading is to be preferred he re to $\bar{a}kinna$ - is confirmed by **v.762**a, where $\bar{a}kh\bar{n}naluddo$ would certainly make m uch better sense than the given reading $\bar{a}kinnaluddho$. See Norman, "Two Pāli Et ymologies," *Collected Papers*, 2:78–79.

557. In pāda b we should read *bhatakāmhase* with Be and Ce. SA: The deva, it is said, th ought: "This bhikkhu might become negligent, thinking that he has a deity lookin g after his welfare. I won't accept his proposal."

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Chapter 10: Yakkha-samyutta

558. SA: This was the yakkha who dwelt on Inda's Peak. Sometimes a peak is named aft er a yakkha, sometimes a yakkha after a peak.

559. SA glosses *sajjati* in pāda d with *laggati tiṭṭhati*, "sticks, persists," apparently taking *sajjati* as equivalent to Skt *sajyate* (see SED, s.v. *sañj* (2)). But the word may be a passive representing Skt *srjyati* for which SED (s.v. *srj*) lists as meanings "to cr eate, procreate, beget, produce." I translate on the assumption that this is the original derivation. See too PED, *sajati* (1).

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SA says that this yakkha was a personalist (puggalavādī) who held the view th at a being is produced in the womb at a single stroke (ekappahāren'eva satto māt ukucchismim nibbattati). The Buddha's answer is intended to refute the yakkha's belief by showing that a being develops gradually (anupubbena pana vaḍḍhati).

560. The Pāli terms refer to the different stages in the formation of the embryo. SA: The

kalala is the size of a drop of oil placed on the tip of a thread made from three stra nds of wool. After a week from the kalala comes the abbuda, which is the colour of meat-washing water. After another week, from the abbuda the pesī is produced, which is similar to molten tin [ST: in shape, but in colour it is pink]. After still a nother week, from the pesī the ghana arises, which has the shape of a chicken egg. In the fifth week, from the ghana emerge the limbs: five pimples appear, the rudi

d until the forty-second week.

561. A: This yakkha, it is said, belonged to Māra's faction (*mārapakkhika-yakkha*). His v erse parallels Māra's reproach to the Buddha at **4:14**, and the Buddha's reply echo

ments of the arms, legs, and head. But the head-hairs and so forth are not produce

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es that there. SŢ explains the purport to be that the wise man's compassion and ki ndness are not tainted by worldly affection.

- 562. SA glosses *vannena* with kāranena (as in **v.760**c; see **n.555**), and ST glosses *yena* ke na ci with gahatthena vā pabbajitena vā, "with a householder or one gone forth," thus separating it from *vannena* and treating it as an expression of personal refere nce. The purport of the Buddha's verses is that a wise man should not take to instructing others if he is at risk of becoming attached, but he may do so out of compa ssion when his mind is purified and his kindness is not tainted by worldly affection.
- 563. This sutta is also found at SnțII,5 (pp.47–49) and commented on at SnAț301–5. The name of this yakkha means "Needle-hair"; he was called thus because his body w as covered with needle-like hairs. According to SA, he had been a bhikkhu under the Buddha Kassapa but was unable to attain any distinction. During the time of t he Buddha Gotama he was reborn as a yakkha in the rubbish dump at the entrance to Gayā village. The Buddha saw that he had the potential for attaining the path of stream-entry and went to his haunt in order to teach him. His haunt, the Ṭaṅkita Bed, was made of a stone slab mounted on four other stones.
 - 564. SA: He spoke thus thinking, "One who gets frightened and flees when he sees me is a sham recluse (*samaṇaka*); one who does not get frightened and flee is a recluse (*samaṇa*). This one, having seen me, will get frightened and flee."
 - 565. SA: The yakkha assumed a frightful manifestation, opened his mouth wide, and rais ed his needle-like hairs all over his body. His touch is "evil" (*pāpaka*) and should be avoided like excrement, fire, or a poisonous snake. When the Buddha said this, Sūciloma became angry and spoke as follows.
- 566. All eds. of SN, and most eds. of Sn, as well as their respective commentaries, read v v.772–73d: Kumārakā dhaṅkam iv ossajanti. A v.l. vaṅkam (in place of dhaṅkam) is found in several mss. of Sn and has been incorporated into Sn (Ee). Dhaṅkam (< Skt dvāṅkṣa) was certainly the reading known to the commentators, for both S A and SnA gloss the word with kākaṃ, crow, which would be inapplicable if vaṅk am was the reading. SA glosses ossajanti with khipanti, and explains the simile: "Little boys bind a crow by its feet with a long cord, tie one end of the cord around their fingers, and release the crow. After the crow has gone some distance, it falls down again at their feet."
 - SA paraphrases the question thus: "Whence do evil thoughts rise up and toss t he mind?" (pāpavitakkā kuto samuṭṭhāya cittam ossajanti). This seems to separate

mano and vitakkā and to treat mano as accusative. I prefer to retain manovitakkā as a compound (as is clearly the case at **v.34**b) and to see the object of ossajanti as merely implicit, namely, oneself, the very source from which the thoughts arise, as **v.774**a asserts with the expression attasambhūtā.

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Norman, who also accepts *dhaṅkam*, discusses the problem at GD, p.200, n.27 0–71. For an alternative rendering based on the reading *vaṅkam*, see Ñāṇananda, SN-Anth 2:13, 89–90.

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567. *Itonidānā*. SA: "This individual existence (*attabhāva*) is their source; they have sprung up from this individual existence. As boys at play toss up a crow, so do evil thoughts rise up from this individual existence and toss the mind [SṬ: by not giving an opening for wholesome states of mind to occur]."

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SŢ: In the application of the simile, the evil thoughts are like the boys at play; this world of our individual existence is like the world in which the boys have aris en; the mind is like the crow; and the fetter (saṃyojana) which follows one to a di stance is like the long thread tied around the crow's feet.

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an tree, and other related species of fig trees, "develop from their branches aerial r oots that may reach the ground and thicken into 'pillar-roots' or subsidiary trunks. The continually expanding system of new trunks, all connected through the branches, may support a crown up to 2,000 feet in circumference" (M.B. Emeneau, "The e Strangling Figs in Sanskrit Literature," *University of California Publications in Classical Philology*, Vol. 13, p.346). Emeneau quotes Milton's *Paradise Lost*, IX, †1100–11, "the *locus classicus* on these trees in English literature":

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The Figtree ... spreds her Armes
Braunching so broad and long, that in the ground
The bended Twigs take root, and Daughters grow
About the Mother Tree, a Pillard shade
High overarch't, and echoing Walks between....

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Like a māluvā creeper stretched across the woods (māluvā va vitatā vane). S A: "When the māluvā creeper grows by supporting itself against a particular tree, it weaves itself around that tree again and again and spreads over it from bottom t o top and from top to bottom, so that it stands suspended and stretched out. In a si milar way the manifold defilements of sensual desire cling to the objects of sensu

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al desire, or the manifold beings cling to the objects of sensual desire on account of those defilements of sensual desire." The point, rather, seems to be that sensual desire spreads from object to object just as the creeper stretches itself out in the w oods by spreading from tree to tree. For more on the *māluvā* creeper, see MNtIt30 6,1–307,4, ANtIt202,32–34 and 205,23–205,4, and Dhpt162, 334.

569. SA paraphrases: "Those who understand their source of this individual existence dis pel it, that is, with the truth of the path, they dispel the truth of the origin (= cravin g), which is the source of the truth of suffering that consists in this individual exis tence. By driving away the truth of the origin, they cross this hard-to-cross flood of defilements, uncrossed before in this beginningless saṃsāra even in a dream, for no more re-becoming, for the sake of the truth of cessation (= Nibbāna), which i s called 'no more re-becoming.' Thus with this verse the Master reveals the four n oble truths, bringing the discourse to its climax in arahantship. At its conclusion, Sūciloma was established in the fruit of stream-entry. And since stream-enterers d o not live on in monstrous bodies, simultaneously with his attainment his needle-h airs all fell out and he obtained the appearance of an earth-deity (bhummadevatā-parihāra)."

570. SA glosses *sukham edhati* in pāda a as *sukham paṭilabhati*, "obtains happiness." CP D points out (s.v. *edhati*) that this interpretation is probably a misunderstanding st emming from the supposition that *sukham* is a direct object of the verb rather than an adverbial accusative. The original meaning appears in the commentarial gloss on the expression *sukhedhito* as *sukhasamvaddhito*. See too EVṭI, n.475.

SA glosses *suve seyyo* in pāda c as *suve suve seyyo*, *niccam eva seyyo*; "It is b etter morrow upon morrow, it is always better."

571. SA: *Ahimsāya*, "in harmlessness," means "in compassion and in the preliminary stag e of compassion." [ST: That is, the access to the first jhāna produced by the medit ation on compassion.] *Mettaṃso*, "who has lovingkindness," means "he (*so*) devel ops lovingkindness (*mettaṃ*) and the preliminary stage of lovingkindness." [ST: He (*so*) is the person developing meditation on compassion.]

Evidently SA and ST take *so* in pāda c to be the demonstrative counterpart of *yassa* in pāda a, with an implicit transitive verb *bhāveti* understood. While the exa ct meaning of *mettaṃso* is problematic, I prefer to take pāda c as an additional rel ative clause, the relatives being resolved only in pāda d by the clearly demonstrati ve *tassa*. SA offers an alternative interpretation of *mettaṃso* as a compound of *me*

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ttā and aṃsa, glossed as koṭṭhāsa, "portion": mettā aṃso etassā ti mettaṃso; "one for whom lovingkindness is a portion (of his character) is mettaṃso." AAṭIVṭ71,? glosses mettaṃso: mettāyamānacitta-koṭṭhāso hutvā; "having become one for w hom a loving mind is a portion." See too ItAṭ96,??. Brough remarks that mitrisa (i n GDhpṭ198) "appears to have been interpreted by the Prakrit translator as equival ent to [Skt] maitrī asya" (p.242, n.198).

SŢ: Because of his own hating mind someone might nurture enmity even towa rds an arahant who lacks meditation on lovingkindness and compassion. But no o ne could nurture enmity towards one who is endowed with liberation of mind thro ugh lovingkindness and compassion. So powerful is the meditation on the divine a bodes (evaṃ mahiddhikā brahmavihāra-bhāvanā).

- 572. The background story, related in SA, is also found at DhpAṭIVṭ18–25, which includ es the verses as well; see BLṭ3:207–11. In brief: Sānu was a devout novice who, o n reaching maturity, had become dissatisfied with the monk's life and had returne d to his mother's house intending to disrobe. His mother, after pleading with him t o reconsider his decision, went to prepare a meal for him, and just then a female y akkha—his mother from the previous life, who was also anxious to prevent him fr om disrobing—took possession of him and threw him down to the ground, where he lay quivering with rolling eyes and foaming mouth. When his natural mother r eturned to the room, she found him in this condition.
- 573. I follow here the reading in Be; the reading in Ee seems garbled. In order to translate in accordance with natural English syntax, I have had to invert the verse sequenc e of the Pāli.

And other special days as well (pātihāriyapakkhañ ca). SA explains this as if i t meant the days proximate to the Uposatha: "This is said with reference to those who undertake the Uposatha observances on the seventh and ninth of the fortnight too (in addition to the eighth day, the half-moon observance day), and who also u ndertake the practices on the days preceding and following the Uposatha on the fo urteenth and fifteenth (which are the full-moon and new-moon observance days). Further, following the Pavāraṇā day they observe the Uposatha duties continuousl y for a fortnight [SṬ: that is, during the waning fortnight]." On the Uposatha and Pavāraṇā, see n.513. On the Uposatha duties for the laity, see ANṭIVṭ248–62.

574. SA glosses *uppaccā pi* as *uppatitvā pi*, and paraphrases: "Even if you fly up like a bi rd and flee, there will still be no freedom for you." The same verse is at Thīṭ247c—

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248b, Pvt236, Udt51,17–18, Pett44,20–21, and Nettt131,19–20. These versions (exc ept Pv) read the absolutive phrase as *upeccā pi*, with a strange gloss *sañcicca* in th eir commentaries; Pv follows SN, but its commentary recognizes *upeccā pi* as a v. l. A parallel is at Uvt9:4, with the absolutive read as *utplutyāpi*. For an extended d iscussion, see von Hinüber, "On the Tradition of Pāli Texts in India, Ceylon, and Burma," pp.51–53.

- 575. At this point the yakkha has released Sānu and he has regained consciousness, unaw are of what has just occurred.
- 576. See **20:10** (IIt271,13–14): "For this is death in the Noble One's Discipline: that one g ives up the training and returns to the lower life."
- 577. SA: She says this to show the danger in household life; for household life is called "hot embers" (*kukkuļā*) in the sense of being hot. *Kukkuļā* also occurs at **22:136**.
- 578. SA paraphrases *kassa ujjhāpayāmase*, in pāda b, thus: "When you were intent on dis robing and had been possessed by the yakkha, to whom could we have voiced our grief (complained), to whom could we have appealed and reported this (*kassa ma yaṃ ujjhāpayāma nijjhāpayāma ārocayāma*)?" On pāda cd: "When you went fort h into the Buddha's Teaching, drawn out from the household, you were like an ite m rescued from a blazing house. But now you wish to be burnt again in the house hold life, which is like a great conflagration." According to SA, the yakkha's inter vention proved effective. After listening to his mother, Sānu gave up his idea of di srobing, received the higher ordination, mastered the Buddha's teachings, and qui ckly attained arahantship. He became a great preacher who lived to the age of 120
- 579. SA: She had taken her son Piyankara on her hip and was searching for food behind J eta's Grove when she heard the sweet sound of the elder's recitation. The sound w ent straight to her heart and, transfixed, she stood there listening to the Dhamma, her interest in food gone. But her little son was too young to appreciate the recitati on and kept complaining to his mother about his hunger.
- 580. SA: She was carrying her daughter on her hip and leading her son by the hand. Whe n she heard the Dhamma she stood transfixed, but her children clamoured for foo d.
- 581. SA indicates that $p\bar{a}ninam$ in pāda d may be understood either as a genitive plural or as an accusative singular representing the plural (= $p\bar{a}nine$): $P\bar{a}ninam$ ti yathā $p\bar{a}ninam$ ti yathā pāninam dukkhā moceti. Ke mocetī ti? $P\bar{a}nine$ ti āharitvā vattabbam.
- 582. I follow VĀT's perspicacious suggestion that pāda d should be read: *yaṃ dhammaṃ abhisambudhā*, taking the verb as a root aorist (see Geiger, *Pāli Grammar*, §159,

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- 161.1). Be reads *abhisambudhaṃ*, Ce and Ee *abhisambuddhaṃ*, accusative past p articiples which seem syntactically out of place. The accusative *yaṃ dhammaṃ* re quires an active transitive verb, yet the only solution SA can propose is to turn the passive accusative participle into a nominative with active force, a role it is ill-de signed to play. Since verb forms from *abhisambudh* always refer to the Buddha, I have made explicit the verb's subject, not mentioned as such in the text.
- 583. SA: Having listened to the Buddha's discourse, the yakkha and her son were establis hed in the fruit of stream-entry. Though the daughter had good supporting conditi ons, she was too young to understand the discourse.
- 584. The story of Anāthapiṇḍika's first meeting with the Buddha is told in greater detail a t VințIIț154–59. See too Ñaṇamoli, *Life of the Buddha*, pp.87–91.
 - 585. SA: After the first watch of the night had passed he woke up thinking of the Buddha, full of confidence and joy so intense that light became manifest and drove away t he darkness. Hence he thought it was already dawn and set out for the monastery, realizing his error only when he went outside. The same thing happened at the end of the middle watch.

From SA's account, it seems that the Cool Grove was located near the cremati on ground ($s\bar{\imath}vathik\bar{a}$) and thus Anāthapiṇḍika had to pass through the cemetery to reach the monastery. It was for this reason that he became frightened. The fluctua tion in the intensity of the light, SA says, reflects his inward battle between faith a nd fear.

- 586. SA: The word *sahassa* (thousand), found only in conjunction with *kaññā*, should be conjoined with each of the preceding three terms as well. All this is "not worth a s ixteenth part of a single step forward" because, when he arrives at the monastery, he will be established in the fruit of stream-entry.
- 587. SA: While he was approaching, Anāthapiṇḍika wondered how he could determine fo r himself whether or not the Teacher was a genuine Buddha. He then resolved that if the Teacher was a Buddha he would address him by his proper family name, S udatta, known only to himself.
- 588. The words in brackets render *hattho udaggo*, found in Be only.
- 589. I prefer Ce's *cetaso* to *cetasā*, the reading in Be and Ee. The parallel at ANṭIṭ138,3–6 also has *cetaso*. In the Vinaya version the Buddha next delivers a graduated serm on to Anāthapiṇḍika at the conclusion of which he attains stream-entry.
- 590. This verse and the next are found, with several variations, at Thīṭ54–55. SA glosses *kim me katā*, in pāda a, with *kim ime katā*, *kim karonti*, but I think it more likely t

hat we have here a split $bahubb\bar{\imath}hi$ compound $kimkat\bar{a}$, and I translate accordingly

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Be reads pāda b: *madhupītā va seyare* (Ce: *seyyare*; Ee and Thīṭ54: *acchare*). SA: They sleep as if they have been drinking sweet honey drink (Be: *gandhamad hupāna*; Ce: *ganḍamadhupāna*); for it is said that one who drinks this is unable to lift up his head but just lies there unconscious. SṬ: *Gandhamadhu* is a particular t ype of honey that is extremely sweet and intoxicating.

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SAṭIṭ338,13–14 (to 11:1) mentions a drink called *gandhapāna* (in Be; *gaṇḍapā na* in Ce and Ee), an intoxicating beverage (*surā*) used by the older generation of devas in the Tāvatiṃsa heaven but rejected by Sakka after he assumed rulership o ver that world. At DhpAṭIṭ272,9 the drink is called *dibbapāna*. SED lists *gandhapāna*, defined as a fragrant beverage.

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591. SA explains *appaṭivānīyaṃ* ("irresistible"), in pāda a, thus: "Whereas ordinary food, even though very delicious, fails to give pleasure when one eats it again and again and becomes something to be rejected and removed, this Dhamma is different. The wise can listen to this Dhamma for a hundred years or a thousand years without becoming satiated." SA glosses *asecanakam ojavaṃ*, in pāda b, as *anāsittakaṃ ojavantaṃ*, and explains that unlike material food, which becomes tasty by the addition of condiments, this Dhamma is sweet and nutritious by its own nature.

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While SA thus takes *asecanaka* to be derived from *siñcati*, to sprinkle, Brough maintains that the word is derived from a different root *sek*, meaning "to satiate," and renders it "never causing surfeit" (p.193, n.72). See too CPD, s.v. *asecanaka*, which quotes the traditional Skt explanation from the *Amarakośa: tṛpter nāstyanto yasya darśanāt*; "that the sight of which gives endless satisfaction." In Pāli the word is used in connection with the senses of smell and taste rather than of sight (e.g., at ANṭIIIṭ237,22 and 238,1). My rendering "ambrosial" is intended to suggest the same idea as the Skt definition, but more concisely so that it can also be incorporated into the description of mindfulness of breathing at 54:9 (Vṭ321,22 and 322,1,11).

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Pāda d reads: $valāhakam iva panthag\bar{u}$ (in Be and Ee; Ce and Thīṭ55 end with $addhag\bar{u}$). SA: "Like travellers ($pathik\bar{a}$) oppressed by the heat (who drink) the w ater released from within a cloud."

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- 592. This verse and the next resemble Thīṭ111, which contains features of both. In pāda d , I prefer to read *vippamuttāya* with Ce and SS, as against *vippamuttiyā* in Be and Ee. At EVṭII, n.111, Norman suggests, on metrical grounds, inverting pādas c and d, but the resultant meaning seems to undermine the cogency of this suggestion.
- 593. This sutta is also found at SntI,10 (pp.31–33) and is included in the Sri Lankan *Mah* \bar{a} *Pirit Pota*. SA relates the long background story, of which I sketch only the hig hlights:

One day King Āļavaka of Āļavī, while on a hunt, was captured by the ferociou s yakkha Āļavaka, who threatened to eat him. The king could obtain release only by promising the demon that he would provide him daily with a human victim. Fir st the king sent the criminals from the prison, but when there were no more prison ers he required every family to provide a child. All the families with children eve ntually fled to other lands and it became incumbent on the king to offer his own s on, the Āļavaka prince. The Buddha, aware of the impending sacrifice, went to the yakkha's haunt on the day before the offering was to take place in order to convert the demon from his evil ways. At that time the yakkha was attending a meeting in the Himalayas, but the Buddha entered his cave, sat down on the yakkha's throne, and preached the Dhamma to his harem ladies. When the yakkha heard about this, he hastened back to Āļavī in a fury and demanded that the Blessed One leave.

- 594. SA: The Buddha complied with the yakkha's demands three times because he knew that compliance was the most effective way to soften his mind. But when the yakk ha thought to send the Buddha in and out all night long, the Master refused to obe y.
- 595. SA: It is said that when he was a child his parents had taught him eight questions an d answers which they had learnt from the Buddha Kassapa. As time passed he for got the answers, but to preserve the questions he had them written in vermillion o n a golden scroll, which he kept in his cave.
- 596. *Api ca tvaṃ āvuso puccha yad ākaṅkhasi*. SA: With these words the Buddha extende d to him the invitation of an Omniscient One (*sabbaññupavāraṇaṃ pavāresi*), wh ich cannot be extended by any paccekabuddhas, chief disciples, or great disciples.
 - 597. SA: *Faith* is a man's best treasure because it brings mundane and supramundane hap piness as its result; it alleviates the suffering of birth and aging; it allays poverty with respect to excellent qualities; and it is the means of obtaining the gems of the enlightenment factors, etc. *Dhamma* here is the ten wholesome qualities, or givin

g, virtue, and meditation. This brings human happiness, celestial happiness, and in the end the happiness of Nibbāna. By *truth* here truthful speech is intended, with Nibbāna as the ultimate truth (*paramatthasacca*) and truth as abstinence (from fal sehood; *viratisacca*) comprised within that. Of the various kinds of tastes, *truth is really the sweetest of tastes*, truth alone is the sweetest (*sādutaraṃ*). Or it is the be st (*sādhutaraṃ*), the supreme, the highest. For such tastes as that of roots, etc., no urish only the body and bring a defiled happiness, but the taste of truth nourishes the mind with serenity and insight and brings an undefiled happiness.

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One living by wisdom (paññājīviṃ jīvitaṃ): A householder lives by wisdom w hen he works at an honourable occupation, goes for refuge, gives alms, observes t he precepts, and fulfils the Uposatha duties, etc. One gone forth as a monk lives b y wisdom when he undertakes pure virtue and the superior practices beginning wi th purification of mind.

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598. SA distributes the four "floods" (*ogha*) over the four lines of the reply and sees each line as implying a particular path and fruit; on the four floods, see **n.1**. Since the f aith faculty is the basis for the four factors of stream-entry (see **55:1**), the first line shows the stream-enterer, who has crossed the flood of views; the second line, th e once-returner, who by means of diligence has crossed the flood of becoming exc ept for one more existence in the sense-sphere world; the third line, the non-return er, who has overcome the flood of sensuality, a mass of suffering; and the fourth l ine, the path of arahantship, which includes the fully purified wisdom by means of which one crosses over the flood of ignorance.

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This completes the eight questions which the yakkha had learnt from his paren ts. When the Buddha finished speaking, bringing his verse to a climax in arahants hip, the yakkha was established in the fruit of stream-entry.

599. SA: When the Buddha said, "By wisdom one is purified," the yakkha picked up on t he word "wisdom" and, through his own ingenuity, asked a question of mixed mu ndane and supramundane significance.

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600. In pāda c, I read sussūsā with Ce and Ee. Be reads sussūsam as does the lemma of S A (Be), while the corresponding lemma in SA (Ce) has sussūsā. From the paraphr ase (see below) sussūsā can be understood as a truncated instrumental (= sussūsāy a). In Be, sussūsam seems to function as an accusative in apposition to paññam, p erhaps as the first member of a split compound, i.e. "the wisdom (consisting in) the desire to learn."

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SA: The Blessed One shows here four causes for the gaining of wisdom. First one places *faith* in the Dhamma by which the arahants—Buddhas, paccekabuddha s, and disciples—attained Nibbāna. By so doing one gains the mundane and supra mundane wisdom for the attainment of Nibbana. But that does not come to pass m erely by faith. When faith is born one approaches a teacher, lends an ear, and hear s the Dhamma; thus one gains a desire to learn (sussūsam). When one lends an ea r and listens from a desire to learn, one gains wisdom. But one must also be dilige nt (appamatto), in the sense of being constantly mindful, and astute (vicakkhana), able to distinguish what is well spoken and badly spoken. Through faith one enter s upon the practice that leads to gaining wisdom. Through a desire to learn (suss \bar{u} sāya) one carefully listens to the means for acquiring wisdom; through diligence (appamādena) one does not forget what one has learnt; through astuteness (vicakk hanatāya) one expands upon what one has learnt. Or else: through a desire to lear n one lends an ear and listens to the Dhamma by which one gains wisdom; throug h diligence one bears in mind the Dhamma heard; by astuteness one examines the meaning; and then gradually one realizes the ultimate truth.

601. SA: *Dutiful* (*dhuravā*) means not neglecting one's responsibilities and implies menta l energy; *one with initiative* (*uṭṭhātā*) implies physical energy. I here follow Be; in Ce the last two lines come at the end of **v.811**; in Ee, at the end of both **810** and **8** 11; in Sn, they are attached to neither verse.

602. The problem is to correlate the two tetrads mentioned in **vv.814–15**. The difficulty a rises not only on account of the replacement of *dhiti* by *khantyā* in the second vers e but also because of the variant readings of the second term. Perhaps the best rea ding is that in Ce, which accords with Sn (Ee) vv.187–88: in **814**, *saccaṃ dhamm o dhiti cāgo*; in **815**, *saccā damā cāgā khantyā*. SA (Be) and SA (Ce) differ over t he second term: the former has *dammo* and *dammā*, the latter *dhammo* and *dham mā*. The explanations in ST establish beyond doubt that *dhammo* and *damā* were t he respective readings known to Dhammapāla.

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The four qualities mentioned at vv.814–15 refer back to vv.812–13. *Truth* cor responds to truthfulness in 813c (*sacca* in all three instances), while *generosity* (*c* $\bar{a}ga$) clearly corresponds to giving (*dadaṃ*) in 813d. SA (Ce) explains that Dham ma is spoken of (in 812c) under the name of wisdom gained through a desire to le arn, on which ST comments: "Wisdom is called Dhamma because of bearing up a nd examining (*dhāraṇato upadhāraṇato*) entities in accordance with actuality." (

As the verb *dhāreti* (>ṭ*dhāraṇa*) is the stock etymological explanation of *dhamm* a in the commentaries, we can infer that the author of SṬ had a text that read *dha mmo*.) *Steadfastness* (*dhiti*) is spoken of under the names dutifulness and initiative (in **813**ab).

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In its paraphrase of **v.815**, SA states: "Come now, ask the many recluses and brahmins whether there is any greater means for winning acclaim *than truthfulnes* s; any greater means for gaining mundane and supramundane wisdom *than Dham ma* (Ce: *dhammā*, but ST reads *damā* and explains that wisdom is so designated b ecause it controls (*dameti*) the defilements as well as body and speech, etc.); any greater means of binding friends *than generosity*; and any greater means for finding mundane and supramundane wealth *than patience*, which is identical with activated energy, (called patience) in the sense that it endures heavy burdens, and which is referred to by the names dutifulness and initiative."

Thus the correlations can be shown schematically as follows:

- (1) **813**: truthfulness; **814** & **815**: truth.
- (2) **812**: wisdom; **814**: Dhamma; **815**: self-control.
- (3) **813**: giving; **814** & **815**: generosity.
- (4) 813: dutifulness, initiative; 814: steadfastness; 815: patience.
- 603. Although SA explains *attho* in pāda d as the visible benefit (*diṭṭhadhammika*) and *sa mparāyiko* as the benefit in a future life, there seems to be no compelling reason n ot to take the two words at their face value as adjective and noun bearing a single significance, namely, the good in the future life.
 - 604. SA continues with the background story: Just as the yakkha finished speaking this v erse, the sun rose and the king's men arrived bringing the prince as a sacrificial of fering. They handed the infant to the yakkha, who presented him to the Buddha. T he Master recited some verses of blessing over the boy and returned him to the king's men. When the prince reached maturity, he was known as Hatthaka Āļavaka, because he had been passed around from one person's hands (*hattha*) to another's . He attained the stage of non-returner and was one of the Buddha's foremost lay disciples, the chief of those who win followings through the four bases of benefic ence (*saṅgahavatthu*; see AṭIṭ26,7–9). The Buddha holds him up as a model for m ale lay followers at 17:23 and praises his virtues at ANṭIVṭ217–20.

605. On the relationship between the devas and the asuras, see Introduction, p.??. SA exp lains that the devas of Tāvatiṃsa are protected by five lines of defense: the nāgas, the supaṇṇas (n.397), the kumbhaṇḍas (a kind of goblin), the yakkhas, and the Fo ur Great Kings, the presiding deities of the lowest sense-sphere heaven. When the asuras penetrate these five lines, the Four Great Kings inform Sakka, who mounts his chariot and then either goes to the battlefront himself or commissions one of h is sons to lead the devas into battle. On this occasion he wanted to send his son Su vīra.

606. SA: Accompanied by his retinue of nymphs, he entered upon the great golden highw ay sixty yojanas wide and roamed around in the Nandana Grove playing (the gam e of) Constellation.

607. SA: In pāda a, *alasassa* (in Ce and Ee; *alasvassa* in Be) should be resolved: *alaso as sa*; in pāda c, *sabbakāmasamiddhassa* should be resolved: *sabbakāmehi samiddho assa*. In pāda d, I read *disā ti* (with Be and Ce), as against *disan ti* in Ee.

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SA paraphrases pāda d thus: "O Sakka, supreme deva, show me that blessed, s upreme, state and region, point it out to me, describe it" (sakka devaseṭṭha taṃ me varaṃ uttamaṃ ṭhānaṃ okāsaṃ disa ācikkha kathehi). VĀT proposes that becaus e pāda d includes no other noun for an adjective varaṃ to qualify, it would be bett er to take varaṃ itself as the noun meaning "a boon" and disa as meaning "to gra nt, to bestow." This meaning is attested to in PED, s.v. disati, but without referenc es. I have followed VĀT's suggestion, though I cannot cite any other instances w here varaṃ is used in relation to disati. It is usually governed by the verb dadāti, as at VintIt278,23.

25 608. The verse is particularly obscure. SA and ST offer little more than glosses, and a tra nslator can do little better than to take a shot in the dark. In pāda a, I regard *koci* a s equivalent to *kvaci* (see **n.175**). I read the verb in pāda b with Ee as *jīyati*, as aga inst *jīvati* in Be and Ce; I assume that the latter entered the text through a misunde rstanding of the commentarial gloss.

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SA: "The place of living without doing work is the path of Nibbāna (kammaṃ akatvā jīvitaṭṭhānaṃ nāma nibbānassa maggo)." SṬ: "The 'path of Nibbāna' is the path which serves as the means for attainment of Nibbāna." This is perplexing: s ince "work" (kamma) in the sense of exertion is certainly needed to attain Nibbāna, the purport may be that with the attainment of Nibbāna no more work is needed to attain it. The verse may also be playing upon two meanings of kamma, suggest

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ing that one who attains Nibbāna does not create further *kamma*, volitional action ripening in rebirth.

- 609. The verb *sobhetha*, in this stock expression, has proved troublesome to previous tran slators. CRD renders it "do ye enhance his words" (at KSt1:281); Horner, based on PED, as "let your light shine forth" (in *Book of the Discipline*, 4:249, 4:498, 5:2 27 = VintIt187,23, It349,7, IIt162,15). Neither of these offerings captures the intended meaning. The verb—a middle voice, third person singular optative—always occurs in a context where the Buddha is speaking of a type of lay conduct that the bhikkhus, as renunciants, should be able to surpass. Hence the verb points to how one should act to make oneself shine, i.e, the mode of conduct that is fitting for one 's station.
- 610. This sutta is a popular *paritta* or protective discourse, included in the *Mahā Pirit Pot* a. The Northern Buddhist tradition has preserved versions in Tibetan and Chinese, translated from the Skt, and Skt fragments also exist. The various versions are discussed in detail by Skilling, *Mahāsūtras* II (forthcoming).
- 611. SA does not gloss the compound *dhajagga*, but it occurs at ANțIIIț89,17 foll. and is e xplained at AAțIIIț267,18 as "the crests of standards raised up from the backs of e lephants, horses, etc., or from chariots." For a detailed discussion of the Skt words *dhvaja* and *dhvajāgra*, see Skilling, *Mahāsūtras* II (forthcoming). Skilling conclu des that "in its early form a *dhvaja* was a pole surmounted by an emblem, carried as a military or royal symbol." The emblem is the *dhvajāgra*, the "crest of the standard," though it seems that over time the two terms came to be used almost inter changeably. Since the standard often also bore a flag, the word *dhvaja* in time came to be transferred to the flag; this understanding of the term seems to be the case in SA's remark just below. *Dhaja* occurs at v.226a.

SA: "The crest of Sakka's standard is raised up from his chariot 250 yojanas h igh, and when it is struck by the wind it gives forth the sound of a five-piece orch estra. When the devas look up at it, they think, 'Our king has come and stands by his troops like a deeply planted pillar. Of whom need we be afraid?' Thus they ha ve no fear."

612. Of these three deities, SA says only that Pajāpati is of the same appearance and lifes pan as Sakka and gets the second seat, while Varuṇa and Īsāna respectively get the third and fourth seats. According to SED, *Prajāpati* was originally "lord of creat ures, creator, ... a supreme god above the Vedic deities." *Varuṇa* "is one of the ol

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dest Vedic gods ... often regarded as the supreme deity." *Īsāna* is "one of the olde r names of Śiva-Rudra."

- 613. See **n.157**. SA here says that he is the oldest of all the asuras.
- 614. A similar incident is related at **35:248** (IVt201,18–202,4).
- 615. In pāda a, Be and Ce read *pabhijjeyyum*, Ee *pakujjheyyum*. The latter is recognized b y SA as a v.l.

The dialogue represents a contest between two alternative models of political l eadership, with Mātali advocating the principle of despotic rule, Sakka the principle of benevolent rule. The despotic political philosophy seems more in keeping with the character of the asuras, and indeed in the following sutta Vepacitti himself proclaims the verses here ascribed to Mātali.

- 616. I translate pādas cd guided by SA's paraphrase: "Among the goals (or values) which culminate in one's own good, there is no other goal better than patience." There is a discrepancy between the plural *sadatthaparamā atthā* in pāda c and the singul ar verb *vijjati* in pāda d. It seems we should amend pāda a to read singular *sadatth aparamo attho*. Cp. v.815d above and v.851d below. Note that Sakka speaks from the perspective of mundane ethical values rather than from the transcendent perspective of the Dhamma. From that perspective *sadattha* is identified with arahantsh ip, which cannot be gained simply by patience.
- 617. SA: *Dhammaguttassa*: to one who is protected by the Dhamma or to one who is protecting the Dhamma (*dhammena rakkhitassa dhammaṃ vā rakkhantassa*).
- 618. Subhāsitena jayo. For "well-spoken speech," see 8:5.
- 619. *Tumhe khvettha vepacitti pubbadevā*. SA paraphrases: "Being the senior master long residing in the deva-world, speak what has been transmitted to you." SṬ: Because he had arisen in this world earlier than Sakka and his retinue of devas, he is extoll ed as "the senior deva" (*pubbadevā*, lit. "former deva"). He addresses Vepacitti w ith plural forms as a sign of respect.

Both SA (to 11:1) and DhpA It272–73 relates how Sakka ousted the old gener ation of devas and drove them out to the asura world; see BLt1:319.

- 620. The verses of Vepacitti are identical with those of Mātali in the preceding sutta, and Sakka's verses here are identical with his own verses above.
- 621. The same incident, set in a different context, is related at DhpAtIt279 (see BLt1:323 –24) and in Ja No.t31. JatIt203 glosses *kulāvakā* as *supaṇṇapotakā*, baby supaṇṇa birds, but at **v.37**b the word clearly means a nest and not its occupants.

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SA: As they headed towards the silk-cotton woods, the noise of the chariot, the horses, and the standard was like thunderbolts on all sides. The strong supaṇṇa b irds in the forest fled, but those that were old, ill, and too young to fly were terrified and let loose a loud cry. Sakka asked, "What is that sound?" and Mātali told him. Sakka's heart was shaken by compassion and he spoke the verse.

- 622. SA: As soon as Sakka said this, Vepacitti became as if bound by bonds on his four li mbs and neck.
- 623. I read with Be: *tadeva tvaṃ mā pajahāsi*. Ee reads *pahāsi*, which gives the same sen se, but Ce's reading, *mārisa pahāsi*, yields the opposite meaning.
- 624. SA: The verse refers to four great evils (*mahāpāpāni*) of the present aeon: (i) "the evil that comes to a liar": to the evil of the king of Ceti, the first liar of the present a eon (see the Cetiya Jātaka, Ja No.ṭ422); (ii) "to a reviler of noble ones": to evil like that of Kokālika (see **6:10**); (iii) "to a betrayer of friends": to evil like that of the one who bore hatred against the Great Being in the Mahākapi Jātaka (Ja No.ṭ516) (iv) "to one without gratitude": to the evil of an ingrate like Devadatta.

In pāda e, I read *phusati* with Ce and Ee, as against *phusatu* in Be. "Sujā's hus band" (*Sujampati*) is a name for Sakka; see 11:12 and n.641.

- 625. Neither SA nor SŢ offers any help in identifying Verocana. At DNṭIIṭ259,11 mentio n is made of "a hundred sons of (the asura) Bali, all named Veroca" (satañ ca bali puttānaṃ sabbe Verocanāmakā), on which DAṭIIṭ689,26–27 comments: "They all bore the name of their uncle Rāhu." This might suggest that Verocana and Rāhu a re identical, but there is no additional evidence for this.
- 626. Both CRD and Geiger translate pādas cd as if they were two independent sentences: "A purpose shines when perfected./ Nothing forbearance doth excel." I go along with the paraphrase of SA, which treats them as forming one sentence: "Among t he goals (goods) that shine when achieved, there is no goal better than patience." Pāda d here is identical with v.815d and v.833d. See n.616.
- 627. In pāda a, *sabbe sattā atthajātā* might also have been rendered, "All beings are beset by needs." SA explains: "*Bent upon a goal* means engaged in a task (*atthajātā ti kiccajātā*); for there is no being at all, including dogs and jackals, that is not enga ged with a task. Even walking to and fro can be called a task."
 - Pādas cd read: *Saṃyogaparamā tveva/Sambhogā sabbapāṇinaṃ*. The exact m eaning and relevance are obscure. SA interprets the line with an example—bland f

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ood may be made savoury when combined with various condiments—which seem s to construe *samyoga* as meaning combination or preparation. This appears to me unlikely. At JaṭIVṭ127,14–15 the couplet occurs in a context which implies that the meaning is association with other people. See too ANṭIVṭ57–58, where *saṃyog* a signifies the contact or association between man and woman (sexual, but not ne cessarily coitus). I understand the syntax as parallel to that of Dhpṭ203–4, that is, "enjoyments have association as supreme," rather than "through association enjoy ments become supreme," the sense proposed by SA.

- 628. Be and Ce: apabyāmato karitvā; Ee: apavyāmato karitvā. CPD says apavyāma is a v .1. for apasavya. At Udṭ50,18 the expression apasabyāmato karitvā occurs, which UdAṭ292,4 explains as turning the left side towards a holy person as a sign of disr espect.
- 629. SA glosses *ciradikkhitānaṃ* in pāda a as *cirasamādiṇṇavatānaṃ*, "who have long un dertaken vows." On "thousand-eyed" (*sahassanetta*) as an epithet of Sakka, see 1 1:12; though there the Pāli is *sahassakkha*, the meaning is the same. The seers say this because they subscribe to the common belief that the devas find the smell of human bodies repulsive—particularly ascetics who may not bathe frequently (see Mātali's argument at v.884). Sakka's reply conveys the same point as Dhpṭ54–56: the scent of virtue is supreme among all scents and pervades even the worlds of t he devas.
- 30. SA paraphrases: "The devas do not perceive anything repulsive in this scent of the vir tuous ones; they perceive it as desirable, lovely, agreeable."
- 631. SA: For the most part, it is said, the battles between the devas and the asuras take pla ce behind the great ocean. Often the asuras are defeated, and when they are fleein g from the devas, as they pass the hermitages of seers, they destroy their halls and walkways, etc.; for they believe that the seers are partial to Sakka and give him the counsel that leads to their defeat. Since the seers can repair the damaged facilities only with difficulty, when they heard that a battle was to take place they realized they needed a guarantee of safety.

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The identity of Sambara is problematic. SA identifies him with Vepacitti (see **n.633**), but CRD points out (at KSṭ1:305, n.4) that **11:23** suggests the two are dist inct, Sambara having been Vepacitti's predecessor as lord of the asuras. SED state s that Śambara is a demon often mentioned in the Rgveda; he was slain by Indra. For further discussion, see below **n.665**.

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- 632. Pāda c should be divided as in Be: *Kāmankaro hi te dātuṃ*. SA glosses *kāmankaro* with *icchitakaro*, and paraphrases: "If you want to give safety, you are able to give safety; if you want to give danger, you are able to give danger."
- 633. SA: As soon as he fell asleep, he woke up howling as though he had been struck fro mall sides by a hundred spears. The other asuras came to inquire about his health and were still consoling him when dawn arrived. From then on his mind became s ick and trembled (*cittaṃ vepati*); hence his other name, "Vepacitti," arose. *Vepati* is not in PED, but see SED, s.v. *vip* > *vepate*. SṬ glosses *vepati* with *kampati pave dhati*.
- 634. SA glosses samattāni with paripuṇṇāni and samādinnāni with gahitāni. Evidently S A assumes that samatta here is equivalent to Skt samāpta. But the participle sama tta can represent either Skt samāpta or samātta, and from its placement before sa mādinnāni in the present passage, I take samattāni in the latter sense. Both samatt a and samādinna are alternative past participle formations of sam + ā + dā. PED d oes not mention this derivation, but only that from Skt samāpta (and from Skt sa masta, not relevant here). For the derivation from samātta, see NiddṭIṭ289,16–18; f or the derivation from samāpta, see NiddṭIṭ65,9–11.
 - 635. Although the form *yācayoga* prevails in the Pāli textual tradition, it is likely that the original compound was *yājayoga*, recognized as a v.l. at Vismṭ224,11–12 (PPṭ7:11 2). I translate on the basis of this reading, which means literally "devoted to sacrifice," a brahmanical notion reinterpreted by the Buddha to mean self-sacrifice through the practice of charity (see vv.369-70). Since charity (*yāja*) is directed to sup plicants (*yācaka*), the variant *yācayoga* could have arisen through substitution of object for act. See GD, p.241, n. to p.87,2.
- 25 636. SA (to 11:13) briefly relates how Sakka, in his existence as the brahmin youth Magh a, went about performing deeds of merit at the head of a band of thirty-three frien ds. Having fulfilled his seven vows, he was reborn after death in the Tāvatiṃsa he aven along with his friends. Hence the name "Tāvatiṃsa," (heaven) of the thirty-three. See DhpAṭIṭ265–72; BLṭ1:315–19. Ja No.ṭ31 tells the same story with the B odhisatta—the future Buddha Gotama—in the role of Magha and reborn as Sakka
 - 637. I read with Ce and Ee <u>pure pure</u> <u>dānam adāsi</u> tasmā <u>Purindado</u> ti vuccati. Be has <u>pure</u> only once. SED (s.v. <u>pur > puram</u>) gives <u>puramda</u> and <u>puramdara</u> as names of Indra; both mean "destroyer of strongholds." This explanation, and the following three, depend on puns that are almost impossible to reproduce in English.
 - 638. <u>Sakka</u>ccam dānam adāsi tasmā <u>Sakko</u> ti vuccati.

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- 639. The story of the rest house (āvasatha) is at DhpAtIt269–70; BLt1:317–18.
- 640. SA: <u>Sahassam</u> pi atthānam muhuttena cinteti tasmā <u>Sahassakkho</u> ti vuccati. SA: Sta nding upon a single word propounded in regard to a thousand people or a thousan d statements, he decides, "This one has need of this, that one has need of that." SŢ: He has a thousand wisdom-eyes.
- 641. The story of how Sakka won the hand of Sujā, Vepacitti's daughter, is told at DhpAṭ Iṭ278–79; BLṭ1:323.
- 642. SA says that this pauper was the leper Suppabuddha, whose story is told at Udṭ48–5 0 and, more elaborately with several variations, in SA. According to the SA versi on, in an earlier life he had been a king of Bārāṇasī who had spitefully reviled an aged paccekabuddha. As a kammic result he was reborn in hell and then, through the residue of the evil kamma, as a poor leper in Rājagaha. One day, on his beggin g rounds, he heard the Buddha preach and attained stream-entry. Shortly afterwar ds he was killed by a wild cow and was reborn in the Tāvatimsa heaven.
- 643. Deve tāvatiṃse anunayamāno. SA does not gloss anunayamāno, but the same expre ssion occurs at ANṭIṭ143,30, where anunayamāno is glossed by AA (Be 123,19; E e and Ce readings are corrupt) with anubodhayamāno, "making understand." The participle also occurs in the form anunentī at Thīṭ514, where it is glossed by ThīA ṭ?? [298 (Be)] with saññāpentī, "convincing."
- 20 644. SA explains *faith* as faith arrived at via the path (*maggen'āgatasaddhā*). Good cond uct built on virtue (sīlaṃ kalyāṇaṃ) is the noble disciple's "virtue dear to the noble ones" (*ariyakantasīla*), one of the four factors of stream-entry (55:1), which the stream-enterer does not abandon even in a future existence.
 - 645. SA: Each year the people of Anga and Magadha used to assemble and offer a grand sacrifice of their best ghee, honey, molasses, etc., to Mahābrahmā. Out of compas sion Sakka appeared before them in the guise of Mahābrahmā, led them to the Bu ddha, and asked him a question about the most fruitful type of sacrifice.
 - 646. In pāda c, *opadhikaṃ puññaṃ*, which I render loosely as "merit of the mundane type ," is explained by SA as merit that ripens in the acquisitions (*upadhivipākaṃ puññ aṃ*), that is, good kamma that leads to rebirth.
 - 647. The four practising the way are those on the four paths—of stream-entry, once-retur ning, non-returning, and arahantship. The four established in the fruit are those w ho, by developing the respective paths, have attained the four corresponding fruits. The past participle *samāhito* in pāda d might be understood to mean either "endo wed with" or "concentrated," the latter representing the *samādhi* division of the p

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- ath. I have taken it in the former sense, following **v.265**a, where *sīlasamāhitā* is gl ossed by SA: *sīlena samāhitā samupetā*.
- 648. SA: Your burden lowered (pannabhāro): He has put down the burden of the aggrega tes, the defilements, and the constructing activities. The fifteenth of the bright lun ar fortnight is the full-moon night.
- 649. The verse is identical with his entreaty at **v.532**. Neither SA nor ST explains why Br ahmā Sahampati corrects Sakka. The reason may be that Sakka praises only those qualities of the Buddha that he shares with other arahants, while Brahmā addresse s him in his role as *satthā*, the Teacher and Master of the dispensation. The same exchange of verses, between Śakra and Mahābrahmā, is recorded at MvuṭIIIṭ315—16, but set at the Goatherd's Banyan-tree in the period immediately following the Buddha's enlightenment; see Jones, 3:304–5.
- 650. Yassa dāni kālaṃ maññasi. I render this peculiar Pāli idiom in accordance with the s uggestion of Joy Manné, "On a Departure Formula and its Translation," *Buddhist Studies Review* (Vol.10, No.1, 1993), pp.39–42. The expression occurs also at **35: 243** (IVṭ183,15,30) and **44:1** (IVṭ379,29); I have varied the rendering slightly to fit the context.
- 651. *Those versed in the Triple Veda* are the brahmins; *the Four Great Kings* are the four divine rulers of the lowest sense-sphere heaven; *the glorious Thirty* are the devas of the Tāvatiṃsa heaven. The word rendered "spirit" is *yakkha*, used in a broad se nse without specific reference to the demonic spirits.
- 652. *Brahmacariyaparāyaṇe*. SA does not explain the exact sense, but I interpret it as a c ompressed way of saying "those living the holy life that has Nibbāna as its destina tion." See **48:42** (Vṭ218,21): *brahmacariyaṃ vussati nibbānaparāyaṇaṃ*.
- 25 653. SA explains *of perfect name* (*anomanāmaṃ*) in pāda c thus: "He is of perfect name on account of names that indicate all his excellent qualities, for he is not deficient in any excellent quality." See **v.148**a and **n.99**.
- 654. The verse has five pādas. Pādas ab read: *ye rāgadosavinayā avijjāsamatikkamā*, whi ch SA paraphrases: "by the transcendence of ignorance, the root of the round, whi ch conceals the four truths" (*catusaccapaţicchādikāya vaṭṭamūlaka-avijjāya sama tikkamena*). The same lines appeared at **v.728**ab, where, as referring to an arahant, they were appropriately translated as ablative in force. However, despite SA's pa raphrase, this would not be suitable in relation to *sekha*, who have not yet fully re moved the lust for becoming or transcended all ignorance. I have therefore transla ted them as truncated datives.

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Dismantling (apacaya) means the undoing of the process that sustains the rou nd of becoming. At 22:79 (III 89,22–24) it is said that the noble disciple in training is dismantling the five aggregates, while the arahant (IIIt90,11) abides having dismantled (apacinitvā thito). See too MNtIIIt288,31.

655. Stuck in a putrid body (pūtidehasayā). SA: This is said because they stay within the putrid body of the mother (during the fetal stage) or because they are stuck within their own body.

Those submerged in a corpse. I read this line as in Be (in both text and the le mma of SA) as nimuggā kuṇapamhete, with the indirect object a locative singular. Ce reads kuṇapasmete, using an alternative form of the locative singular. Ee, how ever, and SA (Ce) in the lemma read the line with the locative plural kuṇapesvete. SA explains: "These are submerged for ten months in a corpse, namely, in the mo ther's womb." Despite this comment, it seems more likely that the reference is to the individual's own living body.

656. **Vv.ṭ886–87** correspond in part to Thīṭ282–83. I read **vv.887–88** as two verses of six pādas each (as in Ce) rather than as three verses of four pādas each (as in Be).

657. Though all three eds. read pāda a, *na tesaṃ koṭṭhe openti*, this should be corrected to accord with the reading at Thīṭ283: *saṃ*, which SA explains: *na te saṃ santakaṃ dhaññaṃ koṭṭhe pakkhipanti*; "they do not place their own goods, property, grain in storage." *Saṃ* thus has the sense of "own goods"; see EVṭI, n.743 and EVṭII,n.283. The gloss on the verb, *pakkhipanti*, establishes that we should read *osenti* rath er than *openti*. ThīA 219,?? glosses: *na osenti na paṭisāmetvā ṭhapenti tādisassa pariggahassa abhāvato*; "they do not deposit, do not pack up and put away,owing to the absence of any such possession." The readings *openti* in Thī 283 (Be) and *u penti* at Ja V 252 should be amended. The corresponding verb at MvuṭIIIṭ453 is *o saranti*, which in his note Jones suggests might be changed to *osārenti*. Jones is al so aware of the Pāli form *osāpenti*. See too **n.223** and **n.542** above.

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In pāda c, Thīṭ283 reads *pariniṭṭhitam* as does the text and lemma of ThīAṭ21 9, and which is preferred by Norman by comparison with a similar verse in a Jain text (see EVṭII, n.283). But the explanations in both ThīA and SA support *paraniṭ ṭhitam*, the reading in all eds. of S. SA: *Seeking what others have prepared (paran iṭṭhitamesānā*): seeking out, searching out, by the practice of the alms round, food prepared by others, cooked in others' homes.

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SA explains pāda e: Who give good counsel (sumantamantino): They utter wel l-spoken words, saying "We will recite the Dhamma, undertake an ascetic practic e, enjoy the Deathless, do the work of a recluse." Maintaining silence, of even faring (tuṇhībhūtā samañcarā): Even though they might speak the Dhamma with a voice as loud as thunder through the three watches of the night, they are still said to be "maintaining silence, of even faring." Why so? Because they avoid all useless talk.

- 658. SA: He was a dwarf the colour of a burnt stump and with a pot belly. He sat down o n Sakka's Yellowstone Throne (*paṇḍukambalasilā*); see DhpAṭIṭ273,9–12; BLṭ1:3 20. It is said that he was actually a Brahmā from the form realm. Having heard ab out Sakka's patience, he came in order to test him; for it is impossible for any mal evolent spirit (*avaruddhakayakkha*) to infiltrate a place so well guarded.
- 659. SA: Sakka had heard from the devas: "It is impossible to make that yakkha budge by harsh means. But if one assumes a humble manner and remains firm in patience, one can get him to leave." Thus he adopted this tactic.
- 660. SA states that *su*, in pāda a, is a mere indeclinable (*nipātamattaṃ*), and thus we shou ld resolve the compound: *su upahatacitto 'mhi*. SṬ: Sakka speaks of his own natur e thus, "Because of the presence in me of patience, love, and kindness, I am not af flicted in mind against others."

Pāda b is read in Be and Ce as *nāvattena suvānayo* (Ee: *nāvaṭṭena*). SA: He st ates: "I am not easily drawn by anger's whirl; I am not easily brought under the c ontrol of anger." Pādas cd allude to the seventh of Sakka's vows (see 11:11). SA explains that *ve* in pāda c is an indeclinable. *Suvānayo* is also at **v.480**b, where lu st (*rāga*) rather than anger is the lure.

- 661. I read pādas ab with Be and Ee: *Kuddhāhaṃ na pharusaṃ brūmi/Na ca dhammāni k ittaye*. Ce omits the *na* in pāda a, apparently out of concern for the metre, but the metre can be preserved in Be and Ee if we assume resolution of the fourth syllable . Neither SA nor SŢ offer any help with the meaning. VĀT proposes, "And I do n ot speak on Dhamma matters," but at JaṭVṭ172,23 and 221,27 we find *satañ ca dha mmāni sukittitāni*, which suggests that here too the rare neuter plural form *dhamm āni* refers to personal qualities, not to spiritual teachings.
- 662. SA: He was afflicted with the illness that arose at the time he was cursed by the group of seers; see vv.858-59.

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- 663. $Sambarim\bar{a}y\bar{a}$. SED has two relevant listings: $\acute{s}ambaram\bar{a}y\bar{a} = \text{sorcery}$, magic; and \acute{s} $\bar{a}mbar\bar{\imath} = \text{jugglery}$, sorcery, illusion (as practised by the daitya Śambara.
- 664. SA paraphrases: "Even without the Sambari magic Sakka oppresses us, but if he lear ns it we are lost. Do not destroy us for the sake of your own personal welfare."
- 665. As CRD points out (at KSt1:305, n.4), in this verse Vepacitti makes a distinction bet ween Sambara and himself. Even though SA identifies the two, the commentator does not seem to be bothered by the discrepancy but paraphrases the verse: "Just a s Sambara, lord of the asuras, a magician who practised magic, was tortured in hel l for a hundred years, so one who applies his magic is tortured." ST offers some f urther help with Sambara: "Sambara was the former head of the asuras, the origin ator (ādipurisa) of the asura magic."

SA continues: "Was Sakka able to cure him of his anger? Yes, he was able. H ow? At that time, it is said, the group of seers was still living. Therefore Sakka wo uld have brought him to them and made him apologize, and as a result he would h ave become healthy. But because of his perverse nature (vañcitattā) he did not co mply but simply left."

- 666. It is a standard aspect of monastic discipline that if one bhikkhu offends against anot her he should apologize, and the latter should accept his apology.
- 20 667. SA offers alternative explanations of pāda b: mā ca mittehi vo jarā. "Here, hi is a me re indeclinable, and the sense is: 'Do not let decay be produced in your friendlines s (tumhākam mittadhamme jarā nāma mā nibbatti).' Or else mittehi is an instrume ntal used with a locative sense, that is: 'Do not let decay be produced among your friends (mittesu vo jarā mā nibbatti).' The meaning is: 'Do not let deterioration be produced in your friendships.'" It is likely that mittehi here is a vestigal Eastern f orm of the locative plural; see Geiger, Pāli Grammar, §80.3.
 - 668. SA: *Non-anger* (*akkodha*) is lovingkindness (*mettā*) and the preliminary phase of lo vingkindness; *harmlessness* (*avihiṃsā*) is compassion (*karuṇā*) and the preliminar y phase of compassion.

The Collection of Connected Discourses (Saṃyutta Nikāya)

Part Two

5

The Book of Connected Discourses on Causation (Nidānavaggasaṃyuttapāḷi)

Homage to the Blessed One, the Arahant, the Fully Enlightened One

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Book I

Chapter 12

Connected Discourses on Causation (Nidāna-samyutta)

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I. The Buddhas

1 (1) Dependent Origination

[1] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in J eta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

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

"Bhikkhus, I will teach you dependent origination. Listen to that and attend carefully, I will speak." – "Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is dependent origination? With ignorance as condition, volition al constructions (come to be);&1 with volitional constructions as condition, consciousnes s; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with cling ing as condition, becoming; with becoming as condition, birth; with birth as condition, ag ing-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination.

"But with the remainderless fading away and cessation of ignorance comes cessation of volitional constructions; [2] with the cessation of volitional constructions, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of becoming; with the cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."

This is what the Blessed One said. Being pleased, those bhikkhus delighted in the Ble ssed One's word.

2 (2) Analysis of Dependent Origination

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While dwelling at Sāvatthī. "Bhikkhus, I will teach you dependent origination and I w ill analyse it for you. Listen to that and attend carefully, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is dependent origination? With ignorance as condition, volition al constructions (come to be); with volitional constructions, consciousness ... (as in preceding sutta) ... Such is the origin of this whole mass of suffering.

"And what, bhikkhus, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. [3] The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death.&2 Thus this aging and this death are togeth er called aging-and-death.

"And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent (into the womb), production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.&3

"And what, bhikkhus, is becoming? There are these three kinds of becoming: sense-s phere becoming, form-sphere becoming, formless-sphere becoming. This is called becoming.&4

"And what, bhikkhus, is clinging? There are these four kinds of clinging: clinging to s ensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of s elf. This is called clinging.&5

"And what, bhikkhus, is craving? There are these six classes of craving: craving for f orms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

"And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of to ngue-contact, feeling born of body-contact, feeling born of mind-contact. This is called fe eling.

"And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, e ar-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

"And what, bhikkhus, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

"And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact, attent ion: this is called name. The four [4] great elements and the form derivative upon the four great elements: this is called form. Thus this name and this form are together called name -and-form.&6

"And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

"And what, bhikkhus, are the volitional constructions? There are these three kinds of volitional constructions: the bodily volitional construction, the verbal volitional construction, the mental volitional construction. These are called volitional constructions.&7

"And what, bhikkhus, is ignorance? Non-knowledge of suffering, non-knowledge of the origin of suffering, non-knowledge of the cessation of suffering, non-knowledge of the way leading to the cessation of suffering. This is called ignorance.&8

"Thus, bhikkhus, with ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this who le mass of suffering. But with the remainderless fading away and cessation of ignorance c omes cessation of volitional constructions; with the cessation of volitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering."&9

3 (3) The Two Ways

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While dwelling at Sāvatthī. "Bhikkhus, I will teach you the wrong way and the right way. Listen to that and attend carefully, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the wrong way? With ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this whole mass of suffering. This, bhikkhus, is called the wrong way. [5]

"And what, bhikkhus, is the right way? With the remainderless fading away and cessa tion of ignorance comes cessation of volitional constructions; with the cessation of volitio nal constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering. This, bhikkhus, is called the right way."

4 (4) Vipassī

While dwelling at Savatthi. & 10

"Bhikkhus, before his enlightenment, while he was still a bodhisatta,&11 not yet fully enlightened, it occurred to Vipassī, the Blessed One, the Arahant, the Fully Enlightened One:&12 'Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passe s away and is reborn, yet it does not understand the escape from this suffering (headed by aging-and-death. When now will an escape be discerned from this suffering (headed by) aging-and-death?' ... [6–9] ...

"'Cessation, cessation'—thus, bhikkhus, in regard to things unheard before there aros e in the Bodhisatta Vipassī vision, knowledge, wisdom, true knowledge, and light."

10 5 (5) Sikhī

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- 6 (6) Vessabhū
- 7 (7) Kakusandha
- 8 (8) Koṇāgamana
- 9 (9) Kassapa
- 20 10 (10) Gotama the Great Sakyan Sage

(i. Origination)

[10] "Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: 'Alas, this world has fallen into trouble, in that it is born, a ges, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering (headed by) aging-and-death. When now will an escape be discerned from this suffering (headed by) aging-and-death?'

"Then, bhikkhus, it occurred to me: 'When what exists does aging-and-death come to be? By what is aging-and-death conditioned?' Then, bhikkhus, through proper attention, I made a breakthrough by wisdom:&13 'When there is birth, aging-and-death comes to be; aging-and-death has birth as its condition.'&14

"Then, bhikkhus, it occurred to me: 'When what exists does birth come to be? By wh at is birth conditioned?' Then, bhikkhus, through proper attention, I made a breakthrough by wisdom: 'When there is becoming, birth comes to be; birth has becoming as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does becoming come to be? B y what is becoming conditioned?' Then, bhikkhus, through proper attention, I made a bre akthrough by wisdom: 'When there is clinging, becoming comes to be; becoming has clinging as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does clinging come to be? By what is clinging conditioned?' Then, bhikkhus, through proper attention, I made a breakth rough by wisdom: 'When there is craving, clinging comes to be; clinging has craving as it s condition.'

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"Then, bhikkhus, it occurred to me: 'When what exists does craving come to be? By what is craving conditioned?' Then, bhikkhus, through proper attention, I made a breakth rough by wisdom: 'When there is feeling, craving comes to be; craving has feeling as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does feeling come to be? By w hat is feeling conditioned?' Then, bhikkhus, through proper attention, I made a breakthro ugh by wisdom: 'When there is contact, feeling comes to be; feeling has contact as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does contact come to be? By what is contact conditioned?' Then, bhikkhus, through proper attention, I made a breakthr ough by wisdom: 'When there are the six sense bases, contact comes to be; contact has the six sense bases as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists do the six sense bases come to be? By what are the six sense bases conditioned?' Then, bhikkhus, through proper attenti on, I made a breakthrough by wisdom: 'When there is name-and-form, the six sense base s come to be; the six sense bases have name-and-form as their condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does name-and-form come to be? By what is name-and-form conditioned?' Then, bhikkhus, through proper attention, I made a breakthrough by wisdom: 'When there is consciousness, name-and-form comes to be; name-and-form has consciousness as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does consciousness come to be? By what is consciousness conditioned?' Then, bhikkhus, through proper attention, I m ade a breakthrough by wisdom: 'When there are volitional constructions, consciousness comes to be; consciousness has volitional constructions as its condition.'&15

"Then, bhikkhus, it occurred to me: 'When what exists do volitional constructions co me to be? By what are volitional constructions conditioned?' Then, bhikkhus, through pr oper attention, I made a breakthrough by wisdom: 'When there is ignorance, volitional co nstructions come to be; volitional constructions have ignorance as their condition.' "Thus with ignorance as condition, volitional constructions (come to be); with volitio nal constructions as condition, consciousness.... Such is the origin of this whole mass of suffering.

"'Origination, origination'—thus, bhikkhus, in regard to things unheard before there a rose in me vision, knowledge, wisdom, true knowledge, and light.&16

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(ii. Cessation)

"Then, bhikkhus, it occurred to me: 'When what does not exist does aging-and-death not come to be? With the cessation of what does the cessation of aging-and-death come a bout?' Then, bhikkhus, through proper attention, I made a breakthrough by wisdom: 'Wh en there is no birth, aging-and-death does not come to be; with the cessation of birth com es cessation of aging-and-death.'

"Then, bhikkhus, it occurred to me: [11] 'When what does not exist does birth not co me to be? By the cessation of what does the cessation of birth come about?' Then, bhikkh us, through proper attention, I made a breakthrough by wisdom: 'When there is no becom ing, birth does not come to be; with the cessation of becoming comes cessation of birth.' ... 'When there is no clinging, becoming does not come to be; with the cessation of clingi ng comes cessation of becoming.'... 'When there is no craving, clinging does not come t o be; with the cessation of craving comes cessation of clinging.'... 'When there is no feel ing, craving does not come to be; with the cessation of feeling comes cessation of craving .'... 'When there is no contact, feeling does not come to be; with the cessation of contact comes cessation of feeling.'... 'When there are no six sense bases, contact does not come to be; with the cessation of the six sense bases comes cessation of contact.'... 'When ther e is no name-and-form, the six sense bases do not come to be; with the cessation of nameand-form comes cessation of the six sense bases.'... 'When there is no consciousness, na me-and-form does not come to be; with the cessation of consciousness comes cessation of name-and-form.'... 'When there are no volitional constructions, consciousness does not come to be; with the cessation of volitional constructions comes cessation of consciousne ss.'... 'When there is no ignorance, volitional constructions do not come to be; with the c essation of ignorance comes cessation of volitional constructions.'

"Thus with the remainderless fading away and cessation of ignorance comes cessation of volitional constructions; with the cessation of volitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering.

"Cessation, cessation'—thus, bhikkhus, in regard to things unheard before there aros e in me vision, knowledge, wisdom, true knowledge, and light."

II. Nutriment

11 (1) Nutriment

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park....

"Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.&17 What fo ur? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fou rth, consciousness. These are the four kinds of nutriment for the maintenance of beings th at have already come to be and for the assistance of those about to come to be.&18

"Bhikkhus, these four kinds of nutriment have what as their source, [12] what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving.&19

"And this craving has what as its source, what as its origin, from what is it born and p roduced? This craving has feeling as its source, feeling as its origin; it is born and produced from feeling.

"And this feeling has what as its source...? Feeling has contact as its source.... And this contact has what as its source....? Contact has the six sense bases as its source.... And these six sense bases have mame-and-form as their source.... And this name-and-form has what as its source....? Name-and-form has consciousness as its source..... And this consciousness has what as its source....? Consciousness has volitional constructions as its source..... And these volitional constructions have what as their source, what as their origin, from what are they born and produced? Volitional constructions have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

"Thus, bhikkhus, with ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this who le mass of suffering. But with the remainderless fading away and cessation of ignorance c omes cessation of volitional constructions; with the cessation of volitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering."

12 (2) Moliyaphagguna

While dwelling at Sāvatthī. [13] "Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those a bout to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for t

he maintenance of beings that have already come to be and for the assistance of those about to come to be."&20

When this was said, the Venerable Moliyaphagguna said to the Blessed One: "Venera ble sir, who consumes the nutriment consciousness?" & 21

"Not a valid question," the Blessed One replied. "I do not say, 'One consumes.'&22 I f I should say, 'One consumes,' in that case this would be a valid question: 'Venerable sir, who consumes?' But I do not speak thus. Since I do not speak thus, if one should ask me, 'Venerable sir, for what is the nutriment consciousness (a condition)?'&23 this would be a valid question. To this the valid answer is: 'The nutriment consciousness is a condition for the production of future re-becoming.&24 When that which has come into being exists, the six sense bases (come to be);&25 with the six sense bases as condition, contact."

"Venerable sir, who makes contact?"

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"Not a valid question," the Blessed One replied. "I do not say, 'One makes contact.' I f I should say, 'One makes contact,' in that case this would be a valid question: 'Venerable sir, who makes contact?' But I do not speak thus. Since I do not speak thus, if one should ask me, 'Venerable sir, with what as condition does contact (come to be)?' this would be a valid question. To this the valid answer is: 'With the six sense bases as condition, contact (comes to be); with contact as condition, feeling."'

"Venerable sir, who feels?"

"Not a valid question," the Blessed One replied. "I do not say, 'One feels.' If I should say, 'One feels,' in that case this would be a valid question: 'Venerable sir, who feels?' But I do not speak thus. Since I do not speak thus, if one should ask me, 'Venerable sir, w ith what as condition does feeling (come to be)?' this would be a valid question. To this t he valid answer is: 'With contact as condition, feeling (comes to be); with feeling as condition, craving."

"Venerable sir, who craves?"

"Not a valid question," the Blessed One replied. "I do not say, 'One craves.' [14] If I should say, 'One craves,' in that case this would be a valid question: 'Venerable sir, who craves?' But I do not speak thus. Since I do not speak thus, if one should ask me, 'Venera ble sir, with what as condition does craving (come to be)?' this would be a valid question. To this the valid answer is: 'With clinging as condition, craving (comes to be); with clinging as condition, becoming....&26 Such is the origin of this whole mass of suffering.'

"But, Phagguna, with the remainderles fading away and cessation of the six bases for contact comes cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of becoming; with the cessation of becoming.

ming, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation , pain, displeasure, and despair cease. Such is the cessation of this whole mass of sufferin g."

13 (3) Recluses and Brahmins (1)

While dwelling at Sāvatthī. "Bhikkhus, those recluses or brahmins who do not unders tand aging-and-death, its origin, its cessation, and the way leading to its cessation;&27 w ho do not understand birth ... becoming ... clinging ... craving ... feeling ... contact ... t he six sense bases ... name-and-form ... consciousness ... volitional constructions, their origin, their cessation, and the way leading to their cessation: [15] these I do not consider to be recluses among recluses or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.&28

"But, bhikkhus, those recluses and brahmins who understand aging-and-death, its orig in, its cessation, and the way leading to its cessation; who understand birth ... volitional c onstructions, their origin, their cessation, and the way leading to their cessation: these I co nsider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwel l in the goal of recluseship and the goal of brahminhood."

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14 (4) Recluses and Brahmins (2)

While dwelling at Sāvatthī. "Bhikkhus, as to those recluses and brahmins who do not understand these things, the origin of these things, the cessation of these things, and the way leading to the cessation of these things: what are those things that they do not understand, whose origin they do not understand, whose cessation they do not understand, and the way leading to whose cessation they do not understand?

"They do not understand aging-and-death, its origin, its cessation, and the way leadin g to its cessation. They do not understand birth ... becoming ... clinging ... craving ... fe eling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional constructions, their origin, their cessation, and the way leading to their cessation. These ar e the things that they do not understand, whose origin they do not understand, [16] whose cessation they do not understand, and the way leading to whose cessation they do not understand.

"These I do not consider to be recluses among recluses or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, as to those recluses and brahmins who understand these things, the or igin of these things, the cessation of these things, and the way leading to the cessation of these things: what are those things that they understand, whose origin they understand, whose cessation they understand?

"They understand aging-and-death, its origin, its cessation, and the way leading to its cessation. They understand birth ... volitional constructions, their origin, their cessation, and the way leading to their cessation. These are the things that they understand, whose o rigin they understand, whose cessation they understand, and the way leading to those cess ation they understand.

"These I consider to be recluses among recluses and brahmins among brahmins, and t hese venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

15 (5) Kaccānagotta

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While dwelling at Sāvatthī. [17] Then the Venerable Kaccānagotta approached the Bl essed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'right view, right view.' In what way, venerable sir, is there right view?"

"This world, Kaccāna, for the most part depends upon a duality—upon the idea of exi stence and the idea of non-existence.&29 But for one who sees the origin of the world as it really is with correct wisdom, there is no such idea of non-existence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no such idea of existence in regard to the world.&30

"This world, Kaccāna, is for the most part shackled by engagement, clinging, and adh erence.&31 But this one (with right view) does not become engaged and cling through th at engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about 'my self.'&32 He has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His knowledge about this is ind ependent of others. It is in this way, Kaccāna, that there is right view.&33

"'All exists': Kaccāna, this is one extreme. 'All does not exist': this is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamm a by the middle: 'With ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance come s cessation of volitional constructions; with the cessation of volitional constructions, cess ation of consciousness.... Such is the cessation of this whole mass of suffering." [18]

16 (6) A Speaker on the Dhamma

While dwelling at Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'a speake r on the Dhamma, a speaker on the Dhamma.' In what way, venerable sir, is one a speake r on the Dhamma?"

"Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with aging-a nd-death, for its fading away and cessation, one is fit to be called a bhikkhu who is a spea ker on the Dhamma. If one is practising for the purpose of disenchantment with aging-an d-death, for its fading away and cessation, one is fit to be called a bhikkhu who is practising in accordance with the Dhamma.&34 If, through disenchantment with aging-and-death, through its fading away and cessation, one is liberated by non-clinging, one is fit to be called a bhikkhu who has attained Nibbāna in this very life.&35

"Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with birth ... for the purpose of disenchantment with ignorance, for its fading away and cessation, o ne is fit to be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with ignorance, for its fading away and cessation, one is fit to be called a bhikkhu who is practising in accordance with the Dhamma. If, through disen chantment with ignorance, through its fading away and cessation, one is liberated by non-clinging, one is fit to be called a bhikkhu who has attained Nibbāna in this very life."

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17 (7) The Naked Ascetic Kassapa

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. [19] Then, in the morning, the Blessed One dress ed and, taking bowl and robe, entered Rājagaha for alms. The naked ascetic Kassapa saw the Blessed One coming in the distance. Having seen him, he approached the Blessed On e and exchanged greetings with him. When they had concluded their greetings and cordia I talk, he stood to one side and said to him: "We would like to ask Master Gotama about a certain point, if he would grant us the favour of answering our question."

"This is not the right time for a question, Kassapa. We have entered among the houses ." &36

A second time ... A third time the naked ascetic Kassapa said to the Blessed One: "W e would like to ask Master Gotama about a certain point, if he would grant us the favour of answering our question."

"This is not the right time for a question, Kassapa. We have entered among the houses

Then the naked ascetic Kassapa said to the Blessed One: "We do not wish to ask Mast er Gotama much."

"Then ask what you want, Kassapa."

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"How is it, Master Gotama, is suffering created by oneself?"

"Not so, Kassapa," the Blessed One said.

"Then, Master Gotama, is suffering created by another?"

"Not so, Kassapa," the Blessed One said.

"How is it then, Master Gotama, is suffering created both by oneself and by another?"

"Not so, Kassapa," the Blessed One said. [20]

"Then, Master Gotama, has suffering arisen fortuitously, being created neither by one self nor by another?" &37

"Not so, Kassapa," the Blessed One said.

"How is it then, Master Gotama, is there no suffering?"

"It is not that there is no suffering, Kassapa; there is suffering."

"Then is it that Master Gotama does not know and see suffering?"

"It is not that I do not know and see suffering, Kassapa. I know suffering, I see suffering."

"When you are asked: 'How is it, Master Gotama, is suffering created by oneself?' yo u say: 'Not so, Kassapa.' When you are asked: 'Then, Master Gotama, is suffering created by another?'... 'Is suffering created both by oneself and by another?'... 'Has suffering arisen fortuitously, being created neither by oneself nor by another?' you say: 'Not so, Ka ssapa.' When you are asked: 'How is it then, Master Gotama, is there no suffering?' you say: 'It is not that there is no suffering, Kassapa; there is suffering.' When asked: 'Then is it that Master Gotama does not know and see suffering?' you say: 'It is not that I do not know and see suffering, Kassapa. I know suffering, I see suffering.' Venerable sir, let the Blessed One explain suffering to me. Let the Blessed One teach me about suffering."&38

"Kassapa, (if one thinks,) 'The one who acts is the same as the one who experiences (the result),' (then one asserts) with reference to one existing from the beginning: 'Suffering is created by oneself.' When one asserts thus, this amounts to eternalism.&39 But, Kassapa, (if one thinks,) 'The one who acts is one, the one who experiences (the result) is another,' (then one asserts) with reference to one stricken by feeling: 'Suffering is created by another.' When one asserts thus, this amounts to annihilationism.&40 Without veering to wards either of these extremes, the Tathāgata teaches the Dhamma by the middle:&41 'W ith ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this whole mass of suffering. [21] But with the remainderless fading away and cessation of ignorance comes cessation of v

olitional constructions; with the cessation of volitional constructions, cessation of conscio usness.... Such is the cessation of this whole mass of suffering."

When this was said, the naked ascetic Kassapa said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many wa ys by the Blessed One, as though he were turning upright what had been turned upside do wn, revealing what was hidden, showing the way to one who was lost, or holding up a la mp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. May I receive the going forth under the Bl essed One, may I receive the higher ordination?" & 42

"Kassapa, one who formerly belonged to another sect and desires the going forth and the higher ordination in this Dhamma and Discipline lives on probation for four months. At the end of four months, if the bhikkhus are satisfied with him, they give him the going forth and the higher ordination to the state of a bhikkhu. But individual differences are re cognized by me." &43

"If, venerable sir, one who formerly belonged to another sect and desires the going fo rth and the higher ordination in this Dhamma and Discipline lives on probation for four m onths, and if at the end of the four months the bhikkhus, being satisfied with him, give hi m the going forth and the higher ordination to the state of a bhikkhu, then I will live on pr obation for four years. At the end of the four years, if the bhikkhus are satisfied with me, I et them give me the going forth and the higher ordination to the state of a bhikkhu."

Then the naked ascetic Kassapa received the going forth under the Blessed One, and he received the higher ordination. And soon, not long after his higher ordination, dwellin g alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa, [22] by realizin g it for himself with direct knowledge, in this very life entered and dwelt in that unsurpas sed goal of the holy life for the sake of which clansmen rightly go forth from the househo ld life into homelessness. He directly knew: "Destroyed is birth, the holy life has been liv ed, what had to be done has been done, there is no more for this world." And the Venerab le Kassapa became one of the arahants.&44

18 (8) Timbaruka

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While dwelling at Sāvatthī. Then the wanderer Timbaruka approached the Blessed On e and exchanged greetings with him. When they had concluded their greetings and cordia l talk, he sat down to one side and said to him: "How is it, Master Gotama, are pleasure a nd pain created by oneself?" & 45

"Not so, Timbaruka," the Blessed One said.

"Then, Master Gotama, are pleasure and pain created by another?"

"Not so, Timbaruka," the Blessed One said.

"How is it then, Master Gotama, are pleasure and pain created both by oneself and by another?"

"Not so, Timbaruka," the Blessed One said.

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"Then, Master Gotama, have pleasure and pain arisen fortuitously, being created neith er by oneself nor by another?"

"Not so, Timbaruka," the Blessed One said.

"How is it then, Master Gotama, is there no pleasure and pain?"

"It is not that there is no pleasure and pain, Timbaruka; there is pleasure and pain."

"Then is it that Master Gotama does not know and see pleasure and pain?"

"It is not that I do not know and see pleasure and pain, Timbaruka. I know pleasure and pain, I see pleasure and pain."

"When you are asked: 'How is it, Master Gotama, are pleasure and pain created by on eself?' you say: 'Not so, Timbaruka.' When you are asked: 'Then, Master Gotama, are ple asure and pain created by another?'... [23] ... 'Are pleasure and pain created both by one self and by another?' ... 'Have pleasure and pain arisen fortuitously, being created neithe r by oneself nor by another?' you say: 'Not so, Timbaruka.' When you are asked: 'How i s it then, Master Gotama, is there no pleasure and pain?' you say: 'It is not that there is no pleasure and pain, Timbaruka; there is pleasure and pain.' When asked: 'Then is it that Master Gotama does not know and see pleasure and pain?' you say: 'It is not that I do not know and see pleasure and pain, Timbaruka. I know pleasure and pain, I see pleasure and pain.' Venerable sir, let the Blessed One explain pleasure and pain to me. Let the Blessed One teach me about pleasure and pain."

"Timbaruka, (if one thinks,) 'The feeling and the one who feels it are the same,' (then one asserts) with reference to one existing from the beginning: 'Pleasure and pain are cre ated by oneself.' I do not speak thus.&46 But, Timbaruka, (if one thinks,) 'The feeling is one, the one who feels it is another,' (then one asserts) with reference to one stricken by f eeling: 'Pleasure and pain are created by another.' Neither do I speak thus.&47 Without v eering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this whole mass of pleasure and pain. But with the remainderless fading away and cessation of ignorance comes cessa tion of volitional constructions; with the cessation of volitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering."

When this was said, the naked ascetic Timbaruka said to the Blessed One: "Magnifice nt, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the

Bhikkhu Sangha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

19 (9) The Wise Man and the Fool

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While dwelling at Sāvatthī. "Bhikkhus, for the fool, hindered by ignorance and fettere d by craving, [24] this body has thereby originated. So there is this body and external na me-and-form: thus this dyad. Dependent on the dyad there is contact. There are just six se nse bases, contacted through which—or through a certain one among them—the fool exp eriences pleasure and pain.&48

"Bhikkhus, for the wise man, hindered by ignorance and fettered by craving, this bod y has thereby originated. So there is this body and external name-and-form: thus this dyad. Dependent on the dyad there is contact. There are just six sense bases, contacted through which—or through a certain one among them—the wise man experiences pleasure and p ain. What, bhikkhus, is the distinction here, what is the disparity, what is the difference be tween the wise man and the fool?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed On e, take recourse in the Blessed One. It would be good if the Blessed One would clear up t he meaning of this statement.&49 Having heard it from him, the bhikkhus will remember it."

"Then listen and attend carefully, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Bhikkhus, for the fool, hindered by ignorance and fettered by craving, this body has originated. For the fool that ignorance has not been abandoned and that craving has not been utterly destroyed. For what reason? Because the fool has not lived the holy life for the complete destruction of suffering. Therefore, with the breakup of the body, the fool fares on to (another) body. Faring on to (another) body, he is not freed from birth, from aging-and-death, from sorrow, from lamentation, from pain, from displeasure, from despair; he is not freed from suffering, I say.

"Bhikkhus, for the wise man, hindered by ignorance and fettered by craving, this bod y has originated. For the wise man that ignorance has been abandoned and that craving ha s been utterly destroyed. For what reason? Because the wise man has lived the holy life [2 5] for the complete destruction of suffering. Therefore, with the breakup of the body, the wise man does not fare on to (another) body. Not faring on to (another) body, he is freed f rom birth, from aging-and-death, from sorrow, from lamentation, from pain, from displea sure, from despair; he is freed from suffering, I say.

"This, bhikkhus, is the distinction, the disparity, the difference between the wise man and the fool, that is, the living of the holy life." & 50

20 (10) Conditions

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While dwelling at Sāvatthī. "Bhikkhus, I will teach you dependent origination and de pendently arisen phenomena. Listen and attend carefully, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is dependent origination? 'With birth as condition, aging-and-d eath (comes to be)': whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the persistent nature of phenomena, the fixed nature of phenomena, specific conditionality.&51 A Tathāgata awakens to this and breaks through to it.&5 2 Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analys es it, elucidates it. And he says: 'See! With birth as condition, bhikkhus, aging-and-death.' &53

"With becoming as condition, birth' ... 'With clinging as condition, becoming' ... 'With craving as condition, clinging' ... 'With feeling as condition, craving' ... 'With con tact as condition, feeling' ... 'With the six sense bases as condition, contact' ... 'With na me-and-form as condition, the six sense bases' ... 'With consciousness as condition, nam e-and-form' ... 'With volitional constructions as condition, consciousness' ... 'With igno rance as condition, volitional constructions': whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the persistent nature of phenomena, the fixed nature of phenomena, specific conditionality. A Tathāgata awakens to this and [26] breaks through to it. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: 'See! With ignorance as condition, b hikkhus, volitional constructions.'

"Thus, bhikkhus, the actuality in this, the inerrancy, the non-otherwiseness, specific c onditionality: this is called dependent origination.&54

"And what, bhikkhus, are the dependently arisen phenomena? Aging-and-death, bhik khus, is impermanent, constructed, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation. Birth is impermanent ... Becoming is impermanent ... Clinging is impermanent ... Craving is impermanent ... Feeling is impermanent ... Name-a nd-form is impermanent ... Consciousness is impermanent ... Volitional constructions ar e impermanent ... Ignorance is impermanent, constructed, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation. These, bhik khus, are called the dependently arisen phenomena.

"When, bhikkhus, a noble disciple has clearly seen with correct wisdom&55 as it reall y is this dependent origination and these dependently arisen phenomena, it is impossible t hat he will run back into the past, thinking: 'Did I exist in the past? Did I not exist in the p ast? What was I in the past? How was I in the past? Having been what, what did I become in the past?' Or that he will run forward into the future, thinking: 'Will I exist in the future? Will I not exist [27] in the future? What will I be in the future? How will I be in the fut ure? Having been what, what will I become in the future?' Or that he will now be inwardly confused about the present thus: 'Do I exist? Do I not exist? What am I? How am I? This being—where has it come from? Where will it go?'&56

"For what reason (is this impossible)? Because, bhikkhus, the noble disciple has clear ly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena."

III. The Ten Powers

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21 (1) The Ten Powers (1)

While dwelling at Sāvatthī. "Bhikkhus, possessing the ten powers and the four ground s of self-confidence, the Tathāgata claims the place of the leader of the herd, roars his lio n's roar in the assemblies, and sets rolling the Brahma-wheel thus:&57 [28] 'Such is form, such its origin, such its passing away; such its origin, such its passing aw ay; such is perception, such its origin, such its passing away; such are volitional construct ions, such their origin, such their passing away; such is consciousness, such its origin, such its passing away.&58 Thus when there is this, that comes to be; with the arising of this, that arises. When this is not, that does not come to be; with the cessation of this, that ceas es.&59 That is, with ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this whole mas s of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional constructions; with the cessation of volitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering.""

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22 (2) The Ten Powers (2)

While dwelling at Sāvatthī. "Bhikkhus, possessing the ten powers and the four ground s of self-confidence, the Tathāgata claims the place of the leader of the herd, roars his lio n's roar in the assemblies, and sets rolling the Brahma-wheel thus: 'Such is form ... (as in §21) ... Such is the cessation of this whole mass of suffering.'

"Bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork.&60 When, bhikkhus, the Dhamma has thus been well ex pounded by me, elucidated, disclosed, revealed, stripped of patchwork, this is enough for a clansman who has gone forth out of faith to arouse his energy thus: 'Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I w ill not relax my energy so long as I have not attained what can be attained by manly stren gth, by manly energy, by manly exertion.'&61 [29]

"Bhikkhus, the lazy person dwells in suffering, soiled by evil unwholesome states, an d great is the personal good that he neglects.&62 But the energetic person dwells happily, secluded from evil unwholesome states, and great is the personal good that he achieves. It is not by the inferior that the supreme is attained; rather, it is by the supreme that the supreme is attained.&63 Bhikkhus, this holy life is a beverage of cream; the Teacher is prese nt.&64 Therefore, bhikkhus, arouse your energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealizedd, with the thought: 'In such a way this going forth of ours will not be barren, but fruitful and fertile; and when we use the robes, almsfood, lodgings, and medicinal requisites (offered to us by others), these services they provide for us will be of great fruit and benefit to them':&65 thus, bhikkhus, should you train yourselves.

"Considering your own good, bhikkhus, it is enough to strive for the goal with diligence; considering the good of others, it is enough to strive for the goal with diligence; considering the good of both, it is enough to strive for the goal with diligence." &66

23 (3) Proximate cause

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While dwelling at Sāvatthī.&67 "Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see. For one who knows what, for one who sees what, does the destruction of the taints come about? 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional constructions ... such is consciousness, such its origin, such its passing a way': it is for one who knows thus, for one who sees thus, that the destruction of the taint s comes about. [30]

"I say, bhikkhus, that the knowledge of destruction in regard to destruction has a prox imate cause; it does not lack a proximate cause. And what is the proximate cause for the k nowledge of destruction. It should be said: liberation.&68

"I say, bhikkhus, that liberation too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for liberation? It should be said: dispassion.

"I say, bhikkhus, that dispassion too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for dispassion? It should be said: disenchantment.

"I say, bhikkhus, that disenchantment too has a proximate cause; it does not lack a pro ximate cause. And what is the proximate cause for disenchantment? It should be said: the knowledge and vision of things as they really are.

"I say, bhikkhus, that the knowledge and vision of things as they really are too has a p roximate cause; it does not lack a proximate cause. And what is the proximate cause for t he knowledge and vision of things as they really are? It should be said: concentration.

"I say, bhikkhus, that concentration too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for concentration. It should be said: happine ss.

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"I say, bhikkhus, that happiness too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for happiness. It should be said: tranquillity.

"I say, bhikkhus, that tranquillity too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for tranquillity. It should be said: rapture.

"I say, bhikkhus, that rapture too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for rapture. It should be said: gladness.

"I say, bhikkhus, that gladness too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for gladness. It should be said: faith.

"I say, bhikkhus, that faith too has a proximate cause; it does not lack a proximate cause. [31] And what is the proximate cause for faith. It should be said: suffering.&69

"I say, bhikkhus, that suffering too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for suffering. It should be said: birth.&70

"I say, bhikkhus, that birth too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for birth? It should be said: becoming.

"I say, bhikkhus, that becoming too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for becoming? It should be said: clinging.

"I say, bhikkhus, that clinging too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for clinging? It should be said: craving.

"I say, bhikkhus, that craving too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for craving? It should be said: feeling.

"... For feeling, it should be said: contact. For contact, it should be said: the six sense bases. For the six sense bases, it should be said: name-and-form. For name-and-form, it s hould be said: consciousness. For consciousness, it should be said: volitional construction s.

"I say, bhikkhus, that volitional constructions too have a proximate cause; they do not lack a proximate cause. And what is the proximate cause for volitional constructions? It s hould be said: ignorance.

"Thus, bhikkhus, with ignorance as proximate cause, volitional constructions (come t o be); with volitional constructions as proximate cause, consciousness; with consciousness as proximate cause, name-and-form; with name-and-form as proximate cause, the six se nse bases; with the six sense bases as proximate cause, contact; with contact as proximate cause, feeling; with feeling as proximate cause, craving; with craving as proximate cause, clinging; with clinging as proximate cause, becoming; with becoming as proximate cause, birth; with birth as proximate cause, suffering; with suffering as proximate cause, faith; with faith as proximate cause, gladness; with gladness as proximate cause, rapture; with rapture as proximate cause, tranquillity; with tranquillity as proximate cause, happiness; with happiness as proximate cause, concentration; with concentration as proximate cause, the knowledge and vision of things as they really are; [32] with the knowledge and vision of things as they really are as proximate cause, disenchantment; with disenchantment as p roximate cause, dispassion; with dispassion as proximate cause, liberation; with liberation as proximate cause, the knowledge of destruction.

"Just as, bhikkhus, when rain pours down in thick droplets on a mountain top, the wat er flows down along the slope and fills the cleft, gullies, and creeks; these being full fill up the pools; these being full fill up the lakes; these being full fill up the streams; these being full fill up the rivers; and these being full fill up the great ocean;&71 so too, with ignor ance as proximate cause, volitional constructions (come to be); with volitional constructions as proximate cause, consciousness;... with liberation as proximate cause, the knowled ge of destruction."

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24 (4) Wanderers of Other Sects

While dwelling at Rajagaha in the Bamboo Grove.

(i)

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, ente red Rājagaha for alms. Then it occurred to him: "It is still too early to walk for alms in Rājagaha. Let me go to the park of the wanderers of other sects."

Then the Venerable Sāriputta [33] went to the park of the wanderers of other sects. H e exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, he sat down to one side. The wanderers then said to him:

"Friend Sāriputta, some recluses and brahmins, proponents of kamma, maintain that suffering is created by oneself; some recluses and brahmins, proponents of kamma, maintain that suffering is created by another; some recluses and brahmins, proponents of kamma, maintain that suffering is created both by oneself and by another; some recluses and brahmins, proponents of kamma, maintain that suffering has arisen fortuitously, being created neither by oneself nor by another.&72 Now, friend Sāriputta, what does the recluse Got ama say about this? What does he teach? How should we answer if we are to state what h as been said by the recluse Gotama and not misrepresent him with what is contrary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our assertion would give ground for criticism?"&73

"Friends, the Blessed One has said that suffering is dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has be en said by the Blessed One and would not misrepresent him with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of on e's assertion would give ground for criticism.

"Therein, friends, in the case of those recluses and brahmins, proponents of kamma, who maintain that suffering is created by oneself, that is conditioned by contact. Also, in the case of those recluses and brahmins ... who maintain that suffering is created by anoth er, that too is conditioned by contact. Also, in the case of those recluses and brahmins ... who maintain that suffering is created both by oneself and by another, that too is conditioned by contact. [34] Also, in the case of those recluses and brahmins ... who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, that to o is conditioned by contact.

"Therein, friends, in the case of those recluses and brahmins, proponents of kamma, who maintain that suffering is created by oneself, it is impossible that they will experienc e without contact. In the case of those recluses and brahmins ... who maintain that suffering is created by another ... who maintain that suffering is created both by oneself and by another ... who maintain that suffering has arisen fortuitously, being created neither by o neself nor by another, it is impossible that they will experience without contact."

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(ii)

The Venerable Ānanda heard this conversation between the Venerable Sāriputta and the wanderers of other sects. Then, when he had walked for alms in Rājagaha and had returned from the alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One the entire conversation between the Venerable Sāriputta and those wanderers of other sects. (The Blessed One said:)

"Good, good, Ānanda! Anyone answering rightly would answer just as Sāriputta has done. I have said, Ānanda, that suffering is dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would explain in ac cordance with the Dhamma, and no reasonable consequence of one's assertion would give ground for criticism.

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"Therein, Ānanda, in the case of those recluses and brahmins, proponents of kamma, who maintain that suffering is created by oneself ... [35] ... who maintain that suffering h as arisen fortuitously, being created neither by oneself nor by another, that too is conditioned by contact.

"Therein, Ānanda, in the case of those recluses and brahmins, proponents of kamma, who maintain that suffering is created by oneself ... who maintain that suffering has arise n fortuitously ... it is impossible that they will experience without contact.

"On one occasion, Ānanda, I was dwelling right here in Rājagaha, in the Bamboo Gro ve, the Squirrel Sanctuary. Then, in the morning, I dressed and, taking bowl and robe, I e ntered Rājagaha for alms. Then it occurred to me: 'It is still too early to walk for alms in Rājagaha. Let me go to the park of the wanderers of other sects.' Then I went to the park of the wanderers of other sects. I exchanged greetings with those wanderers and, when w e had concluded our greetings and cordial talk, I sat down to one side. The wanderers the n said to me as I was sitting to one side: ... (the wanderers ask exactly the same question as they had asked Sāriputta and receive an identical reply) [36] ... it is impossible that they will experience without contact."

"It is wonderful, venerable sir! It is amazing, venerable sir! How the entire meaning c an be stated by a single phrase! Can this same meaning be stated in detail in a way that is deep and deep in appearance?"&74

"Well then, Ananda, clear up that same matter yourself."

"Venerable sir, if they were to ask me: 'Friend Ānanda, what is the source of aging-a nd-death, what is its origin, from what is it born and produced?'—being asked thus, I wo uld answer thus: 'Friends, aging-and-death has birth as its source, birth as its origin; it is born and produced from birth.' Being asked thus, I would answer in such a way. [37]

"Venerable sir, if they were to ask me: 'Friend Ānanda, what is the source of birth, w hat is its origin, from what is it born and produced?'—being asked thus, I would answer t hus: 'Friends, birth has becoming as its source, becoming as its origin; it is born and prod uced from becoming.... Becoming has clinging as its source ... Clinging has craving as it s source ... Craving has feeling as its source ... Feeling has contact as its source ... Conta ct has the six sense bases as its source, the six sense bases as its origin; it is born and prod

uced from the six sense bases. But with the remainderless fading away and cessation of the e six bases for contact comes cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of becoming; with the cessation of becoming, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.' Being asked thus, venerable sir, I would answer in such a way."

25 (5) Bhūmija

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While dwelling at Sāvatthī.

(i)

Then, in the evening, the Venerable Bhūmija emerged from seclusion and approached the Venerable Sāriputta.&75 [38] He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Friend Sāriputta, some recluses and brahmins, proponents of kamma, maintain that p leasure and pain are created by oneself; some recluses and brahmins, proponents of kamma, maintain that pleasure and pain are created by another; some recluses and brahmins, proponents of kamma, maintain that pleasure and pain are created both by oneself and by another; some recluses and brahmins, proponents of kamma, maintain that pleasure and p ain have arisen fortuitously, being created neither by oneself nor by another.&76 Now, fri end Sāriputta, what does the Blessed One say about this? What does he teach? How shou ld we answer if we are to state what has been said by the Blessed One and not misreprese nt him with what is contrary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our assertion would give ground for critici sm?"

"Friend, the Blessed One has said that pleasure and pain are dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by the Blessed One and would not misrepresent him with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one's assertion would give ground for criticism.

"Therein, friend, in the case of those recluses and brahmins, proponents of kamma, w ho maintain that pleasure and pain are created by oneself, that is conditioned by contact. Also, in the case of those recluses and brahmins ... who maintain that pleasure and pain a re created by another, that too is conditioned by contact. Also, in the case of those recluse

s and brahmins ... who maintain that pleasure and pain are created both by oneself and by another, that too is conditioned by contact. Also, in the case of those recluses and brahmins ... who maintain that pleasure and pain have arisen fortuitously, being created neither by oneself nor by another, that too is conditioned by contact.

"Therein, friends, in the case of those recluses and brahmins, proponents of kamma, who maintain that pleasure and pain are created by oneself, it is impossible that they will experience without contact. In the case of those recluses and brahmins ... who maintain t hat pleasure and pain are created by another ... who maintain that pleasure and pain are c reated both by oneself and by another ... [39] ... who maintain that pleasure and pain hav e arisen fortuitously ... it is impossible that they will experience without contact."

(ii)

The Venerable Ānanda heard this conversation between the Venerable Sāriputta and the Venerable Bhūmija. He then approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One the entire conversation between the Venerable Sāriputta and the Venerable Bhūmija. (The Blessed One said:)

"Good, good, Ānanda! Anyone answering rightly would answer just as Sāriputta has done. I have said, Ānanda, that pleasure and pain are dependently arisen. Dependent on w hat? Dependent on contact. If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would expla in in accordance with the Dhamma, and no reasonable consequence of one's assertion would give ground for criticism.

"Therein, Ānanda, in the case of those recluses and brahmins, proponents of kamma, who maintain that pleasure and pain are created by oneself ... who maintain that pleasure and pain have arisen fortuitously ... that too is conditioned by contact.

"Therein, Ānanda, in the case of those recluses and brahmins, proponents of kamma, who maintain that pleasure and pain are created by oneself ... who maintain that pleasure and pain have arisen fortuitously ... it is impossible that they will experience without cont act.

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(iii)

"Ānanda, when there is the body, because of bodily volition pleasure and pain arise [4 0] internally; when there is speech, because of verbal volition pleasure and pain arise internally; when there is the mind, because of mental volition pleasure and pain arise internally—with ignorance as condition.&77

"Either on one's own initiative, Ānanda, one constructs that bodily volitional construct tion conditioned by which pleasure and pain arise internally; or prompted by others one constructs that bodily volitional construction conditioned by which pleasure and pain arise internally. Either knowingly, Ānanda, one constructs that bodily volitional construction conditioned by which pleasure and pain arise internally; or unknowingly one constructs that bodily volitional construction conditioned by which pleasure and pain arise internally. &78

"Either on one's own initiative, Ānanda, one constructs that verbal volitional construct tion conditioned by which pleasure and pain arise internally; or prompted by others one constructs that verbal volitional construction conditioned by which pleasure and pain arise internally. Either knowingly, Ānanda, one constructs that verbal volitional construction conditioned by which pleasure and pain arise internally; or unknowingly one constructs that verbal volitional construction conditioned by which pleasure and pain arise internally.

"Either on one's own initiative, Ānanda, one constructs that mental volitional construction&79 conditioned by which pleasure and pain arise internally; or prompted by others one constructs that mental volitional construction conditioned by which pleasure and pain arise internally. Either knowingly, Ānanda, one constructs that mental volitional construction conditioned by which pleasure and pain arise internally; or unknowingly one constructs that mental volitional construction conditioned by which pleasure and pain arise internally.

"Ignorance is comprised within these states. &80 But with the remainderless fading a way and cessation of ignorance that body does not exist conditioned by which that pleasure and pain arises internally; that speech does not exist conditioned by which that pleasure and pain arises internally; that mind does not exist conditioned by which [41] that pleasure and pain arises internally. &81 That field does not exist, that site does not exist, that bas e does not exist, that foundation does not exist conditioned by which that pleasure and pain arises internally. &82

26 (6) Upavāņa

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While dwelling at Sāvatthī. Then the Venerable Upavāṇa approached the Blessed One , paid homage to him, sat down to one side, and said to him: &83

"Venerable sir, some recluses and brahmins maintain that suffering is created by ones elf; some recluses and brahmins maintain that suffering is created by another; some recluses and brahmins maintain that suffering is created both by oneself and by another; some recluses and brahmins maintain that suffering has arisen fortuitously, being created neither by oneself nor by another. Now, venerable sir, what does the Blessed One say about this

? What does he teach? How should we answer if we are to state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our asserti on would give ground for criticism?"

"Upavāṇa, I have said that suffering is dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one's assertion would give ground for criticism.

"Therein, Upavāṇa, in the case of those recluses and brahmins who maintain that suff ering is created by oneself, that is conditioned by contact. Also, in the case of those reclus es and brahmins who maintain that suffering is created by another ... who maintain that s uffering is created both by oneself and by another ... who maintain that suffering has aris en fortuitously ... that too is conditioned by contact. [42]

"Therein, Upavāṇa, in the case of those recluses and brahmins who maintain that suff ering is created by oneself, it is impossible that they will experience without contact. In the case of those recluses and brahmins who maintain that suffering is created by another ... who maintain that suffering is created both by oneself and by another ... who maintain that suffering has arisen fortuitously ... it is impossible that they will experience without contact."

27 (7) Conditions

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While dwelling at Sāvatthī. "Bhikkhus, with ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness ... Such is the origin of this whole mass of suffering.

"And what, bhikkhus, is aging-and-death? The aging of the various beings ... (as in \S 2) ... thus this aging and this death are together called aging-and-death. With the arising of birth there is the arising of aging-and-death; with the cessation of birth there is the cessation of aging-and-death. Just this noble eightfold path is the way leading to the cessation of aging-and-death; that is, right view, right intention, right speech, right action, right live lihood, right effort, right mindfulness, right concentration.

"And what, bhikkhus, is birth?... becoming?... clinging?... [43] ... craving?... feelin g?... contact?... the six sense bases?... name-and-form?... consciousness?... volitional c onstructions? There are these three kinds of volitional constructions: the bodily formation, the verbal formation, the mental formation. With the arising of ignorance there is the arising of volitional constructions. With the cessation of ignorance there is the cessation of v

olitional constructions. Just this noble eightfold path is the way leading to the cessation of volitional constructions; that is, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands the condition; thus understands the origin of the condition; thus understands the cessation of the condition; thus understands the way leading to the cessation of the condition,&84 he is then called a noble disciple who is endowed with view, endowed with vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses the knowledge of a disciple in higher training, who has entered the st ream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely bef ore the door to the Deathless." &85

28 (8) Bhikkhu

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While dwelling at Sāvatthī. "Herein, bhikkhus, a bhikkhu understands aging-and-deat h, its origin, its cessation, and the way leading to its cessation. He understands birth ... be coming ... clinging [44] ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional constructions, their origin, their cessation, and the way leading to their cessation.

"And what, bhikkhus, is aging-and-death?... (as in preceding sutta) ... Just this noble eightfold path is the way leading to the cessation of volitional constructions; that is, right view ... right concentration.

"When, bhikkhus, a bhikkhu thus understands aging-and-death, its origin, its cessation, and the way leading to its cessation; when he thus understands birth ... becoming ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... [45] consciousness ... volitional constructions, their origin, their cessation, and the way leading to their cessation, he is then called a bhikkhu who is endowed with view, endowed with vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses the knowledge of a disciple in higher training, who possesses the true knowledge of a disciple in higher training, who possesses the true knowledge of a disciple in higher training, who possesses the Dhamma, a noble one with pen etrative wisdom, one who stands squarely before the door to the Deathless."

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29 (9) Recluses and Brahmins (1)

While dwelling at Sāvatthī. "Bhikkhus, those recluses or brahmins who do not fully u nderstand aging-and-death, its origin, its cessation, and the way leading to its cessation;& 86 who do not fully understand birth ... becoming ... clinging ... craving ... feeling ... c ontact ... the six sense bases ... name-and-form ... consciousness ... volitional constructions, their origin, their cessation, and the way leading to their cessation: these I do not con

sider to be recluses among recluses or brahmins among brahmins, and these venerable on es do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who fully understand aging-and-death, it sorigin, its cessation, and the way leading to its cessation; who fully understand birth ... volitional constructions, [46] their origin, their cessation, and the way leading to their cessation: these I consider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

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30 (10) Recluses and Brahmins (2)

While dwelling at Sāvatthī. "Bhikkhus, as to those recluses or brahmins who do not u nderstand aging-and-death, its origin, its cessation, and the way leading to its cessation: it is impossible that they will abide having transcended aging-and-death. As to those reclus es and brahmins who do not understand birth ... becoming ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional constructions, their origin, their cessation, and the way leading to their cessation: it is impossible that they will abide having transcended volitional constructions.

"But, bhikkhus, as to those recluses or brahmins who understand aging-and-death, its origin, its cessation, and the way leading to its cessation: it is possible that they will abide having transcended aging-and-death. As to those recluses and brahmins who understand birth ... volitional constructions, their origin, their cessation, and the way leading to their cessation: it is possible that they will abide having transcended volitional constructions."

IV. The Kalāra Khattiya

31 (1) What Has Come to Be

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[47] On one occasion the Blessed One was dwelling at Sāvatthī. There the Blessed O ne addressed the Venerable Sāriputta thus: "Sāriputta, in 'The Questions of Ajita' in the Pārāyana it is said:&87

'As to those who have comprehended things,
And the many who are trainees here,
Let the Discerning One describe their conduct.
Being asked, please explain to me, dear sir.' &88

How should the meaning of this, stated in brief, be understood in detail?"

When this was said, the Venerable Sāriputta was silent. A second time and a third tim e the Blessed One addressed the Venerable Sāriputta thus: "Sāriputta, in 'The Questions of Ajita' in the Pārāyana it is said:... [48] How should the meaning of this, stated in brief, be understood in detail?" A second time and a third time the Venerable Sāriputta was sil ent.&89

"Sāriputta, do you see: 'This has come to be'? Sāriputta, do you see: 'This has come to be'?"

"Venerable sir, one sees as it really is with correct wisdom: 'This has come to be.' Ha ving seen as it really is with correct wisdom: 'This has come to be,' one is practising for the purpose of disenchantment with what has come to be, for its fading away and cessation. &90 One sees as it really is with correct wisdom: 'Its origination occurs with that as nutriment.' &91 Having seen as it really is with correct wisdom: 'Its origination occurs with that as nutriment,' one is practising for the purpose of disenchantment with its origination through nutriment, for its fading away and cessation. One sees as it really is with correct wisdom: 'With the cessation of that nutriment, what has come to be is subject to cessation.' Having seen as it really is with correct wisdom: 'With the cessation of that nutriment, what has come to be is subject to cessation,' one is practising for the purpose of disenchantment with what is subject to cessation, for its fading away and cessation. It is in such a way that one is a trainee, a disciple in higher training.

"And how, venerable sir, has one comprehended things? Venerable sir, one sees as it really is with correct wisdom: 'This has come to be.' Having seen as it really is with correct wisdom: 'This has come to be,' through disenchantment with what has come to be, through its fading away and cessation, one is liberated by non-clinging. One sees as it really

is with correct wisdom: 'Its origination occurs with that as nutriment.' Having seen as it really is with correct wisdom: 'Its origination occurs with that as nutriment,' through dise nchantment with its origination through nutriment, through its fading away and cessation, one is liberated by non-clinging. One sees as it really is with correct wisdom: 'With the c essation of that nutriment, what has come to be is subject to cessation.' Having seen as it really is with correct wisdom: 'With the cessation of that nutriment, what has come to be is subject to cessation,' through disenchantment with what is subject to cessation, through its fading away [49] and cessation, one is liberated by non-clinging.&92 It is in such a w ay that one has comprehended things.

"Thus, venerable sir, when it is said in 'The Questions of Ajita' of the Pārāyana:

'As to those who have comprehended things,

And the many who are trainees here,

Let the Discerning One describe their progress.

Being asked, please explain to me, dear sir'—

it is in such a way that I understand in detail the meaning of this that was stated in brief." "Good, good, Sāriputta!... (the Buddha repeats here the entire statement of the Vener able Sāriputta) [50] ... it is in such a way that the meaning of this, stated in brief, should be understood in detail."

32 (2) The Kaļāra

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While dwelling at Sāvatthī.

25 (i)

Then the bhikkhu Kaļāra the Khattiya approached the Venerable Sāriputta and exchan ged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta: "Friend Sāriputta, the bhikkhu Moļi yaphagguna has abandoned the training and returned to the lower life." &93

"Then surely that venerable did not find solace in this Dhamma and Discipline."

"Well then, has the Venerable Sāriputta attained solace in this Dhamma and Disciplin e?"

"I have no perplexity, friend."

"But as to the future, friend?"

"I have no doubt, friend."&94

Then the bhikkhu Kaļāra the Khattiya rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, [51] and said to him: "Venerable sir, the Venerable Sāriputta has declared final knowledge thu s: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.""

Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell Sāriputt a in my name that the Teacher calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to the Venerable Sāriputta and told him: "The Teacher calls you, friend Sāriputta."

"Yes, friend," the Venerable Sāriputta replied, and he approached the Blessed One, p aid homage to him, and sat down to one side. The Blessed One then said to him: "Is it tru e, Sāriputta, that you have declared final knowledge thus: 'I understand: Destroyed is birt h, the holy life has been lived, what had to be done has been done, there is no more for thi s world'?"

"Venerable sir, I did not state the matter in those terms and phrases."

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"In whatever way, Sāriputta, a clansman declares final knowledge, what he has declar ed should be understood as such."

"Venerable sir, didn't I too speak thus: 'Venerable sir, I did not state the matter in tho se terms and phrases'?"

"If, Sāriputta, they were to ask you: &95 'Friend Sāriputta, how have you known, how have you seen, that you have declared final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more fo r this world'—being asked thus, how would you answer?"

"If they were to ask me this, venerable sir, [52] I would answer thus: 'With the destru ction of that source from which birth originates, I have understood: "When (the cause) is destroyed, (the effect) is destroyed." Having understood this, I understand: Destroyed is b irth, the holy life has been lived, what had to be done has been done, there is no more for this world.' Being asked thus, venerable sir, I would answer in such a way."&96

"But, Sāriputta, if they were to ask you: 'But, friend Sāriputta, what is the source of b irth, what is its origin, from what is it born and produced?'—being asked thus, how would you answer?"

"If they were to ask me this, venerable sir, I would answer thus: 'Birth, friends, has b ecoming has its source, becoming as its origin; it is born and produced from becoming.' Being asked thus, venerable sir, I would answer in such a way."

"But, Sāriputta, if they were to ask you: 'But, friend Sāriputta, what is the source of b ecoming...?'—being asked thus, how would you answer?"

"... I would answer thus: 'Becoming, friends, has clinging as its source...."

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"But, Sāriputta, if they were to ask you: 'But, friend Sāriputta, what is the source of clinging...? What is the source of craving...?'—being asked thus, how would you answer?" [53]

"If they were to ask me this, venerable sir, I would answer thus: 'Craving, friends, has feeling as its source, feeling as its origin; it is born and produced from feeling.' Being as ked thus, venerable sir, I would answer in such a way."

"But, Sāriputta, if they were to ask you: 'Friend Sāriputta, how have you known, how have you seen, that delight in feelings no longer remains present in you?'—being asked t hus, how would you answer?"&97

"If they were to ask me this, venerable sir, I would answer thus: 'Friends, there are the ese three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleas ant feeling. These three feelings, friends, are impermanent; whatever is impermanent is suffering. When this was understood, delight in feelings no longer remained present in me. 'Being asked thus, venerable sir, I would answer in such a way."

"Good, good, Sāriputta! This is another method of explaining in brief that same point: 'Whatever is felt is included within suffering.' & 98 But, Sāriputta, if they were to ask yo u: 'Friend Sāriputta, through what kind of deliverance have you declared final knowledge thus: "I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world"?'—being asked thus, how would you ans wer?"

"If they were to ask me this, venerable sir, I would answer thus: [54] 'Friends, through an internal deliverance, through the destruction of all clinging, I dwell mindfully in such a way that the taints do not flow within me and I do not despise myself.' Being asked thus, venerable sir, I would answer in such a way." & 99

"Good, good, Sāriputta! This is another method of explaining in brief that same point: 'I have no perplexity in regard to the taints spoken of by the Recluse; I do not doubt that they have been abandoned by me."

This is what the Blessed One said. Having said this, the Sublime One rose from his se at and entered his dwelling.

(ii)

Then, soon after the Blessed One had departed, the Venerable Sāriputta addressed the bhikkhus thus:

"Friends, the first question that the Blessed One asked me had not been previously considered by me:&100 thus I hesitated over it. But when the Blessed One approved of my

answer, it occurred to me: 'If the Blessed One were to question me about this matter with various terms and with various methods for a whole day, for a whole day I would be able to answer him with various terms and with various methods. If he were to question me a bout this matter with various terms and with various methods for a whole night ... for a d ay and night [55] ... for two days and nights ... for three, four, five, six, or seven days and nights, for seven days and nights I would be able to answer him with various terms and with various methods."

Then the bhikkhu Kaļāra the Khattiya rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and s aid to him: "Venerable sir, the Venerable Sāriputta has roared his lion's roar thus: 'Friend's, the first question that the Blessed One asked me had not been previously considered by me ... (as above) [56] ... for seven days and nights I would be able to answer him with v arious terms and with various methods.""

"Bhikkhu, the Venerable Sāriputta has thoroughly penetrated that element of the Dha mma by the thorough penetration of which, if I were to question him about that matter wi th various terms and with various methods for a whole day ... for seven days and nights, for seven days and nights he would be able to answer with various terms and with various methods." & 101

33 (3) Cases of Knowledge (1)

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While dwelling at Sāvatthī. "Bhikkhus, I will teach you forty-four cases of knowledg e. Listen to that and attend carefully, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"Bhikkhus, what are the forty-four cases of knowledge? [57] Knowledge of aging-an d-death, knowledge of its origin, knowledge of its cessation, knowledge of the way leadin g to its cessation. Knowledge of birth ... Knowledge of becoming ... Knowledge of clin ging ... Knowledge of craving ... Knowledge of feeling ... Knowledge of contact ... Knowledge of the six sense bases ... Knowledge of name-and-form ... Knowledge of consciousness ... Knowledge of volitional constructions, knowledge of their origin, knowledge of their cessation, knowledge of the way leading to their cessation. These, bhikkhus, are the forty-four cases of knowledge.

"And what, bhikkhus, is aging-and-death?... (definition as in $\S 2$) ... Thus this aging a nd this death are together called aging-and-death. With the arising of birth there is the ari sing of aging-and-death. With the cessation of birth there is the cessation of aging-and-de ath. This noble eightfold path is the way leading to the cessation of aging-and-death; that is, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands aging-and-death, its origin, [58] its cessation, and the way leading to its cessation, this is his knowledge of the principle.& 102 By means of this principle that is seen, understood, immediately attained,&103 fatho med, he applies the method to the past and to the future thus: 'Whatever recluses and bra hmins in the past directly knew aging-and-death, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whate ver recluses and brahmins in the future will directly know aging-and-death, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now.' This is his knowledge of entailment.&104

"When, bhikkhus, a noble disciple has purified and cleansed these two kinds of knowl edge—knowledge of the principle and knowledge of entailment—he is then called a nobl e disciple who is endowed with view, endowed with vision, who has arrived at this true D hamma, who sees this true Dhamma, who possesses the knowledge of a disciple in higher training, who possesses the true knowledge of a disciple in higher training, who has enter ed the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squa rely before the door to the Deathless.

"And what, bhikkhus, is birth?... What are the volitional constructions?... (definition s as in $\S 2$) [59] ... This noble eightfold path is the way leading to the cessation of volitio nal constructions; that is, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands volitional constructions, their ori gin, their cessation, and the way leading to their cessation, this is his knowledge of the pri nciple. By means of this principle that is seen, understood, immediately attained, fathome d, he applies the method to the past and to the future.... This is his knowledge of entailme nt.

"When, bhikkhus, a noble disciple has purified and cleansed these two kinds of knowledge—knowledge of the principle and knowledge of entailment—he is then called a noble disciple who is endowed with view ... one who stands squarely before the door to the D eathless."

34 (4) Cases of Knowledge (2)

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While dwelling at Sāvatthī. "Bhikkhus, I will teach you seventy-seven cases of knowl edge. Listen to that and attend carefully, I will speak." [60]

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"Bhikkhus, what are the seventy-seven cases of knowledge? The knowledge: 'Aging-and-death has birth as its condition.' The knowledge: 'When there is no birth, there is no aging-and-death.' The knowledge: 'In the past too aging-and-death had birth as its conditi

on.' The knowledge: 'In the past too, had there been no birth, there would have been no a ging-and-death.' The knowledge: 'In the future too aging-and-death will have birth as its condition.' The knowledge: 'In the future too, should there be no birth, there will be no a ging-and-death.' The knowledge: 'That knowledge of the persisting nature of phenomena too is subject to destruction, subject to vanishing, subject to fading away, subject to cess ation.'&105

"The knowledge: 'Birth has becoming as its condition.'... The knowledge: 'Volitional constructions have ignorance as their condition.' The knowledge: 'When there is no ign orance, there are no volitional constructions.' The knowledge: 'In the past too volitional constructions had ignorance as their condition.' The knowledge: 'In the past too, had there been no ignorance, there would have been no volitional constructions.' The knowledge: 'In the future too volitional constructions will have ignorance as their condition.' The knowledge: 'In the future too, should there be no ignorance, there will be no volitional constructions.' The knowledge: 'That knowledge of the persisting nature of phenomena is also subject to destruction, subject to vanishing, subject to fading away, subject to cessation.'

"These, bhikkhus, are called the seventy-seven cases of knowledge."

35 (5) With Ignorance as Condition

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While dwelling at Sāvatthī. "Bhikkhus, with ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this whole mass of suffering."

When he had said this, a certain bhikkhu said to the Blessed One: "Venerable sir, what now is aging-and-death, and for whom is there this aging-and-death?"

"Not a proper question," the Blessed One replied.&106 [61] "Bhikkhu, whether one s ays, 'What now is aging-and-death, and for whom is there this aging-and-death?' or whet her one says, 'Aging-and-death is one thing, the one for whom there is this aging-and-dea th is another'—both these assertions are identical in meaning; they differ only in the phra sing. If there is the view, 'The soul and the body are the same,' there is no living of the h oly life; and if there is the view, 'The soul is one thing, the body is another,' there is no living of the holy life.&107 Without veering towards either of these extremes, the Tathāgat a teaches the Dhamma by the middle: 'With birth as condition, aging-and-death.'"

"Venerable sir, what now is birth, and for whom is there this birth?"

"Not a proper question," the Blessed One replied. "Bhikkhu, whether one says, 'What now is birth, and for whom is there this birth?' or whether one says, 'Birth is one thing, t he one for whom there is this birth is another'—both these assertions are identical in mea ning; they differ only in the phrasing.... Without veering towards either of these extremes

, the Tathāgata teaches the Dhamma by the middle: 'With becoming as condition, birth.'"

"Venerable sir, what now is becoming, and for whom is there this becoming?"

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"Not a proper question," the Blessed One replied. "Bhikkhu, whether one says, 'What now is becoming, and for whom is there this becoming?' or whether one says, 'Becomin g is one thing, the one for whom there is this becoming is another'—both these assertions are identical in meaning; they differ only in the phrasing.... Without veering towards eit her of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With clinging a s condition, becoming.... With craving as condition, clinging.... With feeling as condition, craving.... With contact as condition, feeling.... With the six sense bases as condition, contact.... With name-and-form as condition, the six sense bases.... [62] With conscious ness as condition, name-and-form.... With volitional constructions as condition, conscious sness."

"Venerable sir, what now are volitional constructions, and for whom are there these volitional constructions?"

"Not a proper question," the Blessed One replied. "Bhikkhu, whether one says, 'What now are volitional constructions, and for whom are there these volitional constructions?' or whether one says, 'Volitional constructions are one thing, the one for whom there are t hese volitional constructions is another'—both these assertions are identical in meaning; t hey differ only in the phrasing.... Without veering towards either of these extremes, the T athāgata teaches the Dhamma by the middle: 'With ignorance as condition, volitional con structions.'

"But with the remainderless fading away and cessation of ignorance, whatever kinds of contortions, writhings, and vacillations there may be&108—'What now is aging-and-death, and for whom is there this aging-and-death?' or 'Aging-and-death is one thing, the one for whom there is this aging-and-death is another,' or 'The soul and the body are the same,' or 'The soul is one thing, the body is another'—all these are abandoned, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future ari sing.&109

"With the remainderless fading away and cessation of ignorance, whatever kinds of c ontortions, writhings, and vacillations there may be—'What now is birth, and for whom i s there this birth?'... [63] ... 'What now are volitional constructions, and for whom are th ere these volitional constructions?'... or 'The soul is one thing, the body is another'—all these are abandoned, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising."

36 (6) With Ignorance as Condition (2)

(This sutta is identical with the preceding one, differing only in that the bhikkhus are addressed collectively throughout, and there is no interlocutor who asks inappropriate q uestions. The Buddha simply cites the improper types of assertions on his own.) [64]

37 (7) Not Yours

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While dwelling at Sāvatthī. "Bhikkhus, this body is not yours, nor does it belong to ot hers.&110 [65] It is old kamma, to be seen as constructed, as fashioned by volition, as so mething to be felt.&111 Therein, bhikkhus, the instructed noble disciple attends carefully and properly to dependent origination itself thus: 'When there is this, that comes to be; with the arising of this, that arises. When this is not, that does not come to be; with the cess ation of this, that ceases. That is, with ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional constructions; with the cessation of volitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering."

38 (8) Volition (1)

While dwelling at Sāvatthī. "Bhikkhus, what one intends, and what one plans, and what one has a tendency towards: this becomes a basis for the maintenance of conscious ness. When there is a basis there is a support for (the establishing of) consciousness. When consciousness is established and has come to growth, there is the production of future r e-becoming. When there is the production of future re-becoming, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.&112

"If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When the re is a basis, there is a support for (the establishing of) consciousness.... Such is the origin of this whole mass of suffering.&113

"But, bhikkhus, when one does not intend, and one does not plan, and one does not ha ve a tendency towards anything, no basis exists for the maintenance of consciousness. [66] When there is no basis, there is no support for (the establishing of) consciousness. When consciousness is not established and has not come to growth, there is no production of future re-becoming. When there is no production of future re-becoming, future birth, agin

g-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessati on of this whole mass of suffering."&114

39 (9) Volition (2)

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While dwelling at Sāvatthī. "Bhikkhus, what one intends, and what one plans, and what one has a tendency towards: this becomes a basis for the maintenance of conscious ness. When there is a basis, there is a support for (the establishing of) consciousness. When consciousness is established and has come to growth, there is a descent of name-and-form.&115 With name-and-form as condition, the six sense bases (come to be); with the six sense bases as condition, contact; with contact as condition, feeling ... craving ... clinging ... becoming ... birth; with birth as condition, aging and death, sorrow, lamentation, p ain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When the re is a basis, there is a support for (the establishing of) consciousness. When consciousne ss is established and has come to growth, there is a descent of name-and-form. With nam e-and-form as condition, the six sense bases (come to be).... Such is the origin of this wh ole mass of suffering.

"But, bhikkhus, when one does not intend, and one does not plan, and one does not ha ve a tendency towards anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for (the establishing of) consciousness. When consciousness is not established and has not come to growth, there is no descent of name-and-form. With the cessation of name-and-form comes cessation of the six sense bases....

Such is the cessation of this whole mass of suffering."

40 (10) Volition (3)

While dwelling at Sāvatthī. [67] "Bhikkhus, what one intends, and what one plans, an d whatever one has a tendency towards: this becomes a basis for the maintenance of cons ciousness. When there is a basis, there is a support for (the establishing of) consciousness. When consciousness is established and has come to growth, there is inclination. When t here is inclination, there is coming and going. When there is coming and going, there is p assing away and being reborn.&116 When there is passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. S uch is the origin of this whole mass of suffering.

"If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When the re is a basis, there is a support for (the establishing of) consciousness.... Such is the origin of this whole mass of suffering.

"But, bhikkhus, when one does not intend, and one does not plan, and one does not ha ve a tendency towards anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for (the establishing of) consciousness. When consciousness is not established and has not come to growth, there is no inclination. When there is no inclination, there is no coming and going. When there is no coming and going, there is no passing away and being reborn. When there is no passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."&117

V. The Householder

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41 (1) Five Fearful Animosities (1)

[68] While dwelling at Sāvatthī. Then the householder Anāthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Householder, when five fearful animosities have subsided in a noble disciple, and he possesses the four factors of stream-entry, and he has clearly seen and thoroughly penetr ated with wisdom the noble law, if he wishes he could by himself declare of himself: 'I a m one finished with hell, finished with the animal realm, finished with the sphere of ghos ts, finished with the plane of misery, the bad destinations, the nether world. I am a stream -enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'&118

"What are the five fearful animosities that have subsided? Householder, one who dest roys life engenders, on account of such behaviour, fearful animosity pertaining to the pre sent life and fearful animosity pertaining to the future life, and he experiences mental pain and displeasure. &119 Thus for one who abstains from destroying life, this fearful animosity has subsided.

"One who takes what is not given ... [69] ... who engages in sexual misconduct ... w ho speaks falsely ... who indulges in wine, liquor, and intoxicants that are a basis for negl igence engenders, on account of such behaviour, fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he experiences mental pain a

nd displeasure. Thus for one who abstains from wine, liquor, and intoxicants that are a ba sis for negligence, this fearful animosity has subsided.

"These are the five fearful animosities that have subsided.

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"What are the four factors of stream-entry that he possesses?&120 Here, householder, the noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is an arahant, fully enlightened, accomplished in true knowledge and conduct, sublime, k nower of the world, unsurpassed leader of persons to be tamed, teacher of devas and hum ans, the Enlightened One, the Blessed One.'

"He possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, wort hy of application, to be personally experienced by the wise.'

"He possesses confirmed confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this [70] Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.'

"He possesses the virtues dear to the noble ones, unbroken, untorn, unblemished, unm ottled, freeing, praised by the wise, unadhered to, leading to concentration.&121

"These are the four factors of stream-entry that he possesses.

"And what is the noble method that he has clearly seen and thoroughly penetrated wit h wisdom?&122 Here, householder, the noble disciple attends carefully and properly to d ependent origination itself thus: 'When there is this, that comes to be; with the arising of t his, that arises. When this is not, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional constructions (come to be); with v olitional constructions as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional constructions; with the cessation of volitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering.'

"This is the noble law that he has clearly seen and thoroughly penetrated with wisdo m.

"When, householder, these five fearful animosities have subsided in a noble disciple, and he possesses these four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom this noble law, if he wishes he could by himself declare of him self: 'I am one finished with hell ... a stream-enterer ... with enlightenment as my destination."

42 (2) Five Fearful Animosities (2)

(This sutta is identical with the preceding one except that it is addressed to "a numbe r of bhikkhus.") [71]

43 (3) Suffering

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While dwelling at Sāvatthī. [72] "Bhikkhus, I will teach you the origin and the passin g away of suffering. Listen to that and attend carefully, I will speak." & 123

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the origin of suffering? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, f eeling (comes to be); with feeling as condition, craving. This is the origin of suffering.

"In dependence on the ear and sounds ... In dependence on the nose and odours ... In dependence on the tongue and tastes ... In dependence on the body and tactile objects ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meet ing of the three is contact. With contact as condition, feeling (comes to be); with feeling a s condition, craving. This is the origin of suffering.

"And what, bhikkhus, is the passing away of suffering? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as con dition, feeling (comes to be); with feeling as condition, craving. But with the remainderle ss fading away and cessation of that same craving comes cessation of clinging; with the c essation of clinging, cessation of becoming; with the cessation of becoming, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This is the passing away of suffering.

"In dependence on the ear and sounds ... In dependence on the mind and mental phen omena, mind-consciousness arises. The meeting of the three is contact. With contact as c ondition, feeling (comes to be); with feeling as condition, craving. But with the remainde rless fading away and cessation of that same craving comes cessation of clinging ... cessation of becoming ... cessation of birth; with the cessation of birth, aging-and-death, [73] s orrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this who le mass of suffering. This is the passing away of suffering."

44 (4) The World

While dwelling at Sāvatthī. "Bhikkhus, I will teach you the origin and the passing aw ay of the world. Listen to that and attend carefully, I will speak." & 124

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the origin of the world? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling (comes to be); with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, becoming; with becoming as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. This, bhikkhus, is the origin of the world.

"In dependence on the ear and sounds ... In dependence on the nose and odours ... In dependence on the tongue and tastes ... In dependence on the body and tangibles ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling (comes to be); with feeling as condition, craving; with craving as condition, clinging ... becoming ... birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be . This, bhikkhus, is the origin of the world.

"And what, bhikkhus, is the passing away of the world? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as con dition, feeling (comes to be); with feeling as condition, craving. But with the remainderle ss fading away and cessation of that same craving comes cessation of clinging; with the c essation of clinging, cessation of becoming; with the cessation of becoming, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, bhikkhus, i s the passing away of the world.

"In dependence on the ear and sounds ... [74] ... In dependence on the mind and men tal phenomena, mind-consciousness arises. The meeting of the three is contact. With cont act as condition, feeling (comes to be); with feeling as condition, craving. But with the re mainderless fading away and cessation of that same craving comes cessation of clinging ... cessation of becoming ... cessation of birth; with the cessation of birth, aging-and-dea th, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, bhikkhus, is the passing away of the world."

45 (5) At Ñātika

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Thus have I heard. On one occasion the Blessed One was dwelling at Natika in the Br ick Hall. Then, while the Blessed One was alone in seclusion, he uttered this Dhamma dis course:&125

"In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling (comes to be); with feeling as condition,

craving; with craving as condition, clinging.... Such is the origin of this whole mass of su ffering.

"In dependence on the ear and sounds ... In dependence on the mind and mental phen omena, mind-consciousness arises. The meeting of the three is contact. With contact as c ondition, feeling (comes to be); with feeling as condition, craving; with craving as condition, clinging.... Such is the origin of this whole mass of suffering.

"In dependence on the eye and forms, eye-consciousness arises. The meeting of the th ree is contact. With contact as condition, feeling (comes to be); with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving come s cessation of clinging; with the cessation of clinging, cessation of becoming.... Such is t he cessation of this whole mass of suffering. [75]

"In dependence on the ear and sounds ... In dependence on the mind and mental phen omena, mind-consciousness arises. The meeting of the three is contact. With contact as c ondition, feeling (comes to be); with feeling as condition, craving. But with the remainde rless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of becoming.... Such is the cessation of this whole mass of suffering."

Now on that occasion a certain bhikkhu was standing listening in on the Blessed One. The Blessed One saw him standing there listening in and said to him: "Did you hear that Dhamma discourse, bhikkhu?"

"Yes, venerable sir."

"Learn that Dhamma discourse, bhikkhu, master it and remember it. That Dhamma di scourse is beneficial, concerned with the fundamentals of the holy life."

25 46 (6) A Certain Brahmin

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While dwelling at Sāvatthī. Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, Master Gotama, is the one who acts the same as the one who experiences (the result)?"&126

"The one who acts is the same as the one who experiences (the result)': this, brahmin , is one extreme." [76]

"Then, Master Gotama, is the one who acts one, and the one who experiences (the result) another?"

"The one who acts is one, and the one who experiences (the result) is another': this, b rahmin, is the second extreme. Without veering towards either of these extremes, the Tat

hāgata teaches the Dhamma by the middle: 'With ignorance as condition, volitional const ructions (come to be); with volitional constructions as condition, consciousness.... Such i s the origin of this whole mass of suffering. But with the remainderless fading away and c essation of ignorance comes cessation of volitional constructions; with the cessation of v olitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering."

When this was said, that brahmin said to the Blessed One: "Magnificent, Master Gota ma!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

47 (7) Jānussoni

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While dwelling at Sāvatthī. Then the brahmin Jāṇussoṇi approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial t alk, he sat down to one side and said to him:&127

"How is it, Master Gotama, does all exist?"

"'All exists': this, brahmin, is one extreme."

"Then, Master Gotama, does all not exist?"

"All does not exist': this, brahmin, is the second extreme. Without veering towards e ither of these extremes, the Tathāgata teaches the Dhamma by the middle...."

When this was said, the brahmin Jāṇussoṇi said to the Blessed One: [77] "Magnificen t, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

25 48 (8) A Cosmologist

While dwelling at Sāvatthī. Then a brahmin who was a cosmologist&128 approached the Blessed One ... and said to him:

"How is it, Master Gotama, does all exist?"

"All exists': this, brahmin, is the oldest cosmology." & 129

"Then, Master Gotama, does all not exist?"

"All does not exist': this, brahmin, is the second worldly cosmology."

"How is it, Master Gotama, is all a unity?" & 130

"All is a unity': this, brahmin, is the third cosmology."

"Then, Master Gotama, is all a plurality?" &131

"All is a plurality': this, brahmin, is the fourth cosmology. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle…"

When this was said, that brahmin said to the Blessed One: "Magnificent, Master Gota ma!... From today let Master Gotama remember me as a lay follower who has gone for r efuge for life."

5 49 (9) The Noble Disciple

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While dwelling at Sāvatthī. [78] "Bhikkhus, an instructed noble disciple does not thin k: 'When what exists does what come to be? With the arising of what does what arise? [When what exists do volitional constructions come to be? When what exists does consciousness come to be?]&132 When what exists does name-and-form come to be?... When what exists does aging-and-death come to be?'

"Rather, bhikkhus, the instructed noble disciple has knowledge about this that is independent of others: 'When there is this, that comes to be; with the arising of this, that arise s. [When there is ignorance, volitional constructions come to be. When there are volitional constructions, consciousness comes to be.] When there is consciousness, name-and-for m comes to be.... When there is birth, aging-and-death comes to be.' He understands thus: 'In such a way the world originates.'

"Bhikkhus, an instructed noble disciple does not think: 'When what is absent does what not come to be? With the cessation of what does what cease? [When what is absent do volitional constructions not come to be? When what is absent does consciousness not come to be?] When what is absent does name-and-form not come to be?... When what is absent does aging-and-death not come to be?"

"Rather, bhikkhus, the instructed noble disciple has knowledge about this that is inde pendent of others: 'When this is not, that does not come to be; with the cessation of this, t hat ceases. [When there is no ignorance, volitional constructions do not come to be. Whe n there are no volitional constructions, consciousness does not come to be.] When there is no consciousness, name-and-form does not come to be.... When there is no birth, aging-and-death does not come to be.' He understands thus: 'In such a way the world ceases.' [79]

"Bhikkhus, when a noble disciple thus understands as they really are the origin and the passing away of the world, he is then called a noble disciple who is endowed with view ... (as in $\S27$) ... one who stands squarely before the door to the Deathless."

50 (10) The Noble Disciple

(This sutta is identical with the preceding one except that the passages enclosed in br ackets there as absent in some editions are here clearly included in all editions.) [80]

VI. Suffering (or The Tree)&133

51 (1) Thorough Investigation

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

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

"Bhikkhus, when a bhikkhu is making a thorough investigation, in what way should he thoroughly investigate for the utterly complete destruction of suffering?" &134

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed O ne, [81] take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remembe r it."

"Then listen and attend carefully, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Here, bhikkhus, when he makes a thorough investigation, a bhikkhu thoroughly investigates thus: 'The many diverse kinds of suffering that arise in the world (headed by) aging-and-death: what is the source of this suffering, what is its origin, from what is it born and produced? When what exists does aging-and-death come to be? When what is absent does aging-and-death not come to be?'

"As he thoroughly investigates he understands thus: 'The many diverse kinds of suffering that arise in the world (headed by) aging-and-death: this suffering has birth as its source, birth as its origin; it is born and produced from birth. When there is birth, aging-and-death comes to be; when there is no birth, aging-and-death does not come to be.'

"He understands aging-and-death, its origin, its cessation, and the way leading on that is in conformity with its cessation.&135 He practises that way and conducts himself acc ordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of aging-and-death.

"Then, investigating further, he thoroughly investigates thus: 'What is the source of this birth, what is its origin, from what is it born and produced?... What is the source of this becoming?... this clinging?... this craving?... this feeling?... this contact?... these six sense bases?... this name-and-form?... this consciousness?... What is the source of these volitional constructions, what is their origin, from what are they born and produced? When what exists do volitional constructions come to be? When what is absent do volitional constructions not come to be?'

"As he thoroughly investigates he understands thus: 'Volitional constructions have ig norance as their source, ignorance as their origin; they are born and produced from ignorance. [82] When there is ignorance, volitional constructions come to be; when there is no i gnorance, volitional constructions do not come to be.'

"He understands volitional constructions, their origin, their cessation, and the way leading on that is in conformity with their cessation. He practises that way and conducts him self accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of volitional constructions.

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"Bhikkhus, if a person immersed in ignorance constructs a meritorious volitional construction, consciousness fares on to merit; if he constructs a demeritorious volitional construction, consciousness fares on to demerit; if he constructs an imperturbable volitional construction, consciousness fares on to the imperturbable.&136 But when a bhikkhu has ab andoned ignorance and aroused true knowledge, then, with the fading away of ignorance and the arising of true knowledge, he does not construct a meritorious volitional construct ion, or a demeritorious volitional construction, or an imperturbable volitional construction. Since he does not construct or fashion anything by volition, he does not cling to anything in the world. Not clinging, he is not agitated.&137 Not being agitated, he personally at tains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'

"If he feels a pleasant feeling,&138 he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feel s it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached. [83]

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling t erminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.'&139 He understands: 'With the breakup of the body, following the exhaustion of life, all feelings, not being delighted in, will become cool right here; mere bodily remains will be left.'&140

"Suppose, bhikkhus, a man would remove a hot clay pot from a potter's kiln and set it on smooth ground: its heat would be dissipated right there and potsherds would be left. S o too, when he feels a feeling terminating with the body ... terminating with life.... He u nderstands: 'With the breakup of the body, following the exhaustion of life, all that is felt

, not being delighted in, will become cool right here; mere bodily remains will be left.'&1

"What do you think, bhikkhus, can a bhikkhu whose taints are destroyed construct a meritorious volitional construction, or a demeritorious volitional construction, or an imperturbable volitional construction?"

"No, venerable sir."

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"When there are utterly no volitional constructions, with the cessation of volitional constructions, would consciousness be discerned?"&142

"No, venerable sir."

"When there is utterly no consciousness, with the cessation of consciousness, would n ame-and-form be discerned?"

"No, venerable sir."

"When there is utterly no name-and-form ... When there are utterly no six sense base s ... [84] When there is utterly no contact ... When there is utterly no feeling ... When the ere is utterly no craving ... When there is utterly no clinging ... When there is utterly no becoming ... When there is utterly no birth, with the cessation of birth, would aging-and-death be discerned?"

"No, venerable sir."

"Good, good, bhikkhus! It is exactly so and not otherwise! Place faith in me in regard to this, bhikkhus, be resolved. Do not harbour any perplexity or doubt here. Just this is the end of suffering."&143

52 (2) Clinging

While dwelling at Sāvatthī. "Bhikkhus, when one dwells contemplating gratification in things that can be clung to,&144 craving increases. With craving as condition, clinging (comes to be); with clinging as condition, becoming; with becoming as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and desp air come to be. Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, [85] a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would cast dry grass, dry cowdung, and dry wood into it from time to time. Thus, sustained by that material, fuelled by it, that great bonfire would burn for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

"Bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation

of clinging, cessation of becoming ... cessation of birth ... aging-and-death, sorrow, lame ntation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of s uffering.&145

"Suppose, bhikkhus, a great bonfire was burning, consuming ten, twenty, thirty, or fo rty loads of wood, and a man would not cast dry grass, dry cowdung, or dry wood into it f rom time to time. Thus, when the former supply of fuel is exhausted, that great bonfire, n ot being fed with any more fuel, lacking sustenance, would be extinguished. So too, when one lives contemplating danger in things that can be clung to, craving ceases.... Such is t he cessation of this whole mass of suffering." & 146 [86]

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53 (3) Fetters (1)

While dwelling at Sāvatthī. "Bhikkhus, when one dwells contemplating gratification in things that can fetter,&147 craving increases. With craving as condition, clinging (comes to be); with clinging as condition, becoming; with becoming as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, an oil lamp was burning in dependence on oil and a wick, and a man would pour oil into it and adjust the wick from time to time. Thus, sustained by that oil, fuelled by it, that oil lamp would burn for a very long time. So too, when one lives contemplating gratification in things that can fetter, craving increases.... Such is the origin of this whole mass of suffering.

"Bhikkhus, when one dwells contemplating danger in things that can fetter, craving c eases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of becoming ... cessation of birth .. aging-and-death, sorrow, lamentatio n, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

"Suppose, bhikkhus, an oil lamp was burning in dependence on oil and a wick, and the man would not pour oil into it or adjust the wick from time to time. Thus, when the for mer supply of fuel is exhausted, that oil lamp, not being fed with any more fuel, lacking sustenance, would be extinguished. So too, when one lives contemplating danger in things that can fetter, craving ceases.... Such is the cessation of this whole mass of suffering." [87]

54 (4) Fetters (2)

(This sutta is identical with the preceding one except that in both the sections on origination and cessation the similes come first and their applications only afterwards.)

55 (5) The Great Tree (1)

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While dwelling at Sāvatthī. "Bhikkhus, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, clinging (comes to be).... Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree, and all its roots going downwards and acr oss would send the sap upwards. Sustained by that sap, nourished by it, that great tree wo uld stand for a very long time. So too, when one lives contemplating gratification in thing s that can be clung to, craving increases.... Such is the origin of this whole mass of suffer ing.&148 [88]

"When, bhikkhus, one dwells contemplating danger in things that can be clung to, cra ving ceases. With the cessation of craving comes cessation of clinging.... Such is the cess ation of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot, dig all around it, and pull up t he roots, even the fine rootlets and root-fibre. He would cut the tree into pieces, split the pieces, and reduce them to slivers. Then he would dry the slivers in the wind and sun, bur n them in a fire, and collect the ashes. Having done so, he would winnow the ashes in a st rong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"So too, bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases.... Such is the cessation of this whole mass of suffering." & 149

25 56 (6) The Great Tree (2)

(This sutta is identical with the preceding one except that in both the sections on origination and cessation the similes come first and their applications only afterwards.) [89]

57 (7) The Sapling

While dwelling at Sāvatthī. "Bhikkhus, when one dwells contemplating gratification in things that can fetter, craving increases. With craving as condition, clinging (comes to be).... Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, there was a sapling, and from time to time a man would clear the area around the roots, from time to time provide it with good soil, from time to time wate r it. Sustained by that care, nourished by it, that sapling would attain to growth, increase,

and expansion. So too, when one dwells contemplating gratification in things that can fett er, craving increases.... Such is the origin of this whole mass of suffering.

"When, bhikkhus, one dwells contemplating danger in things that can fetter, craving c eases. With the cessation of craving comes cessation of clinging.... Such is the cessation of this whole mass of suffering. [90]

"Suppose, bhikkhus, there was a sapling. Then a man would come along bringing a sh ovel and a basket. He would cut down the tree at its foot ... (as in $\S55$) ... he would winn ow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that sapling would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"So too, bhikkhus, when one dwells contemplating danger in things that can fetter, cr aving ceases.... Such is the cessation of this whole mass of suffering."

58 (8) Name-and-form

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While dwelling at Sāvatthī. "Bhikkhus, when one dwells contemplating gratification in things that can fetter, there is a descent of name-and-form.&150 With name-and-form as condition, the six sense bases (come to be).... Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree, and all its roots going downwards and acr oss would send the sap upwards. Sustained by that sap, nourished by it, that great tree wo uld stand for a very long time. So too, when one lives contemplating gratification in thing s that can fetter, there is a descent of name-and-form.... Such is the origin of this whole mass of suffering.

"When, bhikkhus, one dwells contemplating danger in things that can fetter, there is no descent of name-and-form. [91] With the cessation of name-and-form comes cessation of the six sense bases.... Such is the cessation of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot ... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that gre at tree would be cut off at the root, made like a palm stump, obliterated so that it is no mo re subject to future arising.

"So too, bhikkhus, when one dwells contemplating danger in things that can fetter, th ere is no descent of name-and-form.... Such is the cessation of this whole mass of suffering."

59 (9) Consciousness

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While dwelling at Sāvatthī. "Bhikkhus, when one dwells contemplating gratification in things that can fetter, there is a descent of consciousness.&151 With consciousness as condition, name-and-form (comes to be).... Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree, and all its roots going downwards and acr oss would send the sap upwards. Sustained by that sap, nourished by it, that great tree wo uld stand for a very long time. So too, when one lives contemplating gratification in thing s that can fetter, there is a descent of consciousness.... Such is the origin of this whole m ass of suffering.

"When, bhikkhus, one dwells contemplating danger in things that can fetter, there is no descent of consciousness. With the cessation of consciousness comes cessation of name -and-form.... Such is the cessation of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot ... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that gre at tree would be cut off at the root, made like a palm stump, obliterated so that it is no mo re subject to future arising.

"So too, bhikkhus, when one dwells contemplating danger in things that can fetter, th ere is no descent of consciousness.... Such is the cessation of this whole mass of sufferin g." [92]

60 (10) Causation

On one occasion the Blessed One was dwelling among the Kurus, where there was a t own of the Kurus named Kammāsadamma. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:&152

"It is wonderful, venerable sir! It is amazing, venerable sir! This dependent origination is so deep and so deep in appearance, yet to me it seems as clear as clear can be."

"Not so, Ānanda! Not so, Ānanda! This dependent origination is deep and deep in app earance. It is because of not understanding and not penetrating this Dhamma, Ānanda, that this generation has become like a tangled skein, like a knotted ball of thread, like matted reeds and rushes, and does not pass beyond the plane of misery, the bad destinations, the nether world, samsāra.

"Ānanda, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, [93] clinging (comes to be).... Such is the o rigin of this whole mass of suffering.

"Suppose, Ānanda, there was a great tree, and all its roots going downwards and acro ss would send the sap upwards. Sustained by that sap, nourished by it, that great tree wou ld stand for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

"When, Ānanda, one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging.... Such is the cessation of this whole mass of suffering.

"Suppose, Ānanda, there was a great tree. Then a man would come along bringing a s hovel and a basket. He would cut down the tree at its foot ... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"So too, Ānanda, when one dwells contemplating danger in things that can be clung t o, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of becoming; with the cessation of becoming, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."

VII. The Great Chapter

61 (1) Uninstructed

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[94] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park....

"Bhikkhus, the uninstructed worldling&153 might become disenchanted with this bo dy composed of the four great elements; he might become dispassionate towards it and be liberated from it. For what reason? Because growth and decline is seen in this body composed of the four great elements, it is seen being taken up and laid aside. Therefore the un instructed worldling might become disenchanted with this body composed of the four great elements; he might become dispassionate towards it and be liberated from it.

"But, bhikkhus, as to that which is called 'mind' and 'mentality' and 'consciousness' &154—the uninstructed worldling is unable to become disenchanted with it, unable to be come dispassionate towards it and be liberated from it. For what reason? Because for a lo ng time this has been held to by him, appropriated, and grasped thus: 'This is mine, this I am, this is my self.' &155 Therefore the uninstructed worldling is unable to become disen chanted with it, unable to become dispassionate towards it and be liberated from it.

"It would be better, bhikkhus, for the uninstructed worldling to take as self this body composed of the four great elements rather than the mind. For what reason? Because this body composed of the four great elements is seen standing for one year, for two years, for three, four, five, or ten years, for twenty, thirty, forty, or fifty years, for a hundred years, [95] or even longer.&156 But that which is called 'mind' and 'mentality' and 'conscious ness' arises as one thing and ceases as another by day and by night. Just as a monkey roa ming through a forest grabs hold of one branch, lets go of it and grabs another, then lets go of that and grabs still another, so too, that which is called 'mind' and 'mentality' and 'c onsciousness' arises as one thing and ceases as another by day and by night.&157

"Therein, bhikkhus, the instructed noble disciple attends carefully and properly to dependent arising itself thus:&158 'When there is this, that comes to be; with the arising of this, that arises. When this is not, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional constructions (come to be); with volitional constructions as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional constructions; with the cessation of volitional constructions, cessation of consciousness.... Such is the cessation of this whole mass of suffering.

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

62 (2) Uninstructed

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(This sutta is identical with the preceding one from the opening down to the monkey s imile. It then omits the monkey simile and continues as follows:) [96]

"Therein, bhikkhus, the instructed noble disciple attends carefully and properly to dep endent arising itself thus: 'When there is this, that comes to be; with the arising of this, th at arises. When this is not, that does not come to be; with the cessation of this, that ceases . Bhikkhus, in dependence on a contact to be experienced as pleasant, a pleasant feeling a rises. With the cessation of that contact to be experienced as pleasant, the corresponding f eeling—the pleasant feeling that arose in dependence on that contact to be experienced as pleasant—ceases and subsides. In dependence on a contact to be experienced as painful, a painful feeling arises. With the cessation of that contact to be experienced as painful, the corresponding feeling—the painful feeling [97] that arose in dependence on that contact

to be experienced as painful—ceases and subsides. In dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises. With the cessation of that contact to be experienced as neither-painful-nor-pleasant, the corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be experienced as neither-painful-nor-pleasant—ceases and subsides.

"Bhikkhus, just as heat is generated and fire is produced from the conjunction and fric tion of two fire-sticks, but with the separation and laying aside of the sticks&159 the resu ltant heat ceases and subsides; so too, in dependence on a contact to be experienced as ple asant ... a contact to be experienced as painful ... a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.... With the cessation of that contact to be experienced as neither-painful-nor-pleasant, the corresponding feeling ... ceases and subsides.

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with cont act, disenchanted with feeling, disenchanted with perception, disenchanted with volitiona I constructions, disenchanted with consciousness. Being disenchanted he becomes dispass ionate. Through dispassion (his mind) is liberated. When it is liberated there comes the k nowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been live d, what had to be done has been done, there is no more for this world.'"

20 63 (3) Son's Flesh

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While dwelling at Sāvatthī.&160 [98] "Bhikkhus, there are these four kinds of nutrim ent for the maintenance of beings that have already come to be and for the assistance of t hose about to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutrime nt for the maintenance of beings that have already come to be and for the assistance of th ose about to come to be.

"And how, bhikkhus, should the nutriment edible food be seen? Suppose a couple, hu sband and wife, had taken limited provisions and were travelling through a desert. They h ave with them their only son, dear and beloved. Then, in the middle of the desert, their li mited provisions would be used up and exhausted, while the rest of the desert remains to be crossed. The husband and wife would think: 'Our limited provisions have been used u p and exhausted, while the rest of this desert remains to be crossed. Let us kill our only so n, dear and beloved, and prepare dried and roasted meat. By eating our son's flesh we can cross the rest of this desert. Let not all three of us perish!'

"Then, bhikkhus, the husband and wife would kill their only son, dear and beloved, pr epare dried and roasted meat, and by eating their son's flesh they would cross the rest of t he desert. While they are eating their son's flesh, they would beat their breasts and cry: 'Where are you, our only son?' Where are you, our only son?'

"What do you think, bhikkhus? Would they eat that food for amusement or for enjoy ment [99] or for the sake of physical beauty and attractiveness?"

"No, venerable sir."

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"Wouldn't they eat that food only for the sake of crossing the desert?"

"Yes, venerable sir."

"It is in such a way, bhikkhus, that I say the nutriment edible food should be seen.&1 61 When the nutriment edible food is fully understood, lust for the five cords of sensual p leasure is fully understood.&162 When lust for the five cords of sensual pleasure is fully understood, there is no fetter bound by which a noble disciple might come back again to t his world.&163

"And how, bhikkhus, should the nutriment contact be seen? Suppose there is a flayed cow. If she stands exposed to a wall, the creatures dwelling in the wall would nibble at he r. If she stands exposed to a tree, the creatures dwelling in the tree would nibble at her. If she stands exposed to water, the creatures dwelling in the water would nibble at her. If sh e stands exposed to the open air, the creatures dwelling in the open air would nibble at he r. Whatever that flayed cow stands exposed to, the creatures dwelling there would nibble at her.

"It is in such a way, bhikkhus, that I say the nutriment contact should be seen.&164 When the nutriment contact is fully understood, the three kinds of feeling are fully understood. When the three kinds of feeling are fully understood, I say, there is nothing further t hat a noble disciple needs to do.&165

"And how, bhikkhus, should the nutriment mental volition be seen? Suppose there is a charcoal pit deeper than a man's height, filled with glowing coals without flame or smo ke. A man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. Then two strong men would grab him by both arms and drag him tow ards the charcoal pit. The man's volition would be to get far away, his longing would be to get far away, his wish would be to get far away (from the charcoal pit). [100] For what reason? Because he knows: 'I will fall into this charcoal pit and on that account I will me et death or deadly suffering.'

"It is in such a way, bhikkhus, that I say the nutriment mental volition should be seen. &166 When the nutriment mental volition is fully understood, the three kinds of craving are fully understood. When the three kinds of craving are fully understood, I say, there is nothing further that a noble disciple needs to do.&167

"And how, bhikkhus, should the nutriment consciousness be seen? Suppose they were to arrest a bandit, a criminal, and bring him before the king, saying: 'Sire, this man is a b andit, a criminal. Impose on him whatever punishment you wish.' The king says to them: 'Go, men, in the morning strike this man with a hundred spears.' In the morning they strike him with a hundred spears. Then at noon the king asks: 'Men, how is that man?' – 'He is still alive, sire.' – 'Then go, and at noon strike him with a hundred spears.' At noon they strike him with a hundred spears. Then in the evening the king asks: 'Men, how is that man?' – 'He is still alive, sire.' – 'Then go, and in the evening strike him with a hundred spears.' In the evening they strike him with a hundred spears.

"What do you think, bhikkhus? Would that man, being struck with three hundred spea rs, experience pain and displeasure on that account?"

"Venerable sir, even if he were struck with one spear he would experience pain and di spleasure on that account, not to speak of three hundred spears."

"It is in such a way, bhikkhus, that I say the nutriment consciousness should be seen. &168 When the nutriment consciousness is fully understood, name-and-form is fully understood. When name-and-form is fully understood, I say, there is nothing further that a no ble disciple needs to do." &169 [101]

64 (4) If There Is Lust

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While dwelling at Sāvatthī. "Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those seekin g a new becoming. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those see king a new becoming.

"If, bhikkhus, there is lust for the nutriment edible food, if there is delight, if there is craving, consciousness becomes established there and comes to growth.&170 Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.&171 Where there is a descent of name-and-form, there is the growth of volitional constructions.&172 Where there is the growth of volitional constructions, there is the production of future re-becoming. Where there is the production of future re-becoming, there is future birth, aging, and death. Where there is future birth, aging, and death, I say that is accompanied by sorrow, accompanied by anguish, accompanied by despair.

"If, bhikkhus, there is lust for the nutriment contact ... for the nutriment mental voliti on ... for the nutriment consciousness, if there is delight, if there is craving, consciousnes s becomes established there and comes to growth. Wherever consciousness becomes esta blished and comes to growth ... I say that is accompanied by sorrow, accompanied by an guish, accompanied by despair.

"Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or cri mson, [102] would create the figure of a man or a woman complete in all its features on a well-polished plank or wall or roll of cloth. So too, if there is lust for the nutriment edibl e food ... for the nutriment contact ... for the nutriment mental volition ... for the nutrim ent consciousness ... consciousness becomes established there and comes to growth. Wh erever consciousness becomes established and comes to growth ... I say that is accompanied by sorrow, accompanied by anguish, accompanied by despair.&173

"If, bhikkhus, there is no lust for the nutriment edible food ... [103] ... for the nutriment contact ... for the nutriment mental volition ... for the nutriment consciousness, if the re is no delight, if there is no craving, consciousness does not become established there a nd come to growth. Where consciousness does not become established and come to grow th, there is no descent of name-and-form. Where there is no descent of name-and-form, there is no growth of volitional constructions. Where there is no growth of volitional constructions, there is no production of future re-becoming. Where there is no production of future re-becoming, there is no future birth, aging, and death. Where there is no future birth, aging, and death, I say that is without sorrow, without anguish, without despair.

"Suppose, bhikkhus, there was a house or a hall with a peaked roof, with windows on the northern, southern, and eastern sides. When the sun rises and a beam of light enters th rough a window, where would it become established?"

"On the western wall, venerable sir."

"If there were no western wall, were would it become established?"

"On the earth, venerable sir."

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"If there were no earth, where would it become established?"

"On the water, venerable sir."

"If there were no water, where would it become established?"

"It would not become established anywhere, venerable sir."

"So too, bhikkhus, if there is no lust for the nutriment edible food ... for the nutriment t contact ... for the nutriment mental volition ... for the nutriment consciousness ... cons ciousness does not become established there and come to growth. Where consciousness does not become established and come to growth ... [104] ... I say that is without sorrow, without anguish, without despair."&174

65 (5) The City

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While dwelling at Sāvatthī. "Bhikkhus, before my enlightenment, while I was still a b odhisatta, not yet fully enlightened, it occurred to me: 'Alas, this world has fallen into tro uble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not underst and the escape from this suffering (headed by) aging-and-death. When now will an escap e be discerned from this suffering (headed by) aging-and-death?'&175

"Then, bhikkhus, it occurred to me: 'When what exists does aging-and-death come to be? By what is aging-and-death conditioned?' Then, bhikkhus, through proper attention, I made the breakthrough by wisdom: 'When there is birth, aging-and-death comes to be; a ging-and-death has birth as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does birth come to be?... beco ming?... clinging?... craving?... feeling?... contact?... the six sense bases?... name-and-form? By what is name-and-form conditioned?' Then, bhikkhus, through proper attention, I made the breakthrough by wisdom: 'When there is consciousness, name-and-form co mes to be; name-and-form has consciousness as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does consciousness come to b e? By what is consciousness conditioned?' Then, bhikkhus, through proper attention, I m ade the breakthrough by wisdom: 'When there is name-and-form, consciousness comes t o be; consciousness has name-and-form as its condition.'&176

"Then, bhikkhus, it occurred to me: 'This consciousness turns back; it does not go fur ther than name-and-form.&177 It is to this extent that one may be born and age and die, p ass away and be reborn, that is, when there is consciousness with name-and-form as its condition, and name-and-form with consciousness as its condition.&178 With consciousness as condition, name-and-form (comes to be); with name-and-form as condition, the six s ense bases; with the six sense bases as condition, contact.... [105] Such is the origin of th is whole mass of suffering.'

"'Origination, origination'—thus, bhikkhus, in regard to things unheard before there a rose in me vision, knowledge, wisdom, true knowledge, and light.

"Then, bhikkhus, it occurred to me: 'When what is absent does aging-and-death not c ome to be? With the cessation of what does the cessation of aging-and-death come about?' Then, bhikkhus, through proper attention, I made the breakthrough by wisdom: 'When t here is no birth, aging-and-death does not come to be; with the cessation of birth comes c essation of aging-and-death.'

"It occurred to me: 'When what is absent does birth not come to be?... becoming?... clinging?... craving?... feeling?... contact?... the six sense bases?... name-and-form? W ith the cessation of what does the cessation of name-and-form come about?' Then, bhikk

hus, through proper attention I made the breakthrough by wisdom: 'When there is no con sciousness, name-and-form does not come to be; with the cessation of consciousness com es cessation of name-and-form.'

"It occurred to me: 'When what is absent does consciousness not come to be? With the cessation of what does the cessation of consciousness come about?' Then, bhikkhus, through proper attention I made the breakthrough by wisdom: 'When there is no name-and-form, consciousness does not come to be; with the cessation of name-and-form comes cessation of consciousness.'

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"Then, bhikkhus, it occurred to me: 'I have discovered this path to enlightenment, that is, with the cessation of name-and-form comes cessation of consciousness; with the cessation of consciousness comes cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact.... Such is the cessation of this whole mass of suffering.'

"'Cessation, cessation'—thus, bhikkhus, in regard to things unheard before there aros e in me vision, knowledge, wisdom, true knowledge, and light.&179

"Suppose, bhikkhus, a man wandering through a forest would see an ancient path, an ancient road travelled upon by people in the past. He would follow it and would see an an cient city, an ancient capital [106] that had been inhabited by people in the past, with par ks, groves, ponds, and foundations, a delightful place. Then the man would inform the ki ng or a royal minister: 'Sire, know that while wandering through the forest I saw an ancient path, an ancient road travelled upon by people in the past. I followed it and saw an ancient city, an ancient capital that had been inhabited by people in the past ... a delightful place. Renovate that city, sire!' Then the king or the royal minister would renovate the city, and some time later that city would become successful and prosperous, well populated, filled with people, attained to growth and expansion.

"So too, bhikkhus, I saw the ancient path, the ancient road travelled by the Fully Enlightened Ones of the past.&180 And what is that ancient path, that ancient road? It is just this noble eightfold path; that is, right view, right intention, right speech, right action, right tlivelihood, right effort, right mindfulness, right concentration. I followed that path and by doing so I have directly known aging-and-death, its origin, its cessation, and the way leading to its cessation. I have directly known birth ... becoming ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volition al constructions, their origin, their cessation, and the way leading to their cessation.&181 [107] Having directly known them, I have explained them to the bhikkhus, the bhikkhunī s, the male lay followers, and the female lay followers. This holy life, bhikkhus, has beco

me successful and prosperous, extended, popular, widespread, well proclaimed among de vas and humans."&182

66 (6) Exploration

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Thus have I heard. On one occasion the Blessed One was dwelling among the Kurus, where there was a town of the Kurus named Kammāsadamma. There the Blessed One ad dressed the bhikkhus thus: "Bhikkhus!"&183

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

"Do you engage in inward exploration, bhikkhus?" & 184

When this was said, one bhikkhu said to the Blessed One: "Venerable sir, I engage in inward exploration."

"How do you engage in inward exploration, bhikkhu?"

The bhikkhu then explained but the way he explained did not satisfy the Blessed One. &185 Then the Venerable Ānanda said: "Now is the time for this, Blessed One! Now is the time for this, Sublime One! Let the Blessed One explain inward exploration. Having he eard it from the Blessed One, the bhikkhus will remember it."

"Then listen and attend carefully, Ānanda, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Here, bhikkhus, when engaged in inward exploration, a bhikkhu explores thus: 'The many diverse kinds of suffering that arise in the world (headed by) aging-and-death: what is the source of this suffering, what is its origin, [108] from what is it born and produced? When what exists does aging-and-death come to be? When what is absent does aging-and-death not come to be?'&186

"As he explores he understands thus: 'The many diverse kinds of suffering that arise in the world (headed by) aging-and-death: this suffering has acquisition as its source, acquisition as its origin; it is born and produced from acquisition.&187 When there is acquisition, aging-and-death comes to be; when there is no acquisition, aging-and-death does not come to be.'

"He understands aging-and-death, its origin, its cessation, and the way leading on that is in conformity with its cessation.&188 He practises in that way and conducts himself a ccordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of aging-and-death.

"Then, engaging further in inward exploration, he explores thus: 'What is the source of this acquisition, what is its origin, from what is it born and produced? When what exist s does acquisition come to be? When what is absent does acquisition not come to be?'

"As he explores he understands thus: 'Acquisition has craving as its source, craving a s its origin; it is born and produced from craving. When there is craving, acquisition com es to be; when there is no craving, acquisition does not come to be.'

"He understands acquisition, its origin, its cessation, and the way leading on that is in conformity with its cessation. He practises in that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of acquisition.

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"Then, engaging further in inward exploration, he explores thus: 'When this craving a rises, where does it arise? When it settles down, upon what does it settle?'

"As he explores he understands thus: 'Whatever in the world has a pleasant and agree able nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.'&189 And what in the world has a pleasant and agreeable nature? The eye has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. The ear ... [109] The nose ... The ton gue ... The body ... The mind has a pleasant and agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.

"Bhikkhus, whatever recluses and brahmins in the past regarded that in the world wit has pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they nurtured craving. In nurturing craving they nurtured acquisition. In nurturing acquisition they nurtured suffering. In nurturing suffering they were not freed from birth, from aging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they were not freed from suffering, I say.

"Whatever recluses and brahmins in the future will regard that in the world with a ple asant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acqui sition they will nurture suffering. In nurturing suffering they will not be freed from birth, from aging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they will not be freed from suffering, I say.

"Whatever recluses and brahmins at present regard that in the world with a pleasant a nd agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are nur turing craving. In nurturing craving they are nurturing acquisition. In nurturing acquisition they are nurturing suffering. In nurturing suffering they are not freed from birth, from a ging, from death, from sorrow, from lamentation, from pain, from displeasure, from desp air; they are not freed from suffering, I say. [110]

"Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, arom a, and taste, but it was mixed with poison. Then a man would come along, oppressed and

afflicted by the heat, tired, parched, and thirsty. They would tell him: 'Good man, this be verage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.' Suddenly, without reflecting, he would drink the beverage—he would not pass it up—and he would thereby meet death or deadly suffering.&190

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"So too, bhikkhus, whatever recluses and brahmins in the past ... in the future ... at p resent regard that in the world with a pleasant and agreeable nature as permanent, as happ iness, as self, as healthy, as secure ... they are not freed from suffering, I say.&191

"Bhikkhus, whatever recluses and brahmins in the past regarded that in the world wit has pleasant and agreeable nature as impermanent, as suffering, as non-self, as a disease, as fearful: they abandoned craving. In abandoning craving they abandoned acquisition. In abandoning acquisition they abandoned suffering. In abandoning suffering they were freed from birth, from aging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they were freed from suffering, I say.

"Whatever recluses and brahmins in the future [111] will regard that in the world wit h a pleasant and agreeable nature as impermanent, as suffering, as non-self, as a disease, as fearful: they will abandon craving. In abandoning craving ... they will be freed from s uffering, I say.

"Whatever recluses and brahmins at present regard that in the world with a pleasant a nd agreeable nature as impermanent, as suffering, as non-self, as a disease, as fearful: the y are abandoning craving. In abandoning craving ... they are freed from suffering, I say.

"Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, arom a, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: 'Good man, this be verage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.' Then the man would think: 'I can quench my thirst with water, or with whey, or with porridge, or with soup, but I should not drink that beverage, which would lead to my harm and suffering for a long time.' Ha ving reflected, he would not drink the beverage but would pass it up, [112] and he would not thereby meet death or deadly suffering.

"So too, bhikkhus, whatever recluses and brahmins in the past ... in the future ... at p resent regard that in the world with a pleasant and agreeable nature as impermanent, as su ffering, as non-self, as a disease, as fearful ... they are freed from suffering, I say."&192

67 (7) The Sheaves of Reeds

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On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana.&193 Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchang ed greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Sāriputta: Is aging-and-death created by oneself, or is it created by another, [113] or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?" & 194

"Friend Kotthita, aging-and-death is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another. But rather, with birth as condition, aging-and-death (comes to be)."

"How is it, friend Sāriputta: Is birth created by oneself ... Is becoming ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form created by oneself , or is it created by another, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?"

"Name-and-form, friend Koṭṭhita, is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another; but rather, with consciousness as condition, name-and-form (comes to be)."

"How is it, friend Sāriputta: Is consciousness created by oneself, or is it created by an other, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?"

"Consciousness, friend Kotthita, is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being creat ed neither by oneself nor by another; but rather, with name-and-form as condition, consciousness (comes to be)."&195 [114]

"Now we understand the Venerable Sāriputta's statement thus: 'Name-and-form, frie nd Koṭṭhita, is not created by oneself ... but rather, with consciousness as condition, nam e-and-form (comes to be).' Now we also understand the Venerable Sāriputta's (other) stat ement thus: 'Consciousness, friend Koṭṭhita, is not created by oneself ... but rather, with name-and-form as condition, consciousness (comes to be).' But how, friend Sāriputta, sh ould the meaning of this statement be seen?"

"Well then, friend, I will make up a simile for you, for some intelligent people unders tand the meaning of a statement by means of a simile. Just as two sheaves of reeds might stand leaning against each other, so too, with name-and-form as condition, consciousness (comes to be); with consciousness as condition, name-and-form (comes to be). With nam e-and-form as condition, the six sense bases (come to be); with the six sense bases as condition, contact.... Such is the origin of this whole mass of suffering.

"If, friend, one were to remove one of those sheaves of reeds, the other would fall, an d if one were to remove the other sheaf, the first would fall. So too, with the cessation of name-and-form comes cessation of consciousness; with the cessation of consciousness co mes cessation of name-and-form. With the cessation of name-and-form comes cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact.... S uch is the cessation of this whole mass of suffering.

"It is wonderful, friend Sāriputta! It is amazing, friend Sāriputta! How well this has be een stated by the Venerable Sāriputta. We rejoice in the Venerable Sāriputta's statement on these thirty-six grounds:&196 If, friend, a bhikkhu teaches the Dhamma for the purpose of disenchantment with aging-and-death, for its fading away and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. [115] If a bhikkhu is practising for the purpose of disenchantment with aging-and-death, for its fading away and cessation, he can be called a bhikkhu who is practising in accordance with the Dhamma. If through disenchantment with aging-and-death, through its fading away and cessation, a bhikkhu is liber ated by non-clinging, he can be called a bhikkhu who has attained Nibbāna in this very life.

"If, friend, a bhikkhus teaches the Dhamma for the purpose of disenchantment with birth ... becoming ... clinging ... craving ... feeling ... contact ... the six sense bases ... na me-and-form ... consciousness ... volitional constructions ... ignorance, for its fading aw ay and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. If a bhikk hu is practising for the purpose of disenchantment with ignorance, for its fading away and cessation, he can be called a bhikkhu who is practising in accordance with the Dhamma. If through disenchantment with ignorance, through its fading away and cessation, a bhikk hu is liberated by non-clinging, he can be called a bhikkhu who has attained Nibbāna in this very life."

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68 (8) Kosambī

On one occasion the Venerable Musīla, the Venerable Saviṭṭha, the Venerable Nārada, and the Venerable Ānanda were living at Kosambī in Ghosita's Park.&197

Then the Venerable Savittha said to the Venerable Musīla: "Friend Musīla, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned refle ction, apart from acceptance of a view after pondering it,&198 does the Venerable Musīla

have personal knowledge thus: 'With birth as condition, aging-and-death (comes to be)'?

"Friend Savitha, apart from faith, apart from personal preference, apart from oral tra dition, apart from reasoned reflection, apart from acceptance of a view after pondering it, I know this, I see this: 'With birth as condition, aging-and-death (comes to be).'" [116]

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"Friend Musīla, apart from faith ... apart from acceptance of a view after pondering it, does the Venerable Musīla have personal knowledge thus: 'With becoming as condition, birth'?... 'With ignorance as condition, volitional constructions'?"

"Friend Savitha, apart from faith ... apart from acceptance of a view after pondering it, I know this, I see this: 'With ignorance as condition, volitional constructions."

"Friend Musīla, apart from faith ... apart from acceptance of a view after pondering it, does the Venerable Musīla have personal knowledge: 'With the cessation of birth comes cessation of aging-and-death'?... [117] ... 'With the cessation of ignorance comes cessation of volitional constructions'?"

"Friend Savitha, apart from faith ... apart from acceptance of a view after pondering it, I know this, I see this: 'With the cessation of birth comes cessation of aging-and-death.' ... 'With the cessation of ignorance comes cessation of volitional constructions."

"Friend Musīla, apart from faith ... apart from acceptance of a view after pondering it, does the Venerable Musīla have personal knowledge thus: 'Nibbāna is the cessation of b ecoming'?"&199

"Friend Saviṭṭha, apart from faith ... apart from acceptance of a view after pondering it, I know this, I see this: 'Nibbāna is the cessation of becoming.'"

"Then the Venerable Musīla is an arahant, one whose taints are destroyed."

When this was said, the Venerable Musīla kept silent. & 200

Then the Venerable Nārada said to the Venerable Savittha: "Friend Savittha, it would be good if I were asked that series of questions. Ask me that series of questions and I will answer you." & 201

"Then let the Venerable Nārada get to answer that series of questions. I will ask the V enerable Nārada that series of questions, and let him answer me."

(Here the Venerable Saviṭṭha asks the Venerable Nārada the same series of questions as were addressed to the Venerable Musīla, and he answers in exactly the same way.)

"Then the Venerable Nārada is an arahant, one whose taints are destroyed." [118]

"Friend, though I have clearly seen as it really is with correct wisdom, 'Nibbāna is the cessation of becoming,' I am not an arahant, one whose taints are destroyed.&202 Suppo se, friend, there was a well along a desert road, but it had neither a rope nor a bucket. The n a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty

. He would look down into the well and the knowledge would occur to him, 'There is wat er,' but he would not be able to make bodily contact with it.&203 So too, friend, though I have clearly seen as it really is with correct wisdom, 'Nibbāna is the cessation of becomi ng,' I am not an arahant, one whose taints are destroyed."&204

When this was said, the Venerable Ānanda asked the Venerable Savitṭha: "When he s peaks in such a way, friend Savitṭha, what would you say about the Venerable Nārada?"

"When he speaks in such a way, friend Ānanda, I would not say anything about the V enerable Nārada except what is good, except what is favourable." & 205

69 (9) The Surge

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One said:

"Bhikkhus, the ocean surging causes the rivers to surge; the rivers surging cause the s treams to surge; the streams surging cause the lakes to surge; the lakes surging cause the pools to surge. So too, ignorance surging causes volitional constructions to surge; volitio nal constructions surging cause consciousness to surge; consciousness surging causes na me-and-form to surge; name-and-form surging causes the six sense bases to surge; the six sense bases surging cause contact to surge; contact surging causes feeling to surge; feeling surging causes craving to surge; craving surging causes clinging to surge; clinging [119] surging causes becoming to surge; becoming surging causes birth to surge; birth surging causes aging-and-death to surge.

"Bhikkhus, the ocean receding causes the rivers to recede; the rivers receding cause t he streams to recede; the streams receding cause the lakes to recede; the lakes receding cause the pools to recede. So too, ignorance receding causes volitional constructions to rece de; volitional constructions receding causes consciousness to recede;... birth receding causes aging-and-death to recede."

70 (10) Susīma

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.

(i)

Now on that occasion the Blessed One was honoured, respected, esteemed, venerated, and revered, and he obtained robes, almsfood, lodgings, and medicinal requisites. The B hikkhu Sangha too was honoured ... and revered, and the bhikkhus too obtained robes ...

and medicinal requisites. But the wanderers of other sects were not honoured ... and reve red, and they did not obtain robes ... and medicinal requisites.

Now on that occasion the wanderer Susīma was residing in Rājagaha along with a lar ge company of wanderers. [120] Then his company said to the wanderer Susīma: "Come, friend Susīma, lead the holy life under the recluse Gotama. Master his Dhamma and teach it to us. We will master his Dhamma and preach it to the lay people. Thus we too will be honoured, respected, esteemed, venerated, and revered, and we too will obtain robes, al msfood, lodgings, and medicinal requisites."

"All right, friends," the wanderer Susīma replied. He then approached the Venerable Ānanda and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: "Friend Ānanda, I wish to lead the holy life in this Dhamma and Discipline."

Then the Venerable Ānanda took the wanderer Susīma and approached the Blessed O ne. He paid homage to the Blessed One, and then he sat down to one side and said to him: "Venerable sir, this wanderer Susīma says that he wishes to lead the holy life in this Dha mma and Discipline."

"Well then, Ānanda, give him the going forth." The wanderer Susīma then received the going forth and the higher ordination under the Blessed One.&206

20 (ii)

Now on that occasion a number of bhikkhus had declared final knowledge in the presence of the Blessed One, saying: "We understand: Destroyed is birth, the holy life has be en lived, what had to be done has been done, there is no more for this world." The Venera ble Susīma heard about this, [121] so he approached those bhikkhus, exchanged greetings with them, and then sat down to one side and said to them: "Is it true that you venerable ones have declared final knowledge in the presence of the Blessed One, saying: 'We understand: Destroyed is birth ... there is no more for this world'?" & 207

"Yes, friend."

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"Then knowing and seeing thus, do you venerable ones wield the various kinds of spi ritual power, such that: having been one, you become many; having been many, you become one; you appear and vanish; you go unhindered through a wall, through a rampart, through a mountain as though through space; you dive in and out of the earth as though it were water; you walk on water without sinking as though it were earth; seated cross-legged, you travel in space like a bird; with your hand you touch and stroke the moon and sun so powerful and mighty; you exercise mastery with the body as far as the Brahma-world?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and hum an, those that are far as well as near?"

"No, friend."

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"Then knowing and seeing thus, do you venerable ones understand the minds of other beings, of other persons, having encompassed them with your own minds? Do you under stand a mind with lust as a mind with lust; a mind without lust as a mind without lust; a mind with hatred as a mind with hatred; a mind without hatred as a mind without hatred; a mind with delusion [122] as a mind with delusion; a mind without delusion as a mind w ithout delusion; a contracted mind as contracted and a distracted mind as distracted; an ex alted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unliber ated mind as unliberated?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones recollect your manifold past a bodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion thus: 'There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my lifespan; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my lifespan; passing away from there, I was reborn here'? Do yo u thus recollect your manifold past abodes with their modes and details?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma thus: 'These beings who engaged in misconduct of body, [123] speech, and mind, who reviled the noble ones, held wrong view, and undertook a ctions based on wrong view, with the breakup of the body, after death, have been reborn in a state of misery, in a bad destination, in the nether world, in hell; but these beings who engaged in good conduct of body, speech, and mind, who did not revile the noble ones, who held right view, and undertook action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world.' Thus with the

e divine eye, which is purified and surpasses the human, do you see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones dwell in those peaceful, forml ess deliverances that transcend forms, having touched them with the body?" & 208

"No, friend."

"Here now, venerable ones: this answer and the non-attainment of those states, how c ould this be, friends?" & 209

"We are liberated by wisdom, friend Susīma." & 210

"I do not understand in detail, friends, the meaning of what has been stated in brief by the venerable ones. It would be good if the venerable ones would explain to me in such a way that I could understand in detail what has been stated in brief." [124]

"Whether or not you understand, friend Susīma, we are liberated by wisdom."

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(iii)

Then the Venerable Susīma rose from his seat and approached the Blessed One. Havi ng approached, he paid homage to the Blessed One, sat down to one side, and reported to the Blessed One the entire conversation he had had with those bhikkhus. (The Blessed One e said:)

"First, Susīma, comes knowledge of the persisting nature of phenomena, afterwards k nowledge of Nibbāna."&211

"I do not understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One. It would be good if the Blessed One would explain to me in such a way that I could understand in detail what has been stated in brief."

"Whether or not you understand, Susīma, first comes knowledge of the persisting nat ure of phenomena, afterwards knowledge of Nibbāna.&212

"What do you think, Susīma, is form permanent or impermanent?" – "Impermanent, v enerable sir." &213 – "Is what is impermanent suffering or happiness?" – "Suffering, ven erable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent? ... Are volitional constructions permanent or impermanent?... Is consciousness permanent or impermanent?" [125] – "Impermanent, venerable sir." – "Is what is impermanent su ffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering,

and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, Susīma, any kind of form whatsoever, whether past, future, or present, int ernal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whethe r past, future, or present, internal or external, gross or subtle, inferior or superior, far or n ear, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, Susīma, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'

"Yes, venerable sir." With birth as condition, aging-and-death (comes to be)"?"

"Do you see, Susīma: 'With becoming as condition, birth'?... 'With clinging as condition, becoming'?... [126] ... 'With craving as condition, clinging'?... 'With feeling as condition, craving'?... 'With contact as condition, feeling'?... 'With the six sense bases as condition, contact'?... 'With name-and-form as condition, the six sense bases'?... 'With consciousness as condition, name-and-form'?... 'With volitional constructions as condition, consciousness'?... 'With ignorance as condition, volitional constructions (come to be)'?"

"Yes, venerable sir."

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"Do you see, Susīma: 'With the cessation of birth comes cessation of aging-and-death

"Yes, venerable sir."

"Do you see, Susīma: 'With the cessation of becoming comes cessation of birth'?...' With the cessation of clinging comes cessation of becoming'?... 'With the cessation of ig norance comes cessation of volitional constructions'?"

"Yes, venerable sir."

"Knowing and seeing thus, Susīma, do you wield the various kinds of spiritual power, such that: having been one, you become many ... you exercise bodily mastery as far as t he Brahma-world?"

"No, venerable sir."

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"Then knowing and seeing thus, Susīma, do you, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, tho see that are far as well as near?" [127]

"No, venerable sir."

"Then knowing and seeing thus, Susīma, do you understand the minds of other beings, of other persons, having encompassed them with your own mind?"

"No, venerable sir."

"Then knowing and seeing thus, Susīma, do you recollect your manifold past abodes ... with their modes and details?"

"No, venerable sir."

"Then knowing and seeing thus, Susīma, do you, with the divine eye, which is purifie d and surpasses the human, see beings passing away and being reborn ... and understand how beings fare on in accordance with their kamma?"

"No, venerable sir."

"Then knowing and seeing thus, Susīma, do you dwell in those peaceful, formless del iverances that transcend forms, having touched them with the body?"

"No, venerable sir."

"Here now, Susīma: this answer and the non-attainment of those states, how could this be, Susīma?"

(iv)

Then the Venerable Susīma prostrated himself with his head at the Blessed One's feet and said: "Venerable sir, I have committed a transgression in that I was so foolish, so co nfused, so inept that I went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this. Venerable sir, may the Blessed One pardon me for my transgression seen as a transgression for the sake of future restraint."

"Surely, Susīma, you have committed a transgression in that you were so foolish, so c onfused, so inept that you went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this.&215 [128] Suppose, Susīma, they were to arrest a bandit, a criminal, and bring him before the king, saying: 'Sire, this man is a bandit, a criminal. Impose on him whatever punishment you wish.' The king would say to them: 'Come, me n, bind this man's arms tightly behind his back with a strong rope, shave his head, and lea

d him around from street to street and from square to square, beating a drum. Then take h im out through the southern gate and to the south of the city cut off his head.' What do yo u think, Susīma, would that man experience pain and displeasure on that account?"

"Yes, venerable sir."

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"Although that man would experience pain and displeasure on that account, going for that as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this has results that are far more painful, far more bitter, and further, it leads to the nether world. But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we pardon you for it. For it is growth in the Noble One's Disciplin e when one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint."

VIII. Recluses and Brahmins

71 (1) Aging-and-Death

[129] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī i n Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One said:

"Bhikkhus, those recluses or brahmins who do not understand aging-and-death, its ori gin, its cessation, and the way leading to its cessation: these I do not consider to be reclus es among recluses or brahmins among brahmins, and these venerable ones do not, by real izing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand aging-and-death, its orig in, its cessation, and the way leading to its cessation: these I consider to be recluses amon g recluses and brahmins among brahmins, and these venerable ones, by realizing it for th emselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

72 (2)–81 (11) Birth, Etc.

"Bhikkhus, those recluses or brahmins who do not understand birth ... becoming ... c linging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... con sciousness [130]... volitional constructions, their origin, their cessation, and the way lead ing to their cessation: these I do not consider to be recluses among recluses or brahmins a mong brahmins, and these venerable ones do not, by realizing it for themselves with direc t knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brah minhood.

"But, bhikkhus, those recluses and brahmins who understand these things: these I con sider to be recluses among recluses and brahmins among brahmins, and these venerable o nes, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

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IX. With Incorporated Repetition Series&216

82 (1) A Teacher

While dwelling at Sāvatthī. "Bhikkhus, one who does not know and see as it really is aging-and-death, its origin, its cessation, and the way leading to its cessation, should sear ch for a teacher in order to know this as it really is.&217 [131]

"Bhikkhus, one who does not know and see as it really is birth ... becoming ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional constructions, their origin, their cessation, and the way leading to their cessation, should search for a teacher in order to know this as it really is."

83 (2) Training

"Bhikkhus, one who does not know and see as it really is aging-and-death ... volition al constructions, their origin, their cessation, and the way leading to their cessation, shoul d practise the training in order to know this as it really is."

84 (3)–93 (12) Exertion, Etc.

"Bhikkhus, one who does not know and see as it really is aging-and-death ... volition al constructions, their origin, their cessation, and the way leading to their cessation, shoul d make an exertion ... [132] arouse a desire ... arouse enthusiasm ... be unremitting ... a rouse ardour ... apply energy ... practise perseverance ... practise mindfulness ... practise clear comprehension ... practise diligence in order to know this as it really is."

Book II Chapter 13

Connected Discourses on the Breakthrough (Abhisamaya-samyutta)

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1 The Fingernail

[133] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī i n Jeta's Grove, Anāthapiṇḍika's Park. Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus:

"Bhikkhus, what do you think, which is more: the little bit of soil that I have taken up in my fingernail or this great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has t aken up in his fingernail is trifling. It does not amount to a hundredth part, or a thousandt h part, or a hundred thousandth part of the great earth."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling.&218 The latter does not amount to a hundredth part, [134] or a thousandth part, or a hundred thousandth part of the former mass of suffering that has be en destroyed and eliminated, as there is a maximum of seven more lives. Of such great be nefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma."&219

2 The Pond

While dwelling at Sāvatthī. "Bhikkhus, suppose there was a pond fifty *yojanas* long, f ifty *yojanas* wide, and fifty *yojanas* deep, full of water, overflowing so that a crow could drink from it, and a man would draw out some water from it on the tip of a blade of *kusa* grass What do you think, bhikkhus, which is more: the water drawn out on the tip of the b lade of *kusa* grass or the water in the pond?" & 220

"Venerable sir, the water in the pond is more. The water drawn out on the tip of the bl ade of *kusa* grass is trifling. It does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water in the pond."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling.... Of such great benefit, bhikkhus, is the breakthrough to the D hamma, of such great benefit is it to obtain the vision of the Dhamma."

3 Water at the Confluence (1)

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While dwelling at Sāvatthī. [135] "Bhikkhus, suppose that in the place where these gr eat rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravatī, the Sarabh ū, and the Mahī—a man would draw out two or three drops of water. What do you think, bhikkhus, which is more: these two or three drops of water that have been drawn out or the water at the confluence?"

"Venerable sir, the water at the confluence is more. The two or three drops of water t hat have been drawn out are trifling. They do not amount to a hundredth part, or a thousa ndth part, or a hundred thousandth part of the water at the confluence."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the visio n of the Dhamma."

4 Water at the Confluence (2)

While dwelling at Sāvatthī. "Bhikkhus, suppose that in the place where these great riv ers meet and converge—that is, the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—their water would be destroyed and eliminated except for two or three drops. What do you think, bhikkhus, which is more: the water at the confluence that has been de stroyed and eliminated or the two or three drops of water that remain?"

"Venerable sir, the water at the confluence that has been destroyed and eliminated is more. The two or three drops of water that remain are trifling. They do not amount to a h undredth part, or a thousandth part, or a hundred thousandth part of the water that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the visio n of the Dhamma."

5 The Earth (1)

While dwelling at Sāvatthī. [136] "Bhikkhus, suppose that a man would place seven little balls of clay the size of jujube kernels on the great earth. What do you think, bhikkhus, which is more: those seven little balls of clay the size of jujube kernels that have been placed there or the great earth?"

"Venerable sir, the great earth is more. The seven little balls of clay the size of jujube kernels that have been placed there are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the visio n of the Dhamma."

6 The Earth (2)

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While dwelling at Sāvatthī. "Bhikkhus, suppose that the great earth would be destroy ed and eliminated except for seven little balls of clay the size of jujube kernels. What do you think, bhikkhus, which is more: the great earth that has been destroyed and eliminate d or the seven little balls of clay the size of jujube kernels that remain?"

"Venerable sir, the great earth that has been destroyed and eliminated is more. The se ven little balls of clay the size of jujube kernels that remain are trifling. They do not amo unt to a hundredth part, or a thousandth part, or a hundred thousandth part of the great ear th that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the visio n of the Dhamma."

7 The Ocean (1)

While dwelling at Sāvatthī. "Bhikkhus, suppose that a man would draw out two or three drops of water from the great ocean. What do you think, bhikkhus, which is more: the two or three drops of water that have been drawn out or the water in the great ocean?" [1 37]

"Venerable sir, the water in the great ocean is more. The two or three drops of water t hat have been drawn out are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water in the great ocean."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the visio n of the Dhamma."

25 8 The Ocean (2)

While dwelling at Sāvatthī. "Bhikkhus, suppose that the great ocean would be destroy ed and eliminated except for two or three drops of water. What do you think, bhikkhus, w hich is more: the water in the great ocean that has been destroyed and eliminated or the t wo or three drops of water that remain?"

"Venerable sir, the water in the great ocean that has been destroyed and eliminated is more. The two or three drops of water that remain are trifling. They do not amount to a h undredth part, or a thousandth part, or a hundred thousandth part of the water in the great ocean that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the visio n of the Dhamma."

9 The Mountain (1)

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While dwelling at Sāvatthī. "Bhikkhus, suppose that a man would place on the Himal ayas, the king of mountains,&221 seven grains of gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the seven grains of gravel the size of mustard see ds that have placed there or the Himalayas, the king of mountains?"

"Venerable sir, the Himalayas, the king of mountains, is more. The seven grains of gr avel the size of mustard seeds that have been placed there are trifling. [138] They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the Him alayas, the king of mountains.

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the visio n of the Dhamma."

10 The Mountain (2)

While dwelling at Sāvatthī. "Bhikkhus, suppose that the Himalayas, the king of moun tains, would be destroyed and eliminated except for seven grains of gravel the size of mu stard seeds. What do you think, bhikkhus, which is more: the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated or the seven grains of gravel the size of mustard seeds that remain?"

"Venerable sir, the portion of the Himalayas, the king of mountains, that has been des troyed and eliminated is more. The seven grains of gravel the size of mustard seeds that r emain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling. The latter does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the former mass of suffering that has been destroyed and eliminated, as there is a maximum of seven more lives. Of such great benefit, bhikk hus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma."

11 The Mountain (3)

While dwelling at Sāvatthī. [139] "Bhikkhus, suppose that a man would place on Sine ru, the king of mountains, seven grains of gravel the size of mung beans. What do you think, bhikkhus, which is more: the seven grains of gravel the size of mung beans that have been placed there or Sineru, the king of mountains?"

"Venerable sir, Sineru, the king of mountains, is more. The seven grains of gravel the size of mung beans that have been placed there are trifling. They do not amount to a hund redth part, or a thousandth part, or a hundred thousandth part of Sineru, the king of mount ains."

"So too, bhikkhus, the achievements of recluses, brahmins, and wanderers of other se cts do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the achievement of a noble disciple, a person accomplished in view who has made the breakthrough. Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma."

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Book III Chapter 14 Connected Discourses on Elements (Dhātu-samyutta)

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I. Diversity (Internal Pentad)

1 (1) Diversity of Elements

[140] While dwelling at Sāvatthī. "Bhikkhus, I will teach you the diversity of element s.&222 Listen to that and attend carefully, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the diversity of elements? The eye element, form element, ey e-consciousness element; the ear element, sound element, ear-consciousness element; the nose element, odour element, nose-consciousness element; the tongue element, taste element, tongue-consciousness element; the body element, tactile-object element, body-consciousness element; the mind element, mental-phenomena element, mind-consciousness element. This, bhikkhus, is called the diversity of elements." & 223

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2 (2) Diversity of Contacts

While dwelling at Sāvatthī. "Bhikkhus, it is in dependence on the diversity of element s that there arises the diversity of contacts. And what, bhikkhus, is the diversity of elements? The eye element, the ear element, the nose element, the tongue element, the body element, the mind element. This is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts? In dependence on the eye element there arises eye-contact; in dependence on the ear element there arises ear-contact; in dependence on the nose element there arises nose-contact; [141] in dependence on the tongue element there arises tongue -contact; in dependence on the body element there arises body-contact; in dependence on the mind element there arises mind-contact.&224 It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts."

3 (3) Not Diversity of Contacts

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While dwelling at Sāvatthī. "Bhikkhus, it is in dependence on the diversity of element s that there arises the diversity of contacts. The diversity of elements does not arise in dependence on the diversity of contacts.

"And what, bhikkhus, is the diversity of elements? The eye element ... the mind elem ent. This is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that the diversity of elements does not arise in dependence on the e diversity of contacts?

"In dependence on the eye element there arises eye-contact; the eye element does not arise in dependence on eye-contact.... In dependence on the mind element there arises mind-contact; the mind element does not arise in dependence on mind-contact.&225 It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that the diversity of elements does not arise in dependence on the diversity of contacts."

4 (4) Diversity of Feelings (1)

While dwelling at Sāvatthī. "Bhikkhus, it is in dependence on the diversity of element s that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings.

"And what, bhikkhus, is the diversity of elements? [142] The eye element ... the min d element. This is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that in dependence on the diversity of contacts there arises the diversity of feelings? In dependence on the eye element there arises eye-contact; in dependence on eye-contact there arises feeling born of eye-contact. In dependence on the ear element there arises ear-contact; in dependence on ear-contact there arises feeling born of ear-contact. In dependence on the nose element there arises nose-contact; in dependence on nose-contact there arises feeling born of nose-contact. In dependence on the tongue element there arises tongue-contact; in dependence on tongue-contact there arises feeling born of tongue-contact. In dependence on the body element there arises body-contact; in dependence on body-contact there arises feeling born of body-contact. In dependence on the mind element there arises mind-contact; in dependence on mind-contact there arises feeling born of mind-contact.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there aris es the diversity of contacts; that in dependence on the diversity of contacts there arises the diversity of feelings."

5 (5) Diversity of Feelings (2)

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While dwelling at Sāvatthī. "Bhikkhus, it is in dependence on the diversity of element s that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings. The diversity of contacts does not arise in dependence on the diversity of feelings; the diversity of elements does not arise in dependence on the diversity of contacts.

"And what, bhikkhus, is the diversity of elements? The eye element ... the mind element. This is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that in dependence on the diversity of contacts there arises the diversity of feelings? That the diversity of contacts does not arise in dependence on the diversity of feelings; that the diversity of elements does not arise in dependence on the diversity of contacts?

"In dependence on the eye element there arises eye-contact; in dependence on eye-contact there arises feeling born of eye-contact. Eye-contact does not arise in dependence on feeling born of eye-contact; [143] the eye element does not arise in dependence on eye-contact.... In dependence on the mind element there arises mind-contact; in dependence on mind-contact there arises feeling born of mind-contact. Mind-contact does not arise in dependence on feeling born of mind-contact; the mind element does not arise in dependence on mind-contact.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there aris es the diversity of contacts;... the diversity of elements does not arise in dependence on the diversity of contacts."

(External Pentad)

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6 (6) Diversity of External Elements

While dwelling at Sāvatthī. "Bhikkhus, I will teach you the diversity of elements. List en to that and attend carefully, I will speak....

"And what, bhikkhus, is the diversity of elements? The form element, the sound element, the odour element, the taste element, the tactile-object element, the mental-phenome na element. This, bhikkhus, is called the diversity of elements."

7 (7) Diversity of Perceptions

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While dwelling at Sāvatthī. "Bhikkhus, it is in dependence on the diversity of element s that there arises the diversity of perceptions; in dependence on the diversity of perceptions that there arises the diversity of intentions; in dependence on the diversity of intentions that there arises the diversity of desires; in dependence on the diversity of desires that the re arises the diversity of passions; in dependence on the diversity of passions that there arises the diversity of quests.

"And what, bhikkhus, is the diversity of elements? The form element ... the mental-p henomena element. This, bhikkhus, is called the diversity of elements. [144]

"And how is it, bhikkhus, that in dependence on the diversity of elements ... there ari ses the diversity of quests?

"In dependence on the form element there arises perception of form; in dependence on perception of form there arises intention regarding form; in dependence on intention regarding form there arises desire for form; in dependence on desire for form there arises perception of form; in dependence on passion for form there arises the quest for form....&22

"In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on perception of mental phenomena there arises intention regarding mental phenomena; in dependence on intention regarding mental phenomena there a rises desire for mental phenomena; in dependence on desire for mental phenomena there arises passion for mental phenomena; in dependence on passion for mental phenomena there arises the quest for mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements ... there a rises the diversity of quests."

8 (8) Not Diversity of Quests

While dwelling at Sāvatthī. "Bhikkhus, it is in dependence on the diversity of element s that there arises the diversity of perceptions ... (as in preceding sutta) ... in dependence on the diversity of passions that there arises the diversity of quests. The diversity of passions does not arise in dependence on the diversity of quests; [145] the diversity of desires does not arise in dependence on the diversity of passions; the diversity of intentions does not arise in dependence on the diversity of desires; the diversity of perceptions does not a rise in dependence on the diversity of intentions; the diversity of elements does not arise in dependence on the diversity of perceptions.

"And what, bhikkhus, is the diversity of elements? The form element ... the mental-p henomena element. This, bhikkhus, is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements ... there ari ses the diversity of quests? That the diversity of passions does not arise in dependence on the diversity of quests;... that the diversity of elements does not arise in dependence on the diversity of perceptions?

"In dependence on the form element there arises perception of form; [... in dependence on passion for form there arises the quest for form. Passion for form does not arise in dependence on the quest for form; desire for form does not arise in dependence on passion for form; intention regarding form does not arise in dependence on desire for form; perception of form does not arise in dependence on intention regarding form; the form element does not arise in dependence on perception of form.] ...&227

"In dependence on the mental-phenomena element there arises perception of mental p henomena; [146] ... in dependence on passion for mental phenomena there arises the que st for mental phenomena. Passion for mental phenomena does not arise in dependence on the quest for mental phenomena;... the mental-phenomena element does not arise in dependence on perception of mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there aris es the diversity of perceptions;... that in dependence on the diversity of passions there arises the diversity of quests. That the diversity of passions does not arise in dependence on the diversity of quests;... that the diversity of elements does not arise in dependence on the diversity of perceptions."

9 (9) Diversity of External Contacts (1)

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While dwelling at Sāvatthī. "Bhikkhus, it is in dependence on the diversity of element s that there arises the diversity of perceptions; in dependence on the diversity of perceptions that there arises the diversity of intentions; in dependence on the diversity of intentions that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings; in dependence on the diversity of feelings that there arises the diversity of desires; in dependence on the diversity of desires that there arises the diversity of passions; in dependence on the diversity of passions that there arises the diversity of quests; in dependence on the diversity of quests that there arises the diversity of gains.&228

"And what, bhikkhus, is the diversity of elements? The form element ... the mental-p henomena element. This, bhikkhus, is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements [147] ... there arises the diversity of gains?

"In dependence on the form element there arises perception of form; in dependence on perception of form there arises intention regarding form; in dependence on intention regarding form there arises contact with form; in dependence on contact with form there arises feeling born of contact with form; in dependence on feeling born of contact with form there arises desire for form; in dependence on desire for form there arises passion for form; in dependence on passion for form there arises the quest for form; in dependence on the quest for form there arises the gain of form....

"In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on perception of mental phenomena there arises intention regarding mental phenomena;... contact with mental phenomena;... feeling born of contact with mental phenomena;... desire for mental phenomena;... passion for mental phenomena; ... the quest for mental phenomena; in dependence on the quest for mental phenomena there arises the gain of mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements ... there a rises the diversity of gains."

10 (10) Diversity of External Contacts (2)

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While dwelling at Sāvatthī. "Bhikkhus, it is in dependence on the diversity of element s that there arises the diversity of perceptions;... [148] (as in the preceding sutta) ... in d ependence on the diversity of quests that there arises the diversity of gains. The diversity of quests does not arise in dependence on the diversity of gains; the diversity of passions does not arise in dependence on the diversity of quests; ... the diversity of elements does not arise in dependence on the diversity of perceptions.

"And what, bhikkhus, is the diversity of elements? The form element ... the mental-p henomena element. This, bhikkhus, is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements ... there ari ses the diversity of gains? That the diversity of quests does not arise in dependence on the diversity of gains;... that the diversity of elements does not arise in dependence on the diversity of perceptions?

"In dependence on the form element there arises perception of form;... in dependence on the mental-phenomena element there arises perception of mental phenomena;... in dependence on the quest for mental phenomena there arises the gain of mental phenomena.

The quest for mental phenomena does not arise in dependence on the gain of mental phenomena; passion for mental phenomena does not arise in dependence on the quest for ment

al phenomena; [149] desire for mental phenomena does not arise in dependence on passio n for mental phenomena; feeling born of contact with mental phenomena does not arise in dependence on desire for mental phenomena; contact with mental phenomena does not arise in dependence on feeling born of contact with mental phenomena; intention regarding mental phenomena does not arise in dependence on contact with mental phenomena; perception of mental phenomena does not arise in dependence on intention regarding mental phenomena; the mental-phenomena element does not arise in dependence on perception of mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements ... there a rises the diversity of gains; that the diversity of quests does not arise in dependence on the diversity of gains; that the diversity of passions does not arise in dependence on the diversity of quests;... that the diversity of perceptions does not arise in dependence on the diversity of intentions; that the diversity of elements does not arise in dependence on the diversity of perceptions."

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II. The Second Chapter (Seven Elements)

11 (1) Seven Elements

While dwelling at Sāvatthī. [150] "Bhikkhus, there are these seven elements. What se ven? The luminosity element, the beauty element, the base of the infinity of space element, the base of the infinity of consciousness element, the base of nothingness element, the base of neither-perception-nor-non-perception element, the cessation of perception and fee ling element. These are the seven elements." & 229

When this was said, a certain bhikkhu asked the Blessed One: "Venerable sir, as to the e luminosity element ... the cessation of perception and feeling element: in dependence on what are these elements discerned?"

"Bhikkhu, the luminosity element is discerned in dependence on darkness. The beaut y element is discerned in dependence on foulness. The base of the infinity of space element is discerned in dependence on form. The base of the infinity of consciousness element is discerned in dependence on the base of the infinity of space. The base of nothingness element is discerned in dependence on the base of the infinity of consciousness. The base of neither-perception-nor-non-perception element is discerned in dependence on the base of nothingness. The cessation of perception and feeling element is discerned in dependence e on cessation." &230

"But, venerable sir, as to the luminosity element ... the cessation of perception and fe eling element: how is the attainment of these elements to be attained?"

"The luminosity element, the beauty element, the base of the infinity of space element, the base of the infinity of consciousness element, [151] and the base of nothingness element: these elements are to be attained as attainments with perception. The base of neither-perception-nor-non-perception element: this element is to be attained as an attainment with a residue of constructions.&231 The cessation of perception and feeling element: this element is to be attained as an attainment of cessation."

12 (2) With a Source

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While dwelling at Sāvatthī. "Bhikkhus, sensual thought arises with a source, not with out a source; thought of ill will arises with a source, not without a source; thought of har ming arises with a source, not without a source. And how is this so?

"In dependence on the sensuality element there arises sensual perception;&232 in dependence on sensual perception there arises sensual intention; in dependence on sensual in tention there arises sensual desire; in dependence on sensual desire there arises sensual passion; in dependence on sensual passion there arises a sensual quest. Engaged in a sensual quest, the uninstructed worldling conducts himself wrongly in three ways—with body, s peech, and mind.

"In dependence on the ill-will element there arises perception of ill will.... In dependence on the harmfulness element there arises perception of harming;&233 in dependence on perception of harming there arises intention to harm; in dependence on intention to har m there arises desire to harm; in dependence on desire to harm there arises passion to har m; in dependence on passion to harm there arises a quest to harm. Engaged in a quest to harm, [152] the uninstructed worldling conducts himself wrongly in three ways—with bod y, speech, and mind.

"Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry gras s. If he does not quickly extinguish it with his hands and feet, the creatures living in the g rass and wood will meet with calamity and disaster. So too, if any recluse or brahmin doe s not quickly abandon, dispel, obliterate, and annihilate the unrighteous perceptions that h ave arisen in him, he dwells in suffering in this very life, with vexation, despair, and feve r; and with the breakup of the body, after death, a bad destination may be expected for hi m.

"Bhikkhus, thought of renunciation arises with a source, not without a source; though t of non-ill will arises with a source, not without a source; thought of harmlessness arises with a source, not without a source. And how is this so? "In dependence on the renunciation element there arises perception of renunciation;& 234 in dependence on perception of renunciation there arises intention of renunciation; in dependence on intention of renunciation there arises desire for renunciation; in dependence on desire for renunciation there arises passion for renunciation; in dependence on passi on for renunciation there arises a quest for renunciation. Engaged in a quest for renunciation, the instructed noble disciple conducts himself rightly in three ways—with body, spee ch, and mind.

"In dependence on the non-ill-will element there arises perception of non-ill will.... I n dependence on the harmlessness element there arises perception of harmlessness;&235 [153] in dependence on perception of harmlessness there arises intention of harmlessness; in dependence on intention of harmlessness there arises desire for harmlessness; in dependence on desire for harmlessness there arises passion for harmlessness; in dependence on passion for harmlessness there arises a quest for harmlessness. Engaged in a quest for harmlessness, the instructed noble disciple conducts himself rightly in three ways—with b ody, speech, and mind.

"Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry gras s. If he quickly extinguishes it with his hands and feet, the creatures living in the grass an d wood will not meet with calamity and disaster. So too, if any recluse or brahmin quickly abandons, dispels, obliterates, and annihilates the unrighteous perceptions that have arise en in him, he dwells happily in this very life, without vexation, despair, and fever; and with the breakup of the body, after death, a good destination may be expected for him."

13 (3) The Brick Hall

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On one occasion the Blessed One was dwelling at Natika in the Brick Hall. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

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

"Bhikkhus, in dependence on an element there arises a perception, there arises a view, there arises a thought." & 236

When this was said, the Venerable Saddha Kaccāyana* said to the Blessed One: "Ven erable sir, when the view arises, in regard to those who are not Fully Enlightened Ones, 'These are Fully Enlightened Ones,' in dependence on what is this view discerned?"&237

"Mighty, Kaccāyana, is this element, the element of ignorance. [154] In dependence on an inferior element, Kaccāyana, there arises an inferior perception, an inferior view, inferior thought, inferior volition, inferior longing, an inferior wish, an inferior person, inferior speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidate sthe inferior. His rebirth, I say, is inferior.

"In dependence on a middling element, Kaccāyana, there arises a middling perception, a middling view, middling thought, middling volition, middling longing, a middling wis h, a middling person, middling speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidates the middling. His rebirth, I say, is middling.

"In dependence on a superior element, Kaccāyana, there arises a superior perception, a superior view, superior thought, superior volition, superior longing, a superior wish, a s uperior person, superior speech. He explains, teaches, proclaims, establishes, discloses, a nalyses, and elucidates the superior. His rebirth, I say, is superior."

*As in Ee.

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14 (4) Inferior Disposition

While dwelling at Sāvatthī. "Bhikkhus, it is by way of elements that beings come tog ether and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition. 238 In the past, by way of elements, beings came together and united... In the future, too, by way of elements, beings will come together and unite.... [155] No w too, at present, by way of elements, beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition."

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15 (5) Walking Back and Forth

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion, not far from the Blessed One, the Venerable Sāriputta was walkin g back and forth with a number of bhikkhus; the Venerable Mahāmoggallāna was walkin g back and forth with a number of bhikkhus; the Venerable Mahākassapa ... the Venerable Anuruddha ... the Venerable Puṇṇa Mantāniputta ... the Venerable Upāli ... the Vener able Ānanda was walking back and forth with a number of bhikkhus. And not far from the Blessed One, Devadatta too was walking back and forth with a number of bhikkhus.

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, do you see Sāriputta walking back and forth with a number of bhikkhus?" & 239

"Yes, venerable sir."

"All those bhikkhus are of great wisdom. Do you see Moggallāna walking back and f orth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus have great spiritual power. Do you see Kassapa walking back an d forth with a number of bhikkhus?" [156]

"Yes, venerable sir."

"All those bhikkhus are proponents of the ascetic practices. Do you see Anuruddha w alking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

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"All those bhikkhus possess the divine eye. Do you see Puṇṇa Mantāniputta walking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus are speakers on the Dhamma. Do you see Upāli walking back an d forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus are masters of the Discipline. Do you see Ānanda walking back a nd forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus are highly learned. Do you see Devadatta walking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus have evil wishes.

"Bhikkhus, it is by way of elements that beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition. In the past t hey did so, in the future they will do so, [157] and now at present they do so too."

16 (6) With Verses

While dwelling at Sāvatthī.&240 "Bhikkhus, it is by way of elements that beings com e together and unite: those of an inferior disposition come together and unite with those of an inferior disposition. In the past they did so, in the future they will do so, and now at p resent they do so too.

"Just as excrement comes together and unites with excrement, urine with urine, spittle with spittle, pus with pus, and blood with blood, so too, bhikkhus, it is by way of elemen ts that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition. In the past they did so, in the future they will do so, and now at present they do so too. [158]

"Bhikkhus, it is by way of elements that beings come together and unite: those of a go od disposition come together and unite with those of a good disposition. In the past they d id so, in the future they will do so, and now at present they do so too.

"Just as milk comes together and unites with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses, so too, bhikkhus, it is by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, and now at present they do so too."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"From association the woods of lust is born,&241

By non-association the woods is cut.

Just as one who has mounted a wooden plank

Would sink upon the mighty sea,

So one of virtuous living sinks

By consorting with a lethargic person.

Thus one should avoid such a person—

One lethargic, devoid of energy.

Keep company with the wise,

With resolute meditators,

With the noble ones who dwell secluded,

Their energy constantly aroused." [159]

17 (7) Lacking Faith

While dwelling at Sāvatthī. "Bhikkhus, it is by way of elements that beings come tog ether and unite. Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unlearned with the unlearned, the lazy with the lazy, the muddle-minded with the muddle-minded, the dullards with the dullards. In the past it was so; in the future it will be so; [160] and now too at present it is so.

"Bhikkhus, it is by way of elements that beings come together and unite. Those having faith come together and unite with those having faith, those having a sense of shame wi th those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the learned with the learned, the energetic with the energetic, the mindful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so."

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18 (8) Rooted in those Lacking Faith

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(i)

"Bhikkhus, it is by way of elements that beings come together and unite. [161] Those lacking faith come together and unite with those lacking faith, the shameless with the sha meless, the dullards with the dullards. Those having faith come together and unite with th ose having faith, those having a sense of shame with those having a sense of shame, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so."

(The next four parts of this sutta substitute the following in the second place, instead of "the shameless/those having a sense of shame":)

- (ii) those unafraid of wrongdoing/those afraid of wrongdoing;
- (iii) the unlearned/the learned; [162]
- (iv) the lazy/the energetic;
- (v) the muddle-minded/the mindful.

19 (9) Rooted in the Shameless

(i)

"Bhikkhus, it is by way of elements that beings come together and unite. The shamele ss come together and unite with the shameless, [163] those unafraid of wrongdoing with t hose unafraid of wrongdoing, the dullards with the dullards. Those having a sense of shame come together and unite with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the wise with the wise. [In the past it was so; in the f uture it will be so; and now too at present it is so.]"

(The next three parts of this sutta substitute the following in the second place, instead of "those unafraid of wrongdoing/those afraid of wrongdoing":)

- (ii) the unlearned/the learned;
- (iii) the lazy/the energetic;
- (iv) the muddle-minded/the mindful.

20 (10) Rooted in those Unafraid of Wrongdoing

(i)

35 [164] "Bhikkhus, it is by way of elements that beings come together and unite. Those unafraid of wrongdoing come together and unite with those unafraid of wrongdoing, the

unlearned with the unlearned, the dullards with the dullards. Those afraid of wrongdoing come together and unite with those afraid of wrongdoing, the learned with the learned, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so."

5 (The next two parts of this sutta substitute the following in the second place, instead of "the unlearned/the learned":)

- (ii) the lazy/the energetic;
- (iii) the muddle-minded/the mindful.

10 21 (11) Rooted in the Unlearned

(i)

"Bhikkhus, it is by way of elements that beings come together and unite. The unlearn ed come together and unite with the unlearned, the lazy with the lazy, the dullards with the dullards. The learned come together and unite with the learned, the energetic [165] with the energetic, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so."

(ii)

"The unlearned come together and unite with the unlearned, the muddle-minded with the muddle-minded, the dullard with the dullard. The learned come together and unite wit h the learned, the mindful with the mindful, the wise with the wise. In the past it was so; i n the future it will be so; and now too at present it is so."

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22 (12) Rooted in the Lazy

"Bhikkhus, it is by way of elements that beings come together and unite. The lazy co me together and unite with the lazy, the muddle-minded with the muddle-minded, the dul lards with the dullards. The energetic come together and unite with the energetic, the min dful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so."

III. Courses of Kamma

23 (1) Unconcentrated

[166] While dwelling at Sāvatthī. "Bhikkhus, it is by way of elements that beings co me together and unite. Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unconcentrated with the unconcentrated, the dullards with the dullards.

"Those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the concentrated with the concentrated, the wise with the wise."

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24 (2) Immoral

(As above, except that "unconcentrated/concentrated" are replaced by "the immoral/the virtuous," respectively.) [167]

25 (3) The Five Training Rules

While dwelling at Sāvatthī. "Bhikkhus, it is by way of elements that beings come tog ether and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given ... who engage in sexual misconduct ... who speak f alsehood ... who indulge in wine, liquor, and intoxicants that cause negligence come toge ther and unite with those who so indulge."

"Those who abstain from the destruction of life come together and unite with those w ho abstain from the destruction of life; those who abstain from taking what is not given ... from sexual misconduct ... from false speech ... from wine, liquor, and intoxicants th at cause negligence come together and unite with those who so abstain."

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26 (4) Seven Courses of Kamma

While dwelling at Sāvatthī. "Bhikkhus, it is by way of elements that beings come tog ether and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given ... who engage in sexual misconduct ... who speak f alsehood ... who speak divisively ... who speak harshly ... who indulge in idle chatter co me together and unite with those who so indulge.

"Those who abstain from the destruction of life ... from taking what is not given ... from sexual misconduct ... from false speech ... from divisive speech ... from harsh speech ... from idle chatter come together and unite with those who so abstain."

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27 (5) Ten Courses of Kamma

While dwelling at Sāvatthī. [168] "Bhikkhus, it is by way of elements that beings co me together and unite. Those who destroy life come together and unite with those who de stroy life; those ... (as above, continuing:) ... who are covetous ... who bear ill will ... who are of wrong view come together and unite with those who are of wrong view.

"Those who abstain from the destruction of life ... (as above) ... who are uncovetous ... who are without ill will ... who are of right view come together and unite with those who are of right view."

28 (6) The Eightfold Path

While dwelling at Sāvatthī. "Bhikkhus, it is by way of elements that beings come tog ether and unite. Those who are of wrong view come together and unite with those who are of wrong view; those who are of wrong intention ... wrong speech ... wrong action ... wrong livelihood ... wrong effort ... wrong mindfulness ... wrong concentration come to gether and unite with those who are of wrong concentration.

"Those who are of right view come together and unite with those who are of right vie w; those who are of right intention ... right speech ... right action ... right livelihood ... r ight effort ... right mindfulness ... right concentration come together and unite with those who are of right concentration."

29 (7) Ten Factors

While dwelling at Sāvatthī. "Bhikkhus, it is by way of elements that beings come tog ether and unite. Those who are of wrong view ... [169] wrong concentration ... wrong kn owledge ... wrong liberation come together and unite with those who are of wrong liberation.

"Those who are of right view ... right concentration ... right knowledge ... right liber ation come together and unite with those who are of right liberation." & 242

IV. The Fourth Chapter(The Four Elements)

30 (1) Four Elements

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiņ dika's Park....

"Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element. These are the four elements." & 243

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31 (2) Before My Enlightenment

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While dwelling at Sāvatthī. [170] "Bhikkhus, before my enlightenment, while I was st ill a bodhisatta, not yet fully enlightened, it occurred to me: 'What is the gratification, wh at is the danger, what is the escape in the case of the earth element? What is the gratification, what is the danger, what is the escape in the case of the water element ... the heat element ... the air element?'

"Then, bhikkhus, it occurred to me: 'The pleasure and joy that arise in dependence on the earth element: this is the gratification in the earth element. That the earth element is i mpermanent, suffering, and subject to change: this is the danger in the earth element. The removal and abandonment of desire and lust for the earth element: this is the escape fro m the earth element.&244

"The pleasure and joy that arise in dependence on the water element ... the heat element ... the air element: this is the gratification in the air element. That the air element is i mpermanent, suffering, and subject to change: this is the danger in the air element. The re moval and abandonment of desire and lust for the air element: this is the escape from the air element.'&245

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these four elements, I did not claim to have awakene d to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahm ā, in this generation with its recluses and brahmins, its devas and humans. But when I dir ectly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans. [171]

"The knowledge and vision arose in me: 'Unshakeable is my liberation of mind;&246 this is my last birth; now there is no more re-becoming.'"

32 (3) I Set Out

While dwelling at Sāvatthī. "Bhikkhus, I set out seeking the gratification in the earth element. Whatever gratification there is in the earth element—that I have found. I have clearly seen with wisdom just how far the gratification in the earth element extends.

"Bhikkhus, I set out seeking the danger in the earth element. Whatever danger there is in the earth element—that I have found. I have clearly seen with wisdom just how far the danger in the earth element extends.

"Bhikkhus, I set out seeking the escape from the earth element. Whatever escape ther e is from the earth element—that I have found. I have clearly seen with wisdom just how far the escape from the earth element extends.

"Bhikkhus, I set out seeking the gratification in ... the danger in ... the escape from t he water element ... the heat element ... the air element. Whatever escape there is from t he air element—that I have found. I have clearly seen with wisdom just how far the escap e from the earth element extends.

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these four elements ... (as above) [172] ... devas an d humans.

"The knowledge and vision arose in me: 'Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming."

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33 (4) If There Was No

While dwelling at Sāvatthī. "Bhikkhus, if there was no gratification in the earth eleme nt, beings would not become enamoured with it; but because there is gratification in the e arth element, beings become enamoured with it. If there was no danger in the earth eleme nt, beings would not become disenchanted with it; but because there is danger in the earth element, beings become disenchanted with it. If there was no escape from the earth element, beings would not escape from it; but because there is an escape from the earth element, beings escape from it.

"Bhikkhus, if there was no gratification in the water element ... in the heat element ... in the air element, beings would not become enamoured with it;... [173] ... but becaus e there is an escape from the air element, beings escape from it.

"So long, bhikkhus, as beings have not directly known as they really are the gratificat ion as gratification, the danger as danger, and the escape as escape in the case of these fo ur elements, they have not escaped from this world with its devas, Māra, and Brahmā, fro m this generation with its recluses and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with its devas and humans;... they have become detached from it, released from it, and they dwell with a mind rid of barriers." & 247

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34 (5) Exclusively Suffering

While dwelling at Sāvatthī. "Bhikkhus, if this earth element was exclusively suffering, immersed in suffering, steeped in suffering, and if it was not (also) steeped in pleasure, beings would not become enamoured with it. But because the earth element is pleasurable, &248 immersed in pleasure, steeped in pleasure, and is not steeped (only) in suffering, beings become enamoured with it. [174]

"Bhikkhus, if this water element was exclusively suffering ... if this heat element was exclusively suffering ... if this air element was exclusively suffering, immersed in suffering, steeped in suffering, and if it was not (also) steeped in pleasure, beings would not be come enamoured with it. But because the air element is pleasurable, immersed in pleasure, steeped in pleasure, and is not steeped (only) in suffering, beings become enamoured with it.

"Bhikkhus, if this earth element was exclusively pleasurable, immersed in pleasure, st eeped in pleasure, and if it was not (also) steeped in suffering, beings would not become disenchanted with it. But because the earth element is suffering, immersed in suffering, st eeped in suffering, and is not steeped (only) in pleasure, beings become disenchanted wit h it.

"Bhikkhus, if this water element was exclusively pleasurable ... if this heat element was exclusively pleasurable ... if this air element was exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it was not (also) steeped in suffering, beings would not become disenchanted with it. But because the air element is suffering, immersed in s uffering, steeped in suffering, and is not steeped (only) in pleasure, beings become disenchanted with it."

35 (6) Delight

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While dwelling at Sāvatthī. "Bhikkhus, one who seeks delight in the earth element se eks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in the water element ... in the heat element ... in the air element seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. [175]

"One who does not seek delight in the earth element ... in the air element does not se ek delight in suffering. One who does not seek delight in suffering, I say, is freed from su ffering."

36 (7) Arising

While dwelling at Sāvatthī. "Bhikkhus, the arising, continuation, production, and man ifestation of the earth element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.&249 The arising, continuation, production, and manife station of the water element ... the heat element ... the air element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of the earth element ... the air element is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

37 (8) Recluses and Brahmins (1)

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While dwelling at Sāvatthī. "Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element.

"Those recluses or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these four elements: [176] these I d o not consider to be recluses among recluses or brahmins among brahmins, and these ven erable ones do not, by realizing it for themselves with direct knowledge, in this very life e nter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand as they really are the gra tification, the danger, and the escape in the case of these four elements: these I consider t o be recluses among recluses and brahmins among brahmins, and these venerable ones, b y realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

38 (9) Recluses and Brahmins (2)

While dwelling at Sāvatthī. "Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element.

"Those recluses or brahmins, bhikkhus, who do not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of th ese four elements: these I do not consider to be recluses among recluses....

"But, bhikkhus, those recluses and brahmins who understand as they really are the ori gin and the passing away, the gratification, the danger, and the escape in the case of these four elements: these I consider to be recluses among recluses and brahmins among brah mins, and these venerable ones, by realizing it for themselves with direct knowledge, in t his very life enter and dwell in the goal of recluseship and the goal of brahminhood."

39 (10) Recluses and Brahmins (3)

While dwelling at Sāvatthī. "Bhikkhus, those recluses or brahmins who do not unders tand the earth element, its origin, its cessation, and the way leading to its cessation; [177] who do not understand the water element ... the heat element ... the air element, its origin, its cessation, and the way leading to its cessation: these I do not consider to be recluses among recluses....

"But, bhikkhus, those recluses and brahmins who understand these things: these I con sider to be recluses among recluses and brahmins among brahmins, and these venerable o nes, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

Book IV Chapter 15

Connected Discourses on Without Discoverable Beginning (Anamatagga-samyutta)

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I. The First Chapter (Grass and Wood)

1 (1) Grass and Wood

[178] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī i n Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thu s: "Bhikkhus!"

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

"Bhikkhus, this saṃsāra is without discoverable beginning.&250 A first point is not d iscerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Suppose, bhikkhus, a man would cut up whatever grass, sticks, branches, and foliage there are in this Jambudīpa and collect them together into a single heap. Having done so, he would put them down, saying (for each one): 'This is my mother, this my mother's mother.' The sequence of that man's mothers and grandmothers would not come to an end, y et the grass, wood, branches, and foliage in this Jambudīpa would be used up and exhaust ed. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. For such a long time, bhikkhus, you have experienced suffering, anguish, and disaster, and filled the cemetery. It is enough to become disenchanted with a ll constructions, enough to become dispassionate towards them, enough to be liberated from them." [179]

2 (2) The Earth

While dwelling at Sāvatthī. "Bhikkhus, this saṃsāra is without discoverable beginnin g. A first point is not discerned of beings roaming and wandering on hindered by ignoran ce and fettered by craving. Suppose, bhikkhus, a man would reduce this great earth to bal ls of clay the size of jujube kernels and put them down, saying (for each one): 'This is my father, this my father's father.' The sequence of that man's fathers and grandfathers would not come to an end, yet this great earth would be used up and exhausted. For what reaso n? Because, bhikkhus, this saṃsāra is without discoverable beginning. A first point is not

discerned of beings roaming and wandering on hindered by ignorance and fettered by cra ving. For such a long time, bhikkhus, you have experienced suffering, anguish, and disast er, and filled the cemetery. It is enough to become disenchanted with all constructions, en ough to become dispassionate towards them, enough to be liberated from them."

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3 (3) Tears

While dwelling at Sāvatthī. "Bhikkhus, this saṃsāra is without discoverable beginnin g. A first point is not discerned of beings roaming and wandering on hindered by ignoran ce and fettered by craving. What do you think, bhikkhus, which is more: the stream of tea rs that you have shed as you roamed and wandered on through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeab le—this or the water in the four great oceans?" &251

"As we understand the Dhamma taught by the Blessed One, venerable sir, [180] the st ream of tears that we have shed as we roamed and wandered through this long course, we eping and wailing because of being united with the disagreeable and separated from the a greeable—this alone is more than the water in the four great oceans."

"Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in s uch a way. The stream of tears that you have shed as you roamed and wandered through t his long course, weeping and wailing because of being united with the disagreeable and s eparated from the agreeable—this alone is more than the water in the four great oceans. F or a long time, bhikkhus, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separa ted from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

"For a long time, bhikkhus, you have experienced the death of a father ... the death of a brother ... the death of a sister ... the death of a son ... the death of a daughter ... the loss of relatives ... the loss of wealth ... loss through illness; as you have experienced this , weeping and wailing because of being united with the disagreeable and separated from t he agreeable, the stream of tears that you have shed is more than the water in the four gre at oceans. For what reason? Because, bhikkhus, this saṃsāra is without discoverable begi nning.... It is enough to become disenchanted with all constructions, enough to become d ispassionate towards them, enough to be liberated from them."

4 (4) Mother's Milk

While dwelling at Sāvatthī. "Bhikkhus, this saṃsāra is without discoverable beginnin g. A first point is not discerned of beings roaming and wandering on hindered by ignoran

ce and fettered by craving. What do you think, bhikkhus, which is more: [181] the mother 's milk that you have drunk as you roamed and wandered on through this long course—th is or the water in the four great oceans?"

"As we understand the Dhamma taught by the Blessed One, venerable sir, the mother 's milk that we have drunk as we roamed and wandered on through this long course—this alone is more than the water in the four great oceans."

"Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in s uch a way. The mother's milk that you have drunk as you roamed and wandered through this long course—this alone is more than the water in the four great oceans. For what reas on? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

5 (5) The Mountain

While dwelling at Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, how long is an aeo n?"&252

"An aeon is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years."

"Then is it possible to give a simile, venerable sir?"

"It is possible, bhikkhu," the Blessed One said. "Suppose, bhikkhu, a great stone mou ntain a *yojana* long, a *yojana* wide, and a *yojana* high, without holes or crevices, one soli d mass of rock. At the end of every hundred years a man would stroke it once with a piec e of Kāsian cloth.&253 That great stone mountain might by this effort be worn away and eliminated but the aeon would still not have come to an end. So long is an aeon, bhikkhu. [182] And of aeons of such length, we have wandered through so many aeons, so many h undreds of aeons, so many thousands of aeons, so many hundreds of thousands of aeons. For what reason? Because, bhikkhu, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

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6 (6) The Mustard Seed

While dwelling at Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, how long is an aeo n?"

"An aeon is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years."

"Then is it possible to give a simile, venerable sir?"

"It is possible, bhikkhu," the Blessed One said. "Suppose, bhikkhu, a city with iron w alls a *yojana* long, a *yojana* wide, and a *yojana* high, filled with mustard seeds as dense a s a topknot. At the end of every hundred years a man would remove one mustard seed fro m there. The great heap of mustard seeds might by this effort be depleted and eliminated but the aeon would still not have come to an end. So long is an aeon, bhikkhu. And of aeo ns of such length, we have wandered through so many aeons, so many hundreds of aeons, so many thousands of aeons, so many hundreds of thousands of aeons. For what reason? Because, bhikkhu, this saṃsāra is without discoverable beginning.... It is enough to be li berated from them."

7 (7) Disciples

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While dwelling at Sāvatthī. [183] Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, how ma ny aeons have elapsed and gone by?"

"Bhikkhus, many aeons have elapsed and gone by. It is not easy to count them and sa y they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons."

"But is it possible to give a simile, venerable sir?"

"It is possible, bhikkhus," the Blessed One said. "Suppose, bhikkhus, there were four disciples here each with a lifespan of a hundred years, living a hundred years, and each d ay they were each to recollect a hundred thousand aeons. There would still be aeons not y et recollected by them when those four disciples each with a lifespan of a hundred years, living a hundred years, would pass away at the end of a hundred years.&254 It is not easy to count them and say that they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

8 (8) The River Ganges

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat dow

n to one side and said to him: "Master Gotama, how many aeons have elapsed and gone by?"

"Brahmin, many aeons have elapsed and gone by. It is not easy to count them and say they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons." [184]

"But is it possible to give a simile, Master Gotama?"

"It is possible, brahmin," the Blessed One said. "Suppose, brahmin, the grains of sand between the point where the river Ganges originates and the point where it enters the gre at ocean. It is not easy to count them and say there are so many grains of sand, or so man y hundreds of grains, or so many thousands of grains, or so many hundreds of thousands of grains. Brahmin, the aeons that have elapsed and gone by are even more numerous than that. It is not easy to count them and say that they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons. For what reason? Because, brahmin, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

When this was said, that brahmin said to the Blessed One: "Magnificent, Master Gota ma! Magnificent, Master Gotama!... From today let Master Gotama remember me as a la y follower who has gone for refuge for life."

20 9 (9) The Stick

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While dwelling at Sāvatthī. "Bhikkhus, this saṃsāra is without discoverable beginnin g. A first point is not discerned of beings roaming and wandering on hindered by ignoran ce and fettered by craving. Just as a stick thrown up into the air falls now on its bottom, f alls now on its side, falls now on its top, so too [185] as beings roam and wander on hind ered by ignorance and fettered by craving, now they go from this world to the other world, now they come from the other world to this world.&255 For what reason? Because, bhi kkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

30 10 (10) Person

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!" & 256

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

"Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discern ed of beings roaming and wandering on hindered by ignorance and fettered by craving. O ne person, roaming and wandering on hindered by ignorance and fettered by craving, wo uld leave behind a stack of bones, a heap of bones, a pile of bones as large as this Mount Vepulla, if there were someone to collect them and what is collected would not perish.&2 57 For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning It is enough to be liberated from them."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"The heap of bones one person leaves behind
With the passing of a single aeon
Would form a heap as high as a mountain:
Such is said by the Great Sage.
This is declared to be as massive
As the tall Vepulla Mountain
Standing north of Vulture Peak
In the Magadhan mountain range.

But when one sees with correct wisdom
The truths of the noble ones—
Suffering and its origination,

The overcoming of suffering,
And the noble eightfold path
That leads to suffering's appeasement—
Then that person, having wandered on
For seven more times at the most, [186]

Makes an utter end to suffering
By destroying all the fetters."

II. The Second Chapter (Unfortunate)

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11 (1) Unfortunate

On one occasion the Blessed One was dwelling at Sāvatthī. There he ... said this: "B hikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Whene ver you see anyone in misfortune, in misery, you can conclude: 'We too have experience

d the same thing in this long course.' For what reason? Because, bhikkhus, this saṃsāra i s without discoverable beginning.... It is enough to be liberated from them."

12 (2) Happy

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While dwelling at Sāvatthī. "Bhikkhus, this saṃsāra is without discoverable beginnin g.... Whenever you see anyone happy and fortunate, [187] you can conclude: 'We too ha ve experienced the same thing in this long course.' For what reason? Because, bhikkhus, t his saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

13 (3) Thirty Bhikkhus

While dwelling at Rājagaha in the Bamboo Grove. Then thirty bhikkhus from Pāvā a pproached the Blessed One—all forest dwellers, almsfood eaters, rag-robe wearers, triple robe users, yet all were still with fetters.&258 Having approached, they paid homage to the Blessed One and sat down to one side. Then it occurred to the Blessed One: "These thirty bhikkhus from Pāvā are all forest dwellers, almsfood eaters, rag-robe wearers, triplerobe users, yet all are still with fetters. Let me teach them the Dhamma in such a way that while they are sitting in these very seats their minds will be liberated from the taints by non-clinging."

Then the Blessed One addressed those bhikkhus thus: "Bhikkhus!"

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

"Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discern ed of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of blood that you have shed whe n your heads were cut off as you roamed and wandered on through this long course—this or the water in the four great oceans?"

"As we understand the Dhamma taught by the Blessed One, venerable sir, the stream of blood that we have shed when our heads were cut off as we roamed and wandered on t hrough this long course—this alone [188] is more than the water in the four great oceans."

"Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in s uch a way. The stream of blood that you have shed as you roamed and wandered on throu gh this long course—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have been cows, and when as cows your heads were cut off, the stre am of blood that you shed is greater than the waters in the four great oceans. For a long time you have been buffalo, sheep, goats, deer, chickens, and pigs.... For a long time you have been arrested as robbers, as highwaymen, as adulterers, and when your heads were c

ut off, the stream of blood that you shed is greater than the water in the four great oceans. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

This is what the Blessed One said. Being pleased, those bhikkhus delighted in the Ble ssed One's statement. [189] And while this exposition was being spoken, the minds of the thirty bhikkhus from Pāvā were liberated from the taints by non-clinging.

14 (4)–19 (9) Mother, Etc.

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While dwelling at Sāvatthī. "Bhikkhus, this saṃsāra is without discoverable beginnin g.... It is not easy, bhikkhus, to find a being who in this long course has not previously be en your mother ... your father ... your brother ... your sister ... [190] ... your son ... yo ur daughter. For what reason? Because, bhikkhus, this saṃsāra is without discoverable be ginning.... It is enough to be liberated from them."

20 (10) Mount Vepulla

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

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

"Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discern ed of beings roaming and wandering on hindered by ignorance and fettered by craving. In the past, bhikkhus, this Mount Vepulla was called Pācīnavaṃsa, [191] and at that time th ese people were called Tivaras. The lifespan of the Tivaras was 40,000 years.&259 They could climb Mount Pācīnavaṃsa in four days and descend in four days. At that time the Blessed One Ka*kusa*ndha, an Arahant, a Fully Enlightened One, had arisen in the world. His two chief disciples were named Vidhura and Sañjīva, an excellent pair. See, bhikkhus! That name for this mountain has disappeared, those people have died, and that Blessed One has attained final Nibbāna. So impermanent are constructions, bhikkhus, so unstable.

One has attained final Nibbāna. So impermanent are constructions, bhikkhus, so unstable, so unreliable. It is enough, bhikkhus, to become disenchanted with all constructions, enough to become dispassionate towards them, enough to be liberated from them.

"(At another time) in the past, bhikkhus, this Mount Vepulla was called Vankaka, and at that time these people were called Rohitassas. The lifespan of the Rohitassas was 30,0 00 years.&260 They could climb Mount Vankaka in three days and descend in three days . At that time the Blessed One Koṇāgamana, an Arahant, a Fully Enlightened One, had ar isen in the world. His two chief disciples were named Bhiyyosa and Uttara, an excellent p air. See, bhikkhus! That name for this mountain has disappeared, those people have died,

and that Blessed One has attained final Nibbāna. [192] So impermanent are constructions It is enough to be liberated from them.

"(At still another time) in the past, bhikkhus, this Mount Vepulla was called Supassa, and at that time these people were called Suppiyas. The lifespan of the Suppiyas was 20,0 00 years. They could climb Mount Supassa in two days and descend in two days. At that t ime the Blessed One Kassapa, an Arahant, a Fully Enlightened One, had arisen in the wor ld. His two chief disciples were named Tissa and Bhāradvāja, an excellent pair. See, bhik khus! That name for this mountain has disappeared, those people have died, and that Bles sed One has attained final Nibbāna. So impermanent are constructions.... It is enough to be liberated from them.

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"At present, bhikkhus, this Mount Vepulla is called Vepulla, and at present these peo ple are called Magadhans. The lifespan of the Magadhans is short, limited, fleeting; one who lives long lives a hundred years or a little more. The Magadhans climb Mount Vepul la in an hour and descend in an hour. At present I have arisen in the world, an Arahant, a Fully Enlightened One. My two chief disciples are named Sāriputta and Moggallāna, an e xcellent pair. There will come a time, bhikkhus, [193] when the name for this mountain will have disappeared, when these people will have died, and I will have attained final Ni bbāna. So impermanent are constructions, bhikkhus, so unstable, so unreliable. It is enou gh, bhikkhus, to become disenchanted with all constructions, enough to become dispassio nate towards them, enough to be liberated from them."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"This was called Pācīnavaṃsa by the Tivaras, And Vaṅkaka by the Rohitassas, Supassa by the Suppiya people, Vepulla by the Magadhan folk.

Impermanent indeed are constructions,
Subject to arising and vanishing.
Having arisen, they cease:
Their appeasement is blissful."&261

Book V Chapter 16

Connected Discourses with Kassapa

(Kassapa-samyutta)

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1 Content

[194] While dwelling at Sāvatthī. "Bhikkhus, this Kassapa is content with any kind of robe, and he speaks in praise of contentment with any kind of robe, and he does not enga ge in a wrong search, in what is improper, for the sake of a robe.&262 If he does not get a robe he is not agitated, and if he gets one he uses it without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.&263

"Bhikkhus, this Kassapa is content with any kind of almsfood ... content with any kind of lodging ... content with any kind of medicinal requisites ... and if he gets them he us es them without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them, understanding the escape.

"Therefore, bhikkhus, you should train yourselves thus: 'We will be content with any kind of robe, and we will speak in praise of contentment with any kind of robe, [195] and we will not engage in a wrong search, in what is improper, for the sake of a robe. If we do not get a robe we will not be agitated, and if he we get one we will use it without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.

"We will be content with any kind of almsfood ... content with any kind of lodging ... content with any kind of medicinal requisites ... and if we get them we will use them without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them, understanding the escape.' Thus should you train yourselves.

"Bhikkhus, I will exhort you by the example of Kassapa or one who is similar to Kassapa. &264 Being exhorted, you should practise accordingly." &265

2 Unafraid of Wrongdoing

Thus have I heard. On one occasion the Venerable Mahākassapa and the Venerable S āriputta were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahākassap a. He exchanged greetings with the Venerable Mahākassapa and, when they had conclude d their greetings and cordial talk, he sat down to one side and said to him:

"Friend, it is said that one who is not ardent and who is unafraid of wrongdoing is inc apable of enlightenment, incapable of Nibbāna, incapable of achieving the unsurpassed se curity from bondage; but one who is ardent [196] and afraid of wrongdoing is capable of enlightenment, capable of Nibbāna, capable of achieving the unsurpassed security from b ondage.&266 In what way is this so, friend?"

"Here, friend, a bhikkhu does not arouse ardour by thinking: 'If unarisen evil unwhol esome states arise in me, this may lead to my harm'; nor by thinking: 'If evil unwholeso me states that have arisen in me are not abandoned, this may lead to my harm'; nor by thi nking: 'If unarisen wholesome states do not arise in me, this may lead to my harm'; nor by thinking: 'If wholesome states that have arisen in me cease, this may lead to my harm.' Thus he is not ardent.&267

"And how, friend, is he unafraid of wrongdoing? Here, friend, a bhikkhu does not bec ome afraid at the thought: 'If unarisen evil unwholesome states arise in me ... If wholeso me states that have arisen in me cease, this may lead to my harm.' Thus he is unafraid of wrongdoing.

"It is in this way, friend, that one who is not ardent and who is unafraid of wrongdoin g is incapable of enlightenment, incapable of Nibbāna, incapable of achieving the unsurp assed security from bondage.

"And how, friend, is one ardent? Here, friend, a bhikkhu arouses ardour by thinking: 'If unarisen evil unwholesome states arise in me ... If wholesome states that have arisen in me cease, this may lead to my harm.' Thus he is ardent.

"And how, friend, is he afraid of wrongdoing? Here, friend, a bhikkhu becomes afraid at the thought: 'If unarisen evil unwholesome states arise in me ... If wholesome states t hat have arisen in me cease, this may lead to my harm.' [197] Thus he is afraid of wrongdoing.

"It is in this way, friend, that one who is ardent and afraid of wrongdoing is capable of enlightenment, capable of Nibbāna, capable of achieving the unsurpassed security from bondage."

30 3 Like the Moon

While dwelling at Sāvatthi3. "Bhikkhus, you should approach families like the moon—[198] drawing back the body and mind, always acting like newcomers, without impude nce towards families.&268 Just as a man looking down an old well, a precipice, or a wate rfall would draw back the body and mind, so too, bhikkhus, should you approach families

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"Bhikkhus, Kassapa approaches families like the moon—drawing back the body and mind, always acting like a newcomer, without impudence towards families. What do you think, bhikkhus, what kind of bhikkhu is worthy to approach families?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed O ne, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

Then the Blessed One waved his hand in space 269 and said: "Bhikkhus, just as this hand does not get caught in space, is not held fast by it, is not bound by it, so when a bhik khu approaches families his mind does not get caught amidst families, is not held fast by them, is not bound by them. Rather, he thinks: 'May those desiring gains acquire gains, m ay those desiring merits make merits!' He is as pleased and happy over the gains of other s as he is over his own gains. Such a bhikkhu is worthy to approach families.

"Bhikkhus, when Kassapa approaches families his mind does not get caught amidst fa milies, is not held fast by them, is not bound by them. Rather, he thinks: 'May those desir ing gains acquire gains, may those desiring merits make merits!' He is as pleased and hap py over the gains of others as he is over his own gains. [199]

"What do you think, bhikkhus, how is a bhikkhu's teaching of the Dhamma impure, a nd how is his teaching of the Dhamma pure?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"Then listen and attend carefully, bhikkhus, I will speak."

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"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"A bhikkhu teaches the Dhamma to others with the thought: 'Oh, may they listen to t he Dhamma from me! Having listened, may they be pleased with the Dhamma! Being ple ased, may they express their appreciation to me!'&270 Such a bhikkhu's teaching of the Dhamma is impure.

"But a bhikkhu teaches the Dhamma to others with the thought: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, worthy of application, to be personally experienced by the wise. Oh, [200] may they list en to the Dhamma from me! Having listened, may they understand the Dhamma! Having understood, may they practise accordingly!' Thus he teaches the Dhamma to others because of the intrinsic excellence of the Dhamma;&271 he teaches the Dhamma to others out of compassion, out of kindliness, out of sympathy. Such a bhikkhu's teaching of the Dhamma is pure.

"Bhikkhus, Kassapa teaches the Dhamma to others with the thought: 'The Dhamma is well expounded by the Blessed One ... may they practise accordingly!' He teaches the D

hamma to others because of the intrinsic excellence of the Dhamma; he teaches the Dham ma to others out of compassion, out of kindliness, out of sympathy.&272

"Bhikkhus, I will exhort you by the example of Kassapa or one who is similar to Kassapa. Being exhorted, you should practise accordingly."

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4 A Visitor of Families

While dwelling at Sāvatthi3. "Bhikkhus, what do you think, what kind of bhikkhu is worthy to be a visitor of families,&273 and what kind of bhikkhu is not worthy to be a visitor of families?"

"Venerable sir, our teachings are rooted in the Blessed One..."

The Blessed One said this: "Bhikkhus, a bhikkhu might approach families with the th ought: 'May they give to me, not hold back! May they give me much, not a little! May they give me fine things, not shabby things! May they give me promptly, not slowly! May they give me respectfully, not carelessly!' When a bhikkhu approaches families with such a thought, if they do not give, he thereby becomes dejected; on that account he experiences pain and displeasure. If they give little rather than much ... If they give shabby things rather than fine things ... If they give slowly rather than promptly ... If they give carelessly rather than respectfully, he thereby becomes dejected; [201] on that account he experiences pain and displeasure. Such a bhikkhu is not worthy to be a visitor of families.

"Bhikkhus, a bhikkhu might approach families with the thought: 'When among others' families, how could I possibly think: "May they give to me, not hold back!... May they give me respectfully, not carelessly!"?' When a bhikkhu approaches families with such a thought, if they do not give ... if they give carelessly rather than respectfully, he does not thereby become dejected; he does not on that account experience pain and displeasure. S uch a bhikkhu is worthy to be a visitor of families.

"Bhikkhus, Kassapa approaches families with such a thought.... Thus if they do not g ive ... if they give carelessly rather than respectfully, he does not thereby become dejecte d; [202] he does not on that account experience pain and displeasure.

"Bhikkhus, I will exhort you by the example of Kassapa or one who is similar to Kassapa. Being exhorted, you should practise accordingly."

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side, and the Blessed One said to him: "You are old now, Kassapa, and those wornout hempen rag-robes must be burdenso

me for you. Therefore you should wear robes offered by householders, Kassapa, and accept meals given on invitation, and dwell close to me."&274

"For a long time, venerable sir, I have been a forest dweller and have spoken in praise of forest dwelling; I have been an almsfood eater and have spoken in praise of eating alm sfood; I have been a rag-robe wearer and have spoken in praise of wearing rag-robes; I have been a triple-robe wearer and have spoken in praise of using the triple robe; I have been of few wishes and have spoken in praise of fewness of wishes; I have been content and have spoken in praise of contentment; I have been secluded and have spoken in praise of seclusion; I have been aloof from society and have spoken in praise of aloofness from society; I have been energetic and have spoken in praise of arousing energy."&275

"Taking what reasons into account, Kassapa, have you for a long time been a forest d weller ... and spoken in praise of arousing energy?"

"I have taken into account two reasons, venerable sir. [203] For myself I see a pleasan t dwelling in this very life, and I have compassion for the next generation, hoping, 'May t he next generation follow my example!'&276 For when they hear that the enlightened disciples of the Buddha were for a long time forest dwellers and spoke in praise of forest dwelling ... were energetic and spoke in praise of arousing energy, they will practise accordingly, and that will be for their welfare and happiness for a long time. Taking into account these two reasons, venerable sir, for a long time I have been a forest dweller ... and have spoken in praise of arousing energy."

"Good, good, Kassapa! You are practising for the welfare and happiness of the multit ude, out of compassion for the world, for the good, welfare, and happiness of devas and h umans. Therefore, Kassapa, wear wornout hempen rag-robes, walk for alms, and dwell in the forest."

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6 Exhortation (1)

At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side, and the Blessed One said to him: "Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I [204] should exh ort the bhikkhus, Kassapa, or you should. Either you or I should give them a Dhamma talk." & 277

"Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities w hich make them difficult to admonish.&278 They are impatient and do not accept instruct ion respectfully. Here, venerable sir, I saw a bhikkhu named Bhaṇḍa, a pupil of Ānanda, and a bhikkhu named Abhiñjika, a pupil of Anuruddha, competing with each other in reg

ard to their learning, saying: 'Come, bhikkhu, who can speak more? Who can speak bette r? Who can speak longer?'"

Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhi kkhu Bhaṇḍa and the bhikkhu Abhiñjika in my name that the Teacher calls them."

"Yes, venerable sir," that bhikkhu replied, and he went to those bhikkhus and told the m: "The Teacher calls the venerable ones."

"Yes, friend," those bhikkhus replied, and they approached the Blessed One, paid ho mage to him, and sat down to one side, and the Blessed One said to them: "Is it true, bhik khus, that you have been competing with each other in regard to your learning, as to who can speak more, who can speak better, who can speak longer?"

"Yes, venerable sir."

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"Have you ever known me to teach the Dhamma thus: 'Come, bhikkhus, compete with heach other in regard to your learning, and see who can speak more, who can speak better, who can speak longer'?" [205]

"No, venerable sir."

"Then if you have never known me to teach the Dhamma thus, what do you senseless men know and see that, having gone forth in such a well-expounded Dhamma and Discip line, you compete with each other in regard to your learning, as to who can speak more, who can speak better, who can speak longer?"

Then those bhikkhus prostrated themselves with their heads at the Blessed One's feet and said: "Venerable sir, we have committed a transgression—so foolish, so confused, so inept were we—in that, having gone forth in such a well-expounded Dhamma and Discip line, we competed with each other in regard to our learning, as to who can speak more, w ho can speak better, who can speak longer. Venerable sir, may the Blessed One pardon us for our transgression seen as a transgression for the sake of future restraint."

"Surely, bhikkhus, you have committed a transgression—so foolish, so confused, so i nept were you—in that, having gone forth in such a well-expounded Dhamma and Discip line, you competed with each other in regard to your learning.... But since you see your t ransgression as a transgression and make amends for it in accordance with the Dhamma, we pardon you for it. For it is growth in the Noble One's Discipline when one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint."

7 Exhortation (2)

At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side, and the Blessed One said to

him: "Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I should exhort the bhikkhus, Kassapa, [206] or you should. Either I should give them a Dhamma talk or you should."

"Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities w hich make them difficult to admonish. They are impatient and do not accept instruction re spectfully. Venerable sir, for one who has no faith in regard to wholesome states, no sens e of shame, no fear of wrongdoing, no energy, and no wisdom, whether day or night com es, only decline is to be expected in regard to wholesome states, not growth. Just as, durin g the dark fortnight, whether day or night comes, the moon declines in colour, in circulari ty, in luminosity, in diameter and circumference, so too, venerable sir, for one who has n o faith in wholesome states, no sense of shame, no fear of wrongdoing, no energy, and no wisdom, whether day or night comes, only decline is to be expected in regard to wholeso me states, not growth.

"A person without faith, venerable sir: this is a case of decline. A person without a se nse of shame ... A person who is unafraid of wrongdoing ... A person who is lazy ... A person who is a dullard ... A person who is angry ... A person who is malicious: this is a c ase of decline. When there are no bhikkhus who are exhorters: this is a case of decline.

"Venerable sir, for one who has faith in regard to wholesome states, a sense of shame, fear of wrongdoing, energy, and wisdom, whether day or night comes, only growth is to be expected in regard to wholesome states, not decline. Just as, during the bright fortnight, whether day or night comes, the moon grows in colour, in circularity, [207] in luminosity, in diameter and circumference, so too, venerable sir, for one who has faith in wholesome states, a sense of shame, fear of wrongdoing, energy, and wisdom, whether day or night comes, only growth is to be expected in regard to wholesome states, not decline.

"A person with faith, venerable sir: this is a case of non-decline. A person with a sens e of shame ... A person who is afraid of wrongdoing ... A person who is energetic ... A person who is wise ... A person without anger ... A person without malice: this is a case of non-decline. When there are bhikkhus who are exhorters: this is a case of non-decline.

"Good, good, Kassapa!"

(The Buddha then repeats verbatim the entire statement of the Venerable Mahākassap a.) [208]

8 Exhortation (3)

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At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side, and the Blessed One said to

him: "Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I should exhort the bhikkhus, Kassapa, or you should. Either I should give them a Dhamma talk or you should."

"Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities w hich make them difficult to admonish. They are impatient and do not accept instruction re spectfully."

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"Just so, Kassapa, in the past the elder bhikkhus were forest dwellers and spoke in praise of forest dwelling; they were almsfood eaters and spoke in praise of eating almsfood; they were rag-robe wearers and spoke in praise of wearing rag-robes; they were triple-rob e users and spoke in praise of using the triple robe; they were of few wishes and spoke in praise of fewness of wishes; they were content and spoke in praise of contentment; they were secluded and spoke in praise of seclusion; they were aloof from society and spoke in praise of aloofness from society; they were energetic and spoke in praise of arousing en ergy.

"Then, when a bhikkhu was a forest dweller and spoke in praise of forest dwelling ... [209] ... when he was energetic and spoke in praise of arousing energy, the elder bhikkhu s would invite him to a seat, saying: 'Come, bhikkhu. What is this bhikkhu's name? This is an excellent bhikkhu. This bhikkhu is keen on training. Come, bhikkhu, here's a seat, s it down.' Then it would occur to the newly ordained bhikkhus: 'It seems that when a bhik khu is a forest dweller and speaks in praise of forest dwelling ... when he is energetic and speaks in praise of arousing energy, the elder bhikkhus invite him to a seat...."' They wo uld practise accordingly, and that would lead to their welfare and happiness for a long tim e.

"But now, Kassapa, the bhikkhus are no longer forest dwellers and do not speak in praise of forest dwelling ... [210] ... they are no longer energetic and do not speak in praise of arousing energy. Now it is the bhikkhu who is well known and famous, one who gains robes, almsfood, lodgings, and medicinal requisites, that the elder bhikkhus invite to a se at, saying: 'Come, bhikkhu. What is this bhikkhu's name? This is an excellent bhikkhu. T his bhikkhu is keen on companionship.&279 Come, bhikkhu, here's a seat, sit down.' Th en it occurs to the newly ordained bhikkhus: 'It seems that when a bhikkhu is well known and famous, one who gains robes, almsfood, lodgings, and medicinal requisites, the elder bhikkhus invite him to a seat...."' They practise accordingly, and that leads to their harm and suffering for a long time.

"If, Kassapa, one speaking rightly could say: 'Those leading the holy life have been r uined by the ruination of those who lead the holy life; those leading the holy life have bee

n vanquished by the vanquishing of those who lead the holy life,'&280 it is just thus that one could rightly say this."

9 Jhānas and Direct Knowledges

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While dwelling at Sāvatthi3. "Bhikkhus, to whatever extent I wish, secluded from sen sual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, wh ich is accompanied by thought and examination, with rapture and happiness born of seclu sion. [211] Kassapa too, to whatever extent he wishes, secluded from sensual pleasures, s ecluded from unwholesome states, enters and dwells in the first jhāna....

"Bhikkhus, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna, which has internal confidence and unification of m ind, is without thought and examination, and has rapture and happiness born of concentra tion. Kassapa too, to whatever extent he wishes, with the subsiding of thought and examination, enters and dwells in the second jhāna....

"Bhikkhus, to whatever extent I wish, with the fading away as well of rapture, I dwell equanimous, and mindful and clearly comprehending, I experience happiness with the bo dy; I enter and dwell in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' Kassapa too, to whatever extent he wishes, ... enters and dwells in the third jhāna....

"Bhikkhus, to whatever extent I wish, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, I enter and dwell in the fourth jhā na, which is neither painful nor pleasant and includes the purification of mindfulness by e quanimity. Kassapa too, to whatever extent he wishes, ... enters and dwells in the fourth j hāna....

"Bhikkhus, to whatever extent I wish, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attenti on to perceptions of diversity, aware that 'space is infinite,' I enter and dwell in the base of the infinity of space. Kassapa too, to whatever extent he wishes, ... enters and dwells in the base of the infinity of space.

"Bhikkhus, to whatever extent I wish, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite,' I enter and dwell in the base of the infinity of consciousness. [212] Kassapa too, to whatever extent he wishes, ... enters and d wells in the base of the infinity of consciousness.

"Bhikkhus, to whatever extent I wish, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' I enter and dwell in the base of nothi

ngness. Kassapa too, to whatever extent he wishes, ... enters and dwells in the base of not hingness.

"Bhikkhus, to whatever extent I wish, by completely transcending the base of nothing ness, I enter and dwell in the base of neither-perception-nor-non-perception. Kassapa too, to whatever extent he wishes, ... enters and dwells in the base of neither-perception-nor-non-perception.

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"Bhikkhus, to whatever extent I wish, by completely transcending the base of neitherperception-nor-non-perception, I enter and dwell in the cessation of perception and feelin g. Kassapa too, to whatever extent he wishes, ... enters and dwells in the cessation of per ception and feeling.

"Bhikkhus, to whatever extent I wish, I wield the various kinds of spiritual power: ha ving been one, I become many; having been many, I become one; I appear and vanish; I g o unhindered through a wall, through a rampart, through a mountain as though through sp ace; I dive in and out of the earth as though it were water; I walk on water without sinkin g as though it were earth; seated cross-legged, I travel in space like a bird; with my hand I touch and stroke the moon and sun so powerful and mighty; I exercise mastery with the body as far as the Brahma-world. Kassapa too, to whatever extent he wishes, wields the v arious kinds of spiritual power....

"Bhikkhus, to whatever extent I wish, with the divine ear element, which is purified a nd surpasses the human, I hear both kinds of sounds, the divine and human, those that are far as well as near. Kassapa too, to whatever extent he wishes, with the divine ear eleme nt, which is purified and surpasses the human, hears both kinds of sounds.... [213]

"Bhikkhus, to whatever extent I wish, I understand the minds of other beings, of other persons, having encompassed them with my own mind. I understand a mind with lust as a mind with lust; a mind without lust as a mind without lust; a mind with hatred as a mind without hatred; a mind with delusion as a mind with delusion; a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an un exalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unconcentrated mind as un concentrated; a liberated mind as liberated and an unliberated mind as unliberated. Kassa pa too, to whatever extent he wishes, understands the minds of other beings, of other pers ons, having encompassed them with his own mind....

"Bhikkhus, to whatever extent I wish, I recollect my manifold past abodes, that is, on e birth, two births, three births, four births, five births, ten births, twenty births, thirty birt hs, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births , many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion thus: 'There I was so named, of such a clan, with such an app earance, such was my food, such my experience of pleasure and pain, such my lifespan; p assing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pa in, such my lifespan; passing away from there, I was reborn here.' Thus I recollect my ma nifold past abodes with their modes and details. Kassapa too, to whatever extent he wishe s, recollects his manifold past abodes ... with their modes and details.

"Bhikkhus, to whatever extent I wish, with the divine eye, which is purified and surpa sses the human, I see beings [214] passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand how beings fare on accord ing to their kamma thus: 'These beings who engaged in misconduct of body, speech, and mind, who reviled the noble ones, held wrong view, and undertook actions based on wron g view, with the breakup of the body, after death, have been reborn in a state of misery, i n a bad destination, in the nether world, in hell; but these beings who engaged in good co nduct of body, speech, and mind, who did not revile the noble ones, who held right view, and undertook action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world.' Thus with the divine eye, which i s purified and surpasses the human, I see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand how beings fare on according to their kamma. Kassapa too, to whatever extent he wishes, with the di vine eye, which is purified and surpasses the human, sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he unders tands how beings fare on according to their kamma....

"Bhikkhus, by the destruction of the taints, in this very life I enter and dwell in the tai ntless liberation of mind, liberation by wisdom, realizing it for myself with direct knowle dge.&281 Kassapa too, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

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10 The Bhikkhunīs' Quarters

Thus have I heard. On one occasion the Venerable Mahākassapa was dwelling at Sāv atthi3 in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the morning, the Venerable Ānand a dressed and, [215] taking bowl and robe, he approached the Venerable Mahākassapa an d said: "Come, Venerable Kassapa, let us go to the bhikkhunīs' quarters." & 282

"You go, friend Ānanda, you're the busy one with many duties." & 283

A second time the Venerable Ānanda said to the Venerable Mahākassapa: "Come, Venerable Kassapa..."

"You go, friend Ānanda...."

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A third time the Venerable Ānanda said to the Venerable Mahākassapa: "Come, Vene rable Kassapa, let us go to the bhikkhunīs' quarters."

Then, in the morning, the Venerable Mahākassapa dressed and, taking bowl and robe, went to the bhikkhunīs' quarters with the Venerable Ānanda as his companion. When he arrived he sat down on the appointed seat. Then a number of bhikkhunīs approached the Venerable Mahākassapa, paid homage to him, and sat down to one side. As they were sitt ing there, the Venerable Mahākassapa instructed, exhorted, inspired, and encouraged thos e bhikkhunīs with a Dhamma talk, after which he rose from his seat and departed.

Then the bhikkhunī Thullatissā, being displeased, expressed her displeasure thus: "Ho w can Master Mahākassapa think of speaking on the Dhamma in the presence of Master Ānanda, the erudite sage?&284 For Master Mahākassapa to think of speaking on the Dhamma in the presence of Master Ānanda, the erudite sage—this is just as if a needle-peddl er [216] would think he could sell a needle to a needle-maker!"

The Venerable Mahākassapa heard that the bhikkhunī Thullatissā had made this state ment and said to the Venerable Ānanda: "How is it, friend Ānanda, am I the needle-peddl er and you the needle-maker, or am I the needle-maker and you the needle-peddler?"

"Be patient, Venerable Kassapa, women are foolish."

"Hold it, friend Ānanda! Don't give the Sangha occasion to investigate you further.& 285 What do you think, friend Ānanda, was it you that the Blessed One brought forward in the presence of the Bhikkhu Sangha, saying: 'Bhikkhus, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happines s born of seclusion. Ānanda too, to whatever extent he wishes, secluded from sensual ple asures, secluded from unwholesome states, enters and dwells in the first jhāna...'?"

"No, venerable sir."

"I was the one, friend, that the Blessed One brought forward in the presence of the Bh ikkhu Sangha, saying: 'Bhikkhus, to whatever extent I wish, ... I enter and dwell in the first jhāna.... Kassapa too, to whatever extent he wishes, ... enters and dwells in the first jhāna....'

(The same exchange is repeated for the remaining meditative attainments and the six direct knowledges, all as in the preceding sutta.) [217]

"I was the one, friend, that the Blessed One brought forward in the presence of the Bh ikkhu Sangha, saying: 'Bhikkhus, by the destruction of the taints, in this very life I enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge. Kassapa too, by the destruction of the taints, in this very life enter s and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for hims elf with direct knowledge.'

"Friend, one might just as well think that a bull elephant seven or seven and a half cu bits high could be concealed by a palm leaf as think that my six direct knowledges could be concealed." & 286

But the bhikkhunī Thullatissā fell away from the holy life.&287

11 The Robe

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On one occasion the Venerable Mahākassapa was dwelling in Rājagaha in the Bambo o Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Ānanda was wande ring on tour in Dakkhiṇāgiri together with a large Sangha of bhikkhus.&288 Now on that occasion thirty bhikkhus—pupils of the Venerable Ānanda—most of them youngsters, ha d given up the training and had returned to the low life. [218]

When the Venerable Ānanda had wandered on tour in Dakkhiṇāgiri as long as he wan ted, he came back to Rājagaha, to the Bamboo Grove, the Squirrel Sanctuary. He approached the Venerable Mahākassapa, paid homage to him, and sat down to one side, and the Venerable Mahākassapa said to him: "Friend Ānanda, for how many reasons did the Blessed One lay down the rule that bhikkhus should not take meals among families in groups of more than three?" &289

"The Blessed One laid down this rule for three reasons, Venerable Kassapa: for restra ining ill-behaved persons and for the comfort of well-behaved bhikkhus, (with the intenti on), 'May those of evil wishes, by forming a faction, not create a schism in the Sangha!'; and out of kindliness towards families.&290 It is for these three reasons, Venerable Kassapa, that the Blessed One laid down this rule."

"Then why, friend Ānanda, are you wandering about with these young bhikkhus who are unguarded in their sense faculties, who lack moderation in eating, and who are not de voted to wakefulness? One would think you were wandering about trampling on crops; o ne would think you were wandering about destroying families. Your retinue is breaking a part, friend Ānanda, your young followers are slipping away. But still this youngster does not know his measure."

"Grey hairs are growing on my head, Venerable Kassapa. Can't we escape being calle d a youngster by the Venerable Mahākassapa?" & 291 [219]

"Friend Ānanda, it is just because you wander around with these young bhikkhus who are unguarded in their sense faculties.... But still this youngster does not know his meas ure."

The bhikkhunī Thullanandā heard:&292 "Master Mahākassapa has disparaged Master Ānanda, the erudite sage, by calling him a youngster." Then, being displeased at this, she expressed her displeasure thus: "How can Master Mahākassapa, who was formerly a me mber of another sect,&293 think that he can disparage Master Ānanda, the erudite sage, by calling him a youngster?"

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The Venerable Mahākassapa heard that the bhikkhunī Thullanandā had made this stat ement. He then said to the Venerable Ānanda: "For sure, friend Ānanda, the bhikkhunī T hullanandā made that statement rashly, without consideration. For since I shaved off my hair and beard, put on saffron robes, and went forth from the home life into homelessness, I do not recall ever having acknowledged any other teacher except the Blessed One, the Arahant, the Fully Enlightened One.

"In the past, friend, when I was still a householder, it occurred to me: 'Household life is confinement, a path of dust, going forth is like the open air. It is not easy for one living at home to lead the perfectly complete, perfectly purified holy life, which is like polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from the household life into homelessness.' Some time later [220] I had an outer robe made from patches of cloth;&294 then, acknowledging those who were arahants in the world (as models), I shaved off my hair and beard, put on saffron robes, and went forth from the household life into homelessness.

"When I had thus gone forth, I was travelling along a road when I saw the Blessed On e sitting by the Bahuputta Shrine between Rājagaha and Nālandā.&295 Having seen him, I thought: 'If I should ever see the Teacher, it is the Blessed One himself that I would see . If I should ever see the Sublime One, it is the Blessed One himself that I would see. If I should ever see the Fully Enlightened One, it is the Blessed One himself that I would see. 'Then I prostrated myself right there at the Blessed One's feet and said to him: 'Venerable e sir, the Blessed One is my teacher, I am his disciple. Venerable sir, the Blessed One is my teacher, I am his disciple.'&296

"When I had said this, the Blessed One said to me: 'Kassapa, if one who does not kno w and see should say to a disciple so single-minded as yourself: "I know, I see," his head would split. But knowing, Kassapa, I say, "I know"; seeing, I say, "I see." & 297

"Therefore, Kassapa, you should train yourself thus: "I will arouse a keen sense of sh ame and fear of wrongdoing towards elders, the newly ordained, and those of middle stat us." Thus should you train yourself.

"Therefore, Kassapa, you should train yourself thus: "Whenever I listen to any Dha mma connected with the wholesome, I will listen to it with eager ears, attending to it as a matter of vital concern, applying my whole mind to it." & 298 Thus should you train yours elf.

"Therefore, Kassapa, you should train yourself thus: "I will never relinquish mindful ness concerning the body associated with joy." Thus should you train yourself.'&299

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"Then, having given me this exhortation, the Blessed One rose from his seat and departed. [221] For seven days, friend, I ate the country's almsfood as a debtor, but on the eighth day final knowledge arose.&300

"Then, friend, the Blessed One descended from the road and went to the foot of a tree .&301 I folded in four my outer robe of patches and said to him: 'Venerable sir, let the Bl essed One sit down here. This will lead to my welfare and happiness for a long time.' The Blessed One sat down on the appointed seat and said to me: 'Your outer robe of patches is soft, Kassapa.' – 'Venerable sir, let the Blessed One accept my outer robe of patches, o ut of compassion.' – 'Then will you wear my wornout hempen rag-robes?' – 'I will wear the Blessed One's wornout hempen rag-robes, venerable sir.' Thus I offered the Blessed One my outer robe of patches and received from him his wornout hempen rag-robes.&30

"If, friend, one speaking rightly could say of anyone: 'He is a son of the Blessed One, born of his breast, born of his mouth, born of the Dhamma, created by the Dhamma, an heir to the Dhamma, a receiver of wornout hempen rag-robes,' it is of me that one could rightly say this.&303

"Friend, to whatever extent I wish, secluded from sensual pleasures, secluded from un wholesome states, I enter and dwell in the first jhāna, which is accompanied by thought a nd examination, [222] with rapture and happiness born of seclusion.... (As in $\S 9$, down to :)

"Friend, by the destruction of the taints, in this very life I enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge.

"Friend, one might just as well think that a bull elephant seven or seven and a half *rat* anas high could be concealed by a palm leaf as think that my six direct knowledges could be concealed." & 304

But the bhikkhunī Thullanandā fell away from the holy life.

12 After Death

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On one occasion the Venerable Mahākassapa and the Venerable Sāriputta were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputt a emerged from seclusion and approached the Venerable Mahākassapa. He exchanged greetings with the Venerable Mahākassapa and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Kassapa, does the Tathagata exist after death?" & 305

"The Blessed One, friend, has not declared this: 'The Tathagata exists after death.'"

"Then, friend, does the Tathagata not exist after death?"

"The Blessed One, friend, has not declared this either: 'The Tathāgata does not exist a fter death.'" [223]

"How is it then, friend, does the Tathagata both exist and not exist after death?"

"The Blessed One, friend, has not declared this: 'The Tathāgata both exists and does not exist after death."

"Then, friend, does the Tathagata neither exist nor not exist after death?"

"The Blessed One, friend, has not declared this either: 'The Tathāgata neither exists n or does not exist after death.'"

"Why hasn't the Blessed One declared this, friend?"

"Because this is not beneficial; it is not concerned with the fundamentals of the holy l ife; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct kno wledge, to enlightenment, to Nibbāna. Therefore the Blessed One has not declared this."

"And what, friend, has the Blessed One declared?"

"The Blessed One, friend, has declared: 'This is suffering,' and 'This is the origin of suffering,' and 'This is the cessation of suffering,' and 'This is the way leading to the cess ation of suffering.'"

"And why, friend, has the Blessed One declared this?"

"Because, friend, this is beneficial; it is concerned with the fundamentals of the holy l ife; it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, t o enlightenment, to Nibbāna. Therefore the Blessed One has declared this."

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13 The Counterfeit of the True Dhamma

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi3 in Jet a's Grove, Anāthapiṇḍika's Park. Then the Venerable Mahākassapa approached the Bless ed One, paid homage to him, sat down to one side, and said to him: [224]

"Venerable sir, what is the reason, what is the cause, why formerly there were fewer t raining rules but more bhikkhus were established in final knowledge, while now there are more training rules but fewer bhikkhus are established in final knowledge?" & 306

"That's the way it is, Kassapa. When beings are declining and the true Dhamma is dis appearing there are more training rules but fewer bhikkhus are established in final knowl edge. Kassapa, the true Dhamma does not disappear so long as a counterfeit of the true Dhamma has not arisen in the world. But when a counterfeit of the true Dhamma arises in the world, then the true Dhamma disappears.&307

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"Just as, Kassapa, gold does not disappear so long as counterfeit gold has not arisen in the world, but when counterfeit gold arises then true gold disappears, so the true Dham ma does not disappear so long as a counterfeit of the true Dhamma has not arisen in the world, but when a counterfeit of the true Dhamma arises in the world, then the true Dhamma a disappears.

"It is not the earth element, Kassapa, that causes the true Dhamma to disappear, nor the water element, nor the heat element, nor the air element. It is the senseless people who arise right here who cause the true Dhamma to disappear.

"The true Dhamma does not disappear all at once in the way a sink ships.&308 There are, Kassapa, five detrimental things&309 that lead to the decay and disappearance of the true Dhamma. What are the five? Here the bhikkhus, the bhikkhunīs, the male lay follow ers, and the female lay followers dwell without reverence and deference towards the Teac her; they dwell without reverence and deference towards the Dhamma; they dwell without reverence and deference towards the training; they dwell without reverence and deference towards concent ration.&310 These, Kassapa, are the five detrimental things that lead to the decay and dis appearance of the true Dhamma.

"There are five (other) things, Kassapa, that lead to the longevity of the true Dhamma, to its non-decay and non-disappearance. What are the five? Here the bhikkhus, the bhik khunīs, the male lay followers, and the female lay followers dwell with reverence and deference towards the Teacher; they dwell with reverence and deference towards the Dham ma; they dwell with reverence and deference towards the Sangha; they dwell with reverence and deference towards concentration. These, Kassapa, are the five things that lead to the longevity of the true Dhamma, to its non-decay and non-disappearance."

Book VI Chapter 17

Connected Discourses on Gains and Honour (Lābhasakkāra-saṃyutta)

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I. The First Chapter (Dreadful)

1 (1) Dreadful

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhi kkhus!" [226]

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

"Bhikkhus, dreadful is gain, honour, and praise—bitter, vile, obstructive to achieving the unsurpassed security from bondage.&311 Therefore, bhikkhus, you should train yours elves thus: 'We will abandon the arisen gain, honour, and praise, and we will not let the a risen gain, honour, and praise persist obsessing our minds.' Thus should you train yoursel ves."

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2 (2) The Hook

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise—bitter, v ile, obstructive to achieving the unsurpassed security from bondage. Suppose a fisherman would cast a baited hook into a deep lake, and a fish on the lookout for food would swall ow it. That fish, having swallowed the fisherman's hook, would meet with calamity and d isaster, and the fisherman could do with it as he wishes. So dreadful, bhikkhus, is gain, ho nour, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bo ndage. Therefore, bhikkhus, you should train yourselves thus: 'We will abandon the arise n gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist o bsessing our minds.' Thus should you train yourselves."

3 (3) The Turtle

While dwelling at Sāvatthī. [227] "Bhikkhus, dreadful is gain, honour, and praise.... Once in the past there was a large family of turtles that had been living for a long time in a certain lake.&312 Then one turtle said to another: 'Dear turtle, do not go to such and su ch a region.' But that turtle went to that region, and a hunter struck him with a corded har

poon.&313 Then that turtle approached the first one. When the first turtle saw him comin g in the distance, he said to him: 'I hope, dear turtle, that you didn't go to that region.' – 'I did go to that region, dear.' – 'I hope you haven't been hit or struck, dear.' – 'I haven't been hit or struck; but there is this cord constantly following behind me.' – 'Indeed you'v e been hit, dear turtle, indeed you've been struck! Your father and grandfather also met w ith calamity and disaster on account of such a cord. Go now, dear turtle, you are no longe r one of us.'

"'Hunter,' bhikkhus: this is a designation for Māra the Evil One. 'Corded harpoon': t his is a designation for gain, honour, and praise. 'Cord': this is a designation for delight a nd lust. Any bhikkhu who relishes and enjoys the arisen gain, honour, and praise is called a bhikkhu who has been struck with a corded harpoon,&314 who has met with calamity and disaster, and the Evil One can do with him as he wishes. So dreadful, bhikkhus, is gain, honour, and praise.... [228] Thus should you train yourselves."

4 (4) The Long-haired Goat

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While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Suppo se a long-haired she-goat would enter a thorn brake. She would get caught here and there, be held fast here and there, be bound here and there, and here and there she would meet with calamity and disaster. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, honour, and praise dresses in the morning and, taking bowl and robe, enters a village or town for alms. He gets caught here and there, is held fast here and there, is bound here and there, and here and there he meets with calamity and disaster. So dre adful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

5 (5) The Dung Beetle

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Suppo se there was a beetle, a dung-eater, stuffed with dung, full of dung, and in front of her was a large dunghill. Because of this she would despise the other beetles, thinking: 'I am a dung-eater, stuffed with dung, full of dung, and in front of me there is a large dunghill.' [2 29] So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, hon our, and praise dresses in the morning and, taking bowl and robe, enters a village or town for alms. There he would eat as much as he wants, he would be invited for the next day's meal, and his almsfood would be plentiful. When he goes back to the monastery, he boasts before a group of bhikkhus: 'I have eaten as much as I want, I have been invited for to morrow's meal, and my almsfood is plentiful. I am one who gains robes, almsfood, lodgings, and medicinal requisites, but these other bhikkhus have little merit and little influence

e, and they do not gain robes, almsfood, lodgings, and medicinal requisites.' Thus, becaus e his mind is overcome and obsessed by gain, honour, and praise, he despises the other w ell-behaved bhikkhus. That will lead to the harm and suffering of this senseless person fo r a long time. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

6 (6) The Thunderbolt

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While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Whom should a thunderbolt strike, bhikkhus? A disciple in higher training upon whom comes g ain, honour, and praise while he has not yet reached his mind's ideal.&315

"Thunderbolt,' bhikkhus: this is a designation for gain, honour, and praise. So dreadf ul, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

7 (7) The Poisoned Dart

While dwelling at Sāvatthī. [230] "Bhikkhus, dreadful is gain, honour, and praise.... Whom should one pierce wih a dart smeared in poison, bhikkhus? A disciple in higher training upon whom comes gain, honour, and praise while he has not yet reached his mind's ideal.&316

"'Dart,' bhikkhus: this is a designation for gain, honour, and praise. So dreadful, bhik khus, is gain, honour, and praise.... Thus should you train yourselves."

8 (8) The Jackal

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Did yo u hear an old jackal howling when the night was fading?"

"Yes, venerable sir."

"That old jackal is afflicted with a disease called mange.&317 He cannot feel at ease whether he goes into a cave, or to the foot of a tree, or into the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, there he meets with cala mity and disaster. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed with gain, honour, and praise does not feel at ease whether he goes into an empty hut, or to the foot of a tree, or into the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, there he meets with calamity and disaster. [231] So dre adful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

9 (9) The Gale Winds

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While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Bhikk hus, high in the sky winds called gales are blowing.&318 If a bird goes up there, the gale winds fling it about, and as it is flung about by the gale winds, its feet go one way, its win gs another way, its head still another way, and its body still another way. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, honour, and praise dresses in the morning and, taking bowl and robe, enters a village or town for alms—with bo dy unguarded, with speech unguarded, with mind unguarded, without setting up mindfuln ess, unrestrained in his sense faculties. He sees women there lightly clad or lightly attired and lust invades his mind. With his mind invaded by lust he gives up the training and ret urns to the low life. Some take his robe, others take his bowl, others take his sitting cloth, and still others take his needle case, as with the bird flung by the gale winds. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

10 (10) With Verses

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Bhikk hus, I see some person here [232] whose mind is overcome and obsessed by honour, with the breakup of the body, after death, reborn in a state of misery, in a bad destination, in t he nether world, in hell. Then I see some person here whose mind is overcome and obses sed by lack of honour ... reborn in a state of misery.... Then I see some person here whose mind is overcome and obsessed by both honour and lack of honour, with the breakup of the body, after death, reborn in a state of misery, in a bad destination, in the nether world, in hell. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train your selves."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"Whether he is showered with honour, Shown dishonour, or offered both, His concentration does not vacillate As he dwells in the measureless state.&319

When he meditates with perseverance,
An insight-seer of subtle view

Delighting in the destruction of clinging,
They call him truly an excellent man."&320

II. The Second Chapter (The Bowl)

11 (1) Golden Bowl

[233] While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with m y own mind: 'This venerable one would not tell a deliberate lie even for the sake of a gol den bowl filled with powdered silver.' Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, i s gain, honour, and praise.... Thus should you train yourselves."

12 (2) Silver Bowl

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Bhikk hus, I have known of a certain person here whose mind I have encompassed with my own mind: 'This venerable one would not tell a deliberate lie even for the sake of a silver bo wl filled with powdered gold.' Yet some time later I see him, his mind overcome and obs essed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

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13 (3)-20 (10) Suvanna-nikkha, Etc.

While dwelling at Sāvatthī. [234] "Bhikkhus, dreadful is gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with m y own mind: 'This venerable one would not tell a deliberate lie even for the sake of a *suv aṇṇa-nikkha* ... even for the sake of a hundred *suvaṇṇa-nikkhas* ... even for the sake of a *siṅgi-nikkha* ... for a hundred *siṅgi-nikkhas*&321 ... for the earth filled with gold ... for any material reward ... for the sake of his life ... for a country belle.&322 Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a del iberate lie. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yo urselves."

III. The Third Chapter (A Woman)

21 (1) A Woman

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While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... [235] Bhikkhus, even though a woman, when one is alone with her, may not persist obsessing o ne's mind, still gain, honour, and praise might persist obsessing one's mind. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

22 (2) A Country Belle

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Bhikk hus, even though a country belle, when one is alone with her, may not persist obsessing o ne's mind, still gain, honour, and praise might persist obsessing one's mind. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

23 (3) Only Son

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... A faith ful female lay follower, bhikkhus, rightly imploring her only son, dear and beloved, migh t implore him thus: 'Dear, you should become like Citta the householder and Hatthaka of Āļavaka'—for this is the standard and criterion for my male disciples who are lay follow ers, that is, Citta the householder and Hatthaka of Āļavaka.&323 'But if, dear, you go fort h from the household life into homelessness, you should become like Sāriputta and Mogg allāna'—for this is the standard and criterion for my male disciples who are bhikkhus, tha t is, Sāriputta and Moggallāna. 'While, dear, you are a disciple in higher training, one wh o has not yet reached his mind's ideal, may gain, honour, and praise not come upon you!'

"Bhikkhus, if [236] gain, honour, and praise come upon a bhikkhu while he is a disciple in higher training, one who has not yet reached his mind's ideal, this is an obstacle for him. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yoursel ves."

24 (4) Only Daughter

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... A faith ful female lay follower rightly imploring her only daughter, dear and beloved, might implore her thus: 'Dear, you should become like Khujjuttarā the lay follower and Veļukaṇḍak iyā, Nanda's mother'—for this is the standard and criterion for my female disciples who are lay followers, that is, Khujjuttarā the lay follower and Veļukaṇḍakiyā, Nanda's mothe r.&324 'But if, dear, you go forth from the household life into homelessness, you should become like the bhikkhunīs Khemā and Uppalavaṇṇā'—for this is the standard and criteri on for my female disciples who are bhikkhunīs, that is, Khemā and Uppalavaṇṇā. 'While,

dear, you are a disciple in higher training, one who has not yet reached her mind's ideal, may gain, honour, and praise not come upon you!'

"Bhikkhus, if gain, honour, and praise come upon a bhikkhunī while she is still a disc iple in higher training, one who has not yet reached her mind's ideal, this is an obstacle f or her. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yourse lves."

25 (5) Recluses and Brahmins (1)

While dwelling at Sāvatthī. [237] "Bhikkhus, those recluses or brahmins who do not understand as they really are the gratification, the danger, and the escape in the case of ga in, honour, and praise:&325 these I do not consider to be recluses among recluses or brah mins among brahmins, and these venerable ones do not, by realizing it for themselves wit h direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand as they really are the gra tification, the danger, and the escape in the case of gain, honour, and praise: these I consi der to be recluses among recluses and brahmins among brahmins, and these venerable on es, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

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26 (6) Recluses and Brahmins (2)

While dwelling at Sāvatthī. "Bhikkhus, those recluses or brahmins who do not unders tand as they really are the origin and the passing away, the gratification, the danger, and t he escape in the case of gain, honour, and praise: these I do not consider to be recluses a mong recluses....

"But, bhikkhus, those recluses and brahmins who understand these things: these I con sider to be recluses among recluses and brahmins among brahmins, and these venerable o nes, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

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27 (7) Recluses and Brahmins (3)

While dwelling at Sāvatthī. "Bhikkhus, those recluses or brahmins who do not unders tand gain, honour, and praise, its origin, its cessation, and the way leading to its cessation: these I do not consider to be recluses among recluses…..&326

"But, bhikkhus, those recluses and brahmins who understand these things: these I con sider to be recluses among recluses and brahmins among brahmins, and these venerable o

nes, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

28 (8) Skin

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... [238] Gain, honour, and praise cuts through the outer skin, then through the inner skin, then through the flesh, then through the sinews, then through the bone. Having cut through the bone, it reaches right to the marrow. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

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29 (9) The Rope

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... Gain, honour, and praise cuts through the outer skin ... it reaches right to the marrow. Suppose, bhikkhus, a strong man would wrap one's leg with a taut horsehair rope and pull it tight. It would cut through the outer skin, then through the inner skin, then through the flesh, th en through the sinews, then through the bone. Having cut through the bone, it would reach right to the marrow. So too, bhikkhus, gain, honour, and praise cuts through the outer skin ... it reaches right to the marrow. So dreadful, bhikkhus, is gain, honour, and praise... . Thus should you train yourselves."

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30 (10) The Bhikkhu

While dwelling at Sāvatthī. [239] "Bhikkhus, gain, honour, and praise, I say, is an obs tacle even for a bhikkhu who is an arahant, one whose taints are destroyed."

When this was said, the Venerable Ānanda asked the Blessed One: "Why is it, venera ble sir, that gain, honour, and praise is an obstacle for a bhikkhu whose taints are destroyed?"

"I do not say, Ānanda, that gain, honour, and praise is an obstacle to his unshakeable l iberation of mind. But I say that it is an obstacle to (his attainment) of those pleasant dwe llings in this very life that are achieved by one who dwells diligent, ardent, and resolute. &327 So dreadful, Ānanda, is gain, honour, and praise, so bitter, vile, obstructive to achie ving the unsurpassed security from bondage. Therefore, Ānanda, you should train yoursel ves thus: 'We will abandon the arisen gain, honour, and praise, and we will not let the ari sen gain, honour, and praise persist obsessing our minds.' Thus should you train yourselv es."

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IV. The Fourth Chapter (Schism in the Sangha)

31 (1) Schism

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While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise.... [240] Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta bro ught about a schism in the Sangha. So dreadful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

32 (2) Wholesome Root

... "Because his mind was overcome and obsessed by gain, honour, and praise, Devad atta's wholesome root was cut off...."

33 (3) Wholesome Nature

15 ... "Because his mind was overcome and obsessed by gain, honour, and praise, Devad atta's wholesome nature was cut off...."

34 (4) Bright Nature

... "Because his mind was overcome and obsessed by gain, honour, and praise, Devad atta's bright nature was cut off...."

35 (5) Not Long After He Left

[241] On one occasion the Blessed One was dwelling in Rājagaha on the mountain V ulture Peak not long after Devadatta had left. There, with reference to Devadatta, the Blessed One addressed the bhikkhus thus:

"Bhikkhus, Devadatta's gain, honour, and praise arose to his own downfall and destruction. Just as a plantain tree, or a bamboo, or a reed yields fruit to its own downfall and d estruction, so Devadatta's gain, honour, and praise arose to his own downfall and destruct ion. Just as a mule becomes pregnant to its own downfall and destruction,&328 so Devad atta's gain, honour, and praise arose to his own downfall and destruction. So dreadful, bhi kkhus, is gain, honour, and praise.... Thus should you train yourselves."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

35 "As its own fruit brings destruction To the plantain, bamboo, and reed, As its embryo destroys the mule, So do honours destroy the scoundrel."&329

36 (6) Five Hundred Carts

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[242] While dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion Prince Ajātasattu was going to attend upon Devadatta morning and even ing with five hundred carts, and an offering of food was conveyed to him in five hundred pots. Then a number of bhikkhus approached the Blessed One, paid homage to him, sat d own to one side, and reported this matter to the Blessed One. (The Blessed One said:)

"Bhikkhus, do not be envious of Devadatta's gain, honour, and praise. As long as Pri nce Ajātasattu goes to attend upon Devadatta morning and evening with five hundred cart s, and an offering of food is conveyed to him in five hundred pots, only decline can be ex pected of Devadatta in regard to wholesome states, not growth.

"Just as a wild dog becomes even more wilder when they break a gall bladder over its nose, so too, bhikkhus, so long as Prince Ajātasattu goes to attend upon Devadatta ... only decline can be expected of Devadatta in regard to wholesome states, not growth. So dre adful, bhikkhus, is gain, honour, and praise.... Thus should you train yourselves."

37 (7)–43 (13) Mother Sutta, Etc.

While dwelling at Sāvatthī. "Bhikkhus, dreadful is gain, honour, and praise, bitter, vil e, obstructive to achieving the unsurpassed security from bondage. [243] Bhikkhus, I hav e known of a certain person here, whose mind I have encompassed with my own mind: 'This venerable one would not tell a deliberate lie even for the sake of his mother ... even for the sake of his father ... even for the sake of his brother ... his sister ... his son ... his daughter ... his wife.'&330 Yet some time later I see him, his mind overcome and obsess ed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, is gain, hon our, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bon dage. Therefore, bhikkhus, you should train yourselves thus: [244] 'We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise per sist obsessing our minds.' Thus should you train yourselves."

Book VII Chapter 18 Connected Discourses with Rāhula

(Rāhula-saṃyutta)

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I. The First Chapter

1 (1) The Eye, Etc.

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in b rief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdr awn, diligent, ardent, and resolute."

"What do you think, $R\bar{a}$ hula, is the eye permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – [245] "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" & 331 – "No, venerable sir."

"Is the ear ... the nose ... the tongue ... the body ... the mind permanent or imperman ent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to chang e fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with the ey e, disenchanted with the ear, disenchanted with the nose, disenchanted with the tongue, disenchanted with the body, disenchanted with the mind. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated.&332 When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life h as been lived, what had to be done has been done, there is no more coming back to this w orld.'"

2 (2) Forms, Etc.

... "What do you think, Rāhula, are forms ... [246] ... sounds ... odours ... tastes ... t actile objects ... mental phenomena permanent or impermanent?" – "Impermanent, vener able sir."...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with forms ... disenchanted with mental phenomena. Being disenchanted, he becomes dispassionate He understands: '... there is no more coming back to this world.'"

5 3 (3) Consciousness

... "What do you think, Rāhula, is eye-consciousness ... ear-consciousness ... nose-c onsciousness ... tongue-consciousness ... body-consciousness ... mind-consciousness pe rmanent or impermanent?" – "Impermanent, venerable sir."...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with eye-co nsciousness ... disenchanted with mind-consciousness. Being disenchanted, he becomes dispassionate.... He understands: '... there is no more coming back to this world.'"

4 (4) Contact

... "What do you think, Rāhula, is eye-contact ... ear-contact ... nose-contact ... tong ue-contact ... body-contact ... mind-contact permanent or impermanent?" – "Impermanent, venerable sir."...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with eye-co ntact ... disenchanted with mind-contact. Being disenchanted, he becomes dispassionate [247] He understands: '... there is no more coming back to this world."

5 (5) Feeling

... "What do you think, Rāhula, is feeling born of eye-contact ... feeling born of ear-c ontact ... feeling born of nose-contact ... feeling born of tongue-contact ... feeling born of body-contact ... feeling born of mind-contact permanent or impermanent?" – "Imperma nent, venerable sir."...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with feeling born of eye-contact ... disenchanted with feeling born of mind-contact. Being disenchant ed, he becomes dispassionate.... He understands: '... there is no more coming back to this world.'"

6 (6) Perception

... "What do you think, Rāhula, is perception of forms ... perception of sounds ... per ception of odours ... perception of tastes ... perception of tactile objects ... perception of mental phenomena permanent or impermanent?" – "Impermanent, venerable sir."...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with perception of forms ... disenchanted with perception of mental phenomena. Being disenchanted,

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he becomes dispassionate.... He understands: '... there is no more coming back to this w orld.'"

7 (7) Volition

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... "What do you think, Rāhula, is volition regarding forms ... volition regarding sou nds ... volition regarding odours ... volition regarding tastes ... [248] volition regarding tactile objects ... volition regarding mental phenomena permanent or impermanent?" – "I mpermanent, venerable sir."...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with volition regarding forms ... disenchanted with volition regarding mental phenomena. Being disenchanted, he becomes dispassionate.... He understands: '... there is no more coming back to this world.'"

8 (8) Craving

... "What do you think, Rāhula, is craving for forms ... craving for sounds ... craving for odours ... craving for tastes ... craving for tactile objects ... craving for mental phen omena permanent or impermanent?" – "Impermanent, venerable sir."...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with cravin g for forms ... disenchanted with craving for mental phenomena. Being disenchanted, he becomes dispassionate.... He understands: '... there is no more coming back to this world ,"

9 (9) Elements

... "What do you think, Rāhula, is the earth element ... the water element ... the heat element ... the air element ... the space element ... the consciousness element permanent or impermanent?" & 333 – "Impermanent, venerable sir."...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with the ear the element ... [249] ... disenchanted with the water element ... disenchanted with the heat telement ... disenchanted with the air element ... disenchanted with the space element ... disenchanted with the consciousness element. Being disenchanted, he becomes dispassionate.... He understands: '... there is no more coming back to this world.'"

10 (10) Aggregates

... "What do you think, Rāhula, is form ... feeling ... perception ... volitional constru ctions ... consciousness permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with form ... disenchanted with consciousness. Being disenchanted, he becomes dispassionate.... H e understands: '... there is no more coming back to this world."

II. The Second Chapter

11 (1)–20 (10) The Eye, Etc.

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(These ten suttas are identical in all respects with $\S\S 1-10$, except that in these suttas the Buddha interrogates $R\bar{a}$ hula on his own initiative, without first being asked for a teaching.) [250–52]

21 (11) Underlying Tendency

While dwelling at Sāvatthī. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this bo dy with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?" &334

"Any kind of form whatsoever, Rāhula, whether past, future, or present, internal or ex ternal, gross or subtle, inferior or superior, far or near—one sees all form as it really is wi th correct wisdom thus: 'This is not mine, this I am not, this is not my self.' & 335

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whethe r past, future, or present, internal or external, gross or subtle, inferior or superior, far or n ear—one sees all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"When one knows and sees thus, Rāhula, then in regard to this body with consciousne ss and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within." [253]

22 (12) Rid Of

While dwelling at Sāvatthī. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this bo dy with consciousness and in regard to all external signs, the mind is rid of I-making, min e-making, and conceit, has transcended discrimination, and is peaceful and well liberated?" & 336

"Any kind of form whatsoever, Rāhula, whether past, future, or present, internal or ex ternal, gross or subtle, inferior or superior, far or near—having seen all form as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self,' one is libe rated by non-clinging.

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—having seen all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self,' one is liberated by non-clinging.

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"When one knows and sees thus, Rāhula, then in regard to this body with consciousne ss and in regard to all external signs, the mind is rid of I-making, mine-making, and conc eit, has transcended discrimination, and is peaceful and well liberated."

Book VIII Chapter 19

Connected Discourses with Lakkhaṇa (Lakkhana-samyutta)

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I. The First Chapter

1 (1) The Skeleton

[254] Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Lakk haṇa and the Venerable Mahāmoggallāna were dwelling on Mount Vulture Peak.&337 T hen, in the morning, the Venerable Mahāmoggallāna dressed and, taking bowl and robe, he approached the Venerable Lakkhaṇa and said to him: "Come, friend Lakkhaṇa, let us enter Rājagaha for alms."

"All right, friend," the Venerable Lakkhaṇa replied. Then, as he was coming down fr om Mount Vulture Peak, the Venerable Mahāmoggallāna displayed a smile in a certain pl ace.&338 The Venerable Lakkhaṇa said to him: "What is the reason, what is the cause, fo r your smile, friend Moggallāna?"

"This is not the time for that question, friend Lakkhaṇa. Ask me that question when w e are in the presence of the Blessed One." [255]

Then, when the Venerable Lakkhaṇa and the Venerable Mahāmoggallāna had walked for alms in Rājagaha and returned from their alms round, after their meal they approache d the Blessed One. Having paid homage to the Blessed One, they sat down to one side, an d the Venerable Lakkhaṇa said to the Venerable Mahāmoggallāna: "Here, as he was comi ng down from Mount Vulture Peak, the Venerable Mahāmoggallāna displayed a smile in a certain place. What was the reason, friend Moggallāna, what was the cause for you to display that smile?"

"Here, friend, as I was coming down from Mount Vulture Peak, I saw a skeleton moving through the air. Vultures, crows, and hawks, pursuing it here and there, were pecking at it between the ribs, stabbing it, and tearing it apart while it uttered cries of pain.&339 It occurred to me: 'It is wonderful, indeed! It is amazing, indeed! That there could be such a being, that there could be such a spirit, that could be such a form of individual existence!"&340

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there are disciples who dwell having become vision, disciples who dwell having become knowledge, in that a d

isciple can know, see, and witness such a sight. In the past, bhikkhus, I too saw that being , but I did not speak about it. For if I had spoken about it, others would not have believed me, and if they would not have believed me that would have led to their harm and suffering for a long time.

"That being, bhikkhus, used to be a cattle butcher in this same Rājagaha. Having been tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years as a result of that kamma, [256] as a residual result of that same kamma he is experiencing such a form of individual existence." & 341

(The remaining suttas of this chapter follow the same pattern as the first. As in the $P\bar{a}$ li text, so in translation here only the phrases that differ are given.)

2 (2) The Piece of Meat

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... "Here, friend, as I was coming down from the mountain Vulture Peak, I saw a piec e of meat moving through the air. Vultures, crows, and hawks, pursuing it here and there, were stabbing at it and tearing it apart as it uttered cries of pain."...

"That being, bhikkhus, was a cattle butcher in this same Rājagaha...." & 342

3 (3) The Lump of Meat

... "I saw a lump of meat...."

"That being was a poultry butcher in this same Rājagaha..."

4 (4) The Flayed Man

... "I saw a flayed man...."

"That being was a sheep butcher in this same Rājagaha..." [257]

5 (5) Sword Hairs

... "I saw a man with body-hairs of swords moving through the air. Those swords kep t on rising up and striking his body while he uttered cries of pain..."

"That being was a hog butcher in this same Rajagaha...."

6 (6) Spear Hairs

... "I saw a man with body-hairs of spears moving through the air. Those spears kept on rising up and striking his body while he uttered cries of pain..."

"That being was a deer hunter in this same Rājagaha..."

7 (7) Arrow Hairs

... "I saw a man with body-hairs of arrows moving through the air. Those arrows kept on rising up and striking his body while he uttered cries of pain...."

"That being was a torturer in this same Rājagaha..." & 343

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8 (8) Needle Hairs (1)

... "I saw a man with body-hairs of needles moving through the air. Those needles ke pt on rising up and striking his body while he uttered cries of pain...."

"That being was a horse trainer in this same Rājagaha...."

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9 (9) Needle Hairs (2)

... "I saw a man with body-hairs of needles moving through the air. [258] Those need les entered his head and came out from his mouth; they entered his mouth and came out from his chest; they entered his chest and came out from his belly; they entered his belly a nd came out from his thighs; they entered his thighs and came out from his calves; they e ntered his calves and came out from his feet, while he uttered cries of pain...."

"That being was a slanderer in this same Rajagaha..." & 344

10 (10) Pot Testicles

... "I saw a man whose testicles were like pots moving through the air. When he walk ed, he had to lift his testicles onto his shoulders, and when he sat down he sat on top of hi s testicles. Vultures, crows, and hawks, pursuing him here and there, were stabbing at hi m and tearing him apart while he uttered cries of pain...."

"That being was a corrupt judge in this same Rajagaha..." &345 [259]

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II. The Second Chapter

11 (1) With Head Submerged

... "I saw a man with head submerged in a pit of dung...."

"That being was an adulterer in this same Rājagaha...."

12 (2) The Dung Eater

... "I saw a man submerged in a pit of dung, eating dung with both hands...."

"That being, bhikkhus, was a hostile brahmin in this same Rājagaha. In the time of the Buddha Kassapa's Dispensation, he invited the Bhikkhu Sangha to a meal. Having had

rice pots filled with dung, he said to the bhikkhus: 'Aho, sirs, eat as much as you want an d take the rest away with you.'..."

13 (3) The Flayed Woman

... "I saw a flayed woman moving through the air. Vultures, crows, and hawks, pursu ing her here and there, were stabbing at her and tearing her apart while she uttered cries of pain...."

"That woman was an adulteress in this same Rajagaha..." [260]

14 (4) The Ugly Woman

... "I saw a woman, foul-smelling and ugly, moving through the air. Vultures, crows, and hawks, pursuing her here and there, were stabbing at her and tearing her apart while s he uttered cries of pain..."

"That woman was a fortune-teller in this same Rajagaha..." &346

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15 (5) The Sweltering Woman

... "I saw a woman, her body roasting, sweltering, sooty, moving through the air, whi le she uttered cries of pain...." & 347

"That woman was the chief queen of the king of Kalinga. Of a jealous character, she poured a brazier of coals over one of the king's consorts...."

16 (6) The Headless Trunk

... "I saw a headless trunk moving through the air; its eyes and mouth were on its che st. Vultures, crows, and hawks, pursuing it here and there, were stabbing at it and tearing it apart while it uttered cries of pain...."

"That being was an executioner named Hārika in this same Rājagaha..."

17 (7) The Evil Bhikkhu

... "I saw a bhikkhu moving through the air. His outer robe, bowl, waistband, [261] a nd body were burning, blazing, and flaming while he uttered cries of pain...."

"That bhikkhu had been an evil bhikkhu in the Buddha Kassapa's Dispensation...."& 348

18 (8) The Evil Bhikkhunī

35 ... "I saw a bhikkhunī moving through the air. Her outer robe, bowl, waistband, and b ody were burning, blazing, and flaming while she uttered cries of pain...."

"That bhikkhunī had been an evil bhikkhunī in the Buddha Kassapa's Dispensation...

19 (9)–21 (11) The Evil Probationary Nun, Etc.

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... "Here, friend, as I was coming down from the mountain Vulture Peak, I saw a pro bationary nun ... a novice monk ... a novice nun moving through the air. Her outer robe, bowl, waistband, and body were burning, blazing, and flaming while she uttered cries of pain. It occurred to me: 'It is wonderful, indeed! It is amazing, indeed! That there could be such a being, that there could be such a spirit, that could be such a form of individual ex istence!"

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there are disciples who dwell having become vision, disciples who dwell having become knowledge, in that a disciple can know, see, and witness such a sight. [262] In the past, bhikkhus, I too saw that novice nun, but I did not speak about it. For if I had spoken about it, others would not have believed me, and if they would not have believed me that would have led to their harm and suffering for a long time.

"That novice nun had been an evil novice nun in the Buddha Kassapa's Dispensation. Having been tormented in hell for many years, for many hundreds of years, for many tho usands of years, for many hundreds of thousands of years as a result of that kamma, as a residual result of that same kamma she is experiencing such a form of individual existence."

Book IX Chapter 20

Connected Discourses with Similes (Opamma-samyutta)

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1 The Roof Peak

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.... [263] The Blessed One said this:

"Bhikkhus, just as all the rafters of a peaked house lead to the roof peak and converge upon the root peak, and all are removed when the roof peak is removed, so too all unwho lesome states are rooted in ignorance and converge upon ignorance, and all are uprooted when ignorance is uprooted.&349 Therefore, bhikkhus, you should train yourselves thus: 'We will dwell diligently.' Thus should you train yourselves."

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2 The Fingernail

While dwelling at Sāvatthī. Then the Blessed One took up a little bit of soil in his fing ernail and addressed the bhikkhus thus: "Bhikkhus, what do you think, which is more: the little bit of soil that I have taken up in my fingernail or the great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has t aken up in his fingernail is trifling. Compared to the great earth, it is not calculable, does not bear comparison, does not amount even to a fraction." & 350

"So too, bhikkhus, those beings who are reborn among human beings are few. But tho se beings are more numerous who are reborn elsewhere than among human beings. There fore, bhikkhus, you should train yourselves thus: 'We will dwell diligently.' Thus should you train yourselves."

3 Families

While dwelling at Sāvatthī. [264] "Bhikkhus, just as it is easy for burglars to assail the ose families that have many women and few men, so too it is easy for non-human beings to assail a bhikkhu who has not developed and cultivated the liberation of mind by loving kindness.&351

"Just as it is difficult for burglars to assail those families that have few women and m any men, so too it is difficult for non-human beings to assail a bhikkhu who has develope d and cultivated the liberation of mind by lovingkindness.

"Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivat e the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabiliz e it, exercise ourselves in it, and thoroughly undertake it.' Thus should you train yourselv es."

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4 Pots of Food

While dwelling at Sāvatthī. "Bhikkhus, if someone were to give away a hundred pots of food&352 as charity in the morning, a hundred pots of food as charity at noon, and a h undred pots of food as charity in the evening, and if someone else were to develop a mind of lovingkindness even for the time it takes to pull a cow's udder, either in the morning, or at noon, or in the evening, this would be more fruitful than the former.&353

"Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivat e the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabiliz e it, exercise ourselves in it, and thoroughly undertake it.' Thus should you train yourselv es." [265]

5 The Spear

While dwelling at Sāvatthī. "Bhikkhus, suppose there was a sharp-pointed spear, and a man would come along thinking: 'I will bend back this sharp-pointed spear with my ha nd or fist, twist it out of shape, and twirl it around.'&354 What do you think bhikkhus, w ould it be possible for that man to do so?"

"No, venerable sir. For what reason? Because it is not easy to bend back that sharp-po inted spear with one's hand or fist, to twist it out of shape, or to twirl it around. That man would only experience fatigue and vexation."

"So too, bhikkhus, when a bhikkhu has developed and cultivated the liberation of min d by lovingkindness, made it a vehicle, made it a basis, stabilized it, exercised himself in it, and thoroughly undertaken it, if a non-human being thinks he can overthrow his mind, that non-human being would only experience fatigue and vexation.

"Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivat e the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabiliz e it, exercise ourselves in it, and thoroughly undertake it.' Thus should you train yourselv es."

6 The Archers

While dwelling at Sāvatthī. "Bhikkhus, suppose there were firm-bowed archers, [266] trained, dexterous, experienced, standing in each of the four directions. & 355 Then a man

would come along, thinking: 'I will catch the arrows shot by these four archers in each of the four directions before they reach the ground and I will then bring them back.' What do you think, bhikkhus, would this be enough to say: 'That man is a speedster endowed with supreme speed'?"

"Venerable sir, even if he could catch the arrow shot by one archer before it reached t he ground and could bring it back, that would be enough to say: 'That man is a speedster endowed with supreme speed.' There is no need to speak about the arrows shot by all fou r archers!"

"Bhikkhus, as swift as that man is, still swifter are the sun and moon. As swift as that man is, and as swift as are the sun and moon, and as swift as are the deities that run befor e the sun and moon, the vital forces&356 perish even more swiftly than that. Therefore, b hikkhus, you should train yourselves thus: 'We will dwell diligently.' Thus should you tr ain yourselves."

7 The Drum Peg

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While dwelling at Sāvatthī. "Bhikkhus, once in the past the Dasārahas had a kettle dr um called the Summoner.&357 When the Summoner became cracked, the Dasārahas inse rted another peg. [267] Eventually the time came when the Summoner's original drumhea d had disappeared and only a collection of pegs remained.

"So too, bhikkhus, the same thing will happen to the bhikkhus in the future. As to tho se suttas spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness:&358 when these are being recited they will not be eager to listen to them, will not lend an ear to them, will not apply their minds to understand them; and they wil I not think that those teachings should be studied and mastered. But as to those suttas whi ch are mere poetry composed by poets, with beautiful words and phrases, created by outsi ders, spoken by (their) disciples:&359 when these are being recited, then they will be eager to listen to them, will lend an ear to them, will apply their minds to understand them; and they will think that those teachings should be studied and mastered. In this way, bhikk hus, those suttas spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, will disappear.

"Therefore, bhikkhus, you should train yourselves thus: 'When those suttas spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, are being recited, we will be eager to listen to them; we will lend an ear to them; we will app ly our minds to understand them; and we will think that those teachings should be studied and mastered.' Thus should you train yourselves."&360

8 Plank Cushions

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Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Gr eat Wood in the Hall with the Peaked Roof. There the Blessed One addressed the bhikkh us thus: "Bhikkhus!"

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

"Bhikkhus, now the Licchavis dwell using wooden planks as cushions; [268] they are diligent and ardent in exercise. King Ajātasattu of Magadha, the son of Queen Videha, d oes not gain access to them; he does not get a hold on them. But in the future the Licchav is will become delicate, with soft and tender hands and feet; they will sleep until sunrise on soft beds with pillows of cotton wool. Then King Ajātasattu of Magadha will gain acc ess to them; then he will get a hold on them.

"Bhikkhus, now the bhikkhus dwell using wooden planks as cushions; they are dilige nt and ardent in striving. Māra the Evil One does not gain access to them; he does not get a hold on them. But in the future the bhikkhus will become delicate, with soft and tender hands and feet; they will sleep until sunrise on soft beds with pillows of cotton wool. The n Māra the Evil One will gain access to them; he will get a hold on them.

"Therefore, bhikkhus, you should train yourselves thus: 'Using wooden planks as cus hions, we will dwell diligent and ardent in striving.' Thus should you train yourselves."

9 The Bull Elephant

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a certain newly ordained bhikkhu was approaching families excessively. The other bhikkhus told him: "The venerable one s hould not approach families excessively," but when he was being admonished by them he said: "These elder bhikkhus think that they can approach families, so why can't I?"

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat do wn to one side, [269] and reported this matter to the Blessed One. (The Blessed One said:)

"Bhikkhus, once in the past there was a great lake in a forest, with bull elephants dwe lling in its vicinity. Those elephants would plunge into the lake, pull up lotus stalks with t heir trunks, and, having washed them thoroughly, would chew them and swallow them fr ee from mud. This increased their beauty and strength, and on that account they did not m eet death or deadly suffering.

"Their young offspring, emulating those great bull elephants, would plunge into the la ke and pull up lotus stalks with their trunks, but without washing them thoroughly, witho ut chewing them, they would swallow them along with the mud. This did not increase the ir beauty and strength, and on that account they met death or deadly suffering.

"So too, bhikkhus, here the elder bhikkhus dress in the morning and, taking bowl and robe, enter a village or town for alms. There they speak on the Dhamma, and the laypeopl e show their appreciation to them.&361 They use their gains without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them and unde rstanding the escape.&362 This increases their beauty and strength, and on that account t hey do not meet death or deadly suffering.

"The newly ordained bhikkhus, emulating the elder bhikkhus, dress in the morning an d, taking bowl and robe, enter a village or town for alms. There they speak on the Dham ma, and the laypeople show their appreciation to them. [270] They use their gains while be eing tied to them, infatuated with them, blindly absorbed in them, not seeing the danger in them and not understanding the escape. This does not increase their beauty and strength, and on that account they meet death or deadly suffering. &363

"Therefore, bhikkhus, you should train yourselves thus: 'We will use our gains witho ut being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the da nger in them and understanding the escape.' Thus should you train yourselves."

10 The Cat

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While dwelling at Sāvatthī. Now on that occasion a certain bhikkhu was socializing w ith families excessively. The other bhikkhus told him: "The venerable one should not socialize with families excessively," but though he was admonished by them he did not desist

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat do wn to one side, and reported this matter to the Blessed One. (The Blessed One said:)

"Bhikkhus, once in the past a cat stood on the rubbish heap near a sewer watching for a little mouse, thinking: 'When this little mouse comes out for food, right there I will grab it and eat it.' Then that mouse came out for food, and the cat grabbed it and swallowed it hastily, without chewing it. Then that little mouse ate the cat's bowels and intestines, [2 71] and on that account the cat met with death and deadly suffering.

"So too, bhikkhus, here some bhikkhu dresses in the morning and, taking bowl and ro be, enters a village or town for alms—with body unguarded, with speech unguarded, with mind unguarded, without setting up mindfulness, unrestrained in his sense faculties. He s ees women there lightly clad or lightly attired and lust invades his mind. With his mind in vaded by lust he meets death or deadly suffering. For this, bhikkhus, is death in the Noble One's Discipline: that one gives up the training and returns to the low life. This is deadly

suffering: that one commits a certain defiled offence, an offence of a kind which allows f or rehabilitation.&364

"Therefore, bhikkhus, you should train yourselves thus: 'We will enter a village or to wn for alms with body guarded, with speech guarded, with mind guarded, with mindfulne ss set up, restrained in our sense faculties.' Thus should you train yourselves."

11 The Jackal (1)

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While dwelling at Sāvatthī. "Bhikkhus, did you hear an old jackal howling when the night was fading?"

"Yes, venerable sir."

"That old jackal is afflicted with a disease called mange. Yet he still goes wherever he wants, stands wherever he wants, sits wherever he wants, lies down wherever he wants, and a cool breeze even blows upon him. It would be good for a certain person here claiming to be a follower of the Sakyan scion if he were to experience even such a form of individual existence.&365

"Therefore, bhikkhus, you should train yourselves thus: 'We will dwell diligently.' T hus should you train yourselves."

12 The Jackal (2)

While dwelling at Sāvatthī. "Bhikkhus, did you hear an old jackal howling at the flus h of dawn?"

"Yes, venerable sir."

"There may be some gratitude and thankfulness in that old jackal, but there is no gratitude and thankfulness in a certain person here claiming to be a follower of the Sakyan scion.&366

"Therefore, bhikkhus, you should train yourselves thus: 'We will be grateful and than kful, and we will not overlook even the least favour done to us.' Thus should you train yo urselves."

Book X Chapter 21

Connected Discourses with Bhikkhus

(Bhikkhu-samyutta)

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1 Kolita & 367

[273] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī i n Jeta's Grove, Anāthapiṇḍika's Park. There the Venerable Mahāmoggallāna addressed t he bhikkhus thus:

"Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "noble silence, noble silence." What now is noble silence?' & 368

"Then, friends, it occurred to me: 'Here, with the subsiding of thought and examinati on, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and u nification of mind, is without thought and examination, and has rapture and happiness bor n of concentration. This is called noble silence.'

"Then, friends, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which ... has rapture and happiness born of concentration. While I dwe It therein, perception and attention accompanied by thought assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent regarding noble silence, brahmin. Steady your mind in noble silence, unify your mind in noble silence, concentrate your mind on n oble silence.' Then, friends, on a later occasion, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration.

"If, [274] friends, one speaking rightly could say of anyone: 'A disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one c ould rightly say this."&369

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2 *Upatissa* & 370

While dwelling at Sāvatthī. Then the Venerable Sāriputta addressed the bhikkhus thus : "Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Sāriputta said this:

"Here, friends, when I was alone in seclusion, a reflection arose in my mind thus: 'Is t here anything in the world through the change and alteration of which sorrow, lamentatio n, pain, displeasure, and despair might arise in me?' Then it occurred to me: 'There is not hing in the world through the change and alteration of which sorrow, lamentation, pain, d ispleasure, and despair might arise in me.'"

When this was said, the Venerable Ānanda said to the Venerable Sāriputta: "Friend S āriputta, even if the Teacher were to undergo change and alteration, wouldn't sorrow, lam entation, pain, displeasure, and despair arise in you?"

"Friend,&371 even if the Teacher were to undergo change and alteration, still sorrow, lamentation, pain, displeasure, and despair would not arise in me. However, it would occ ur to me: 'The Teacher, so influential, so powerful and mighty, has passed away. If the Bl essed One had lived for a long time, that would have been for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans.'" [275]

"It must be because I-making, mine-making, and the underlying tendency to conceit h ave been thoroughly uprooted in the Venerable Sāriputta for a long time&372 that even if the Teacher were to undergo change and alteration, still sorrow, lamentation, pain, disple asure, and despair would not arise in him."

3 The Barrel

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna were dwelling at Rājagaha in a single dwelling in the Bamboo Grove, the Squirrel Sanctuary. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahāmoggallāna. He exchanged greetings with the Venerable Mahāmoggallāna and, when they had concluded their greetings and cordinal talk, he sat down to one side and said to him:

"Friend Moggallāna, your faculties are serene, your facial complexion is pure and bri ght. Has the Venerable Mahāmoggallāna spent the day in a peaceful dwelling?"

"I spent the day in a gross dwelling, friend, but I did have some Dhamma talk." & 373 "With whom did the Venerable Mahāmoggallāna have some Dhamma talk?"

"I had some Dhamma talk with the Blessed One, friend."

"But the Blessed One is far away, friend. He is now dwelling at Sāvatthī in Jeta's Gro ve, Anāthapiṇḍika's Park. Did the Venerable Mahāmoggallāna approach the Blessed One by means of spiritual power, or did the Blessed One approach the Venerable Mahāmogg allāna by means of spiritual power?" [276]

"I didn't approach the Blessed One by means of spiritual power, friend, nor did the Bl essed One approach me by means of spiritual power. Rather, I extended towards the Bles

sed One my purified divine eye and divine ear element, and the Blessed One extended to wards me his purified divine eye and divine ear element."

"What kind of Dhamma talk did the Venerable Mahāmoggallāna have with the Blesse d One?"

"Here, friend, I said to the Blessed One: 'Venerable sir, it is said, "one with energy ar oused, one with energy aroused." In what way, venerable sir, does one have energy aroused?' The Blessed One then said to me: 'Here, Moggallāna, a bhikkhu with energy aroused dwells thus: "Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion."&374 It is in such a way, Moggallāna, that one has aroused energy.' Such, friend, is the Dhamma talk that I had with the Blessed One."

"Friend, compared to the Venerable Mahāmoggallāna we are like a few grains of gravel compared to the Himalayas, the king of mountains. For the Venerable Mahāmoggallān a is of such great spiritual power and might that if he wished to he could live on for an ae on." & 375

"Friend, compared to the Venerable Sāriputta we are like a few grains of salt compare d to a barrel of salt. [277] For the Venerable Sāriputta has been extolled, lauded, and prai sed in many ways by the Blessed One:

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"As Sāriputta is supreme
In wisdom, virtue, and peace,
So a bhikkhu who has gone beyond
At best can only equal him."

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In this manner both these great nagas rejoiced in what was well stated and well declar ed by the other.

4 The Newly Ordained Bhikkhu

While dwelling at Sāvatthī. Now on that occasion a certain newly ordained bhikkhu, a fter returning from the alms round, would enter his dwelling after the meal and pass the ti me living at ease and keeping silent. He did not render service to the bhikkhus at the time of making robes. Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to him. Then the Blessed One addre ssed a certain bhikkhu thus: "Come, bhikkhu, tell that bhikkhu in my name that the Teach er calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to that bhikkhu and told him: "The Teacher calls you, friend."

"Yes, friend," that bhikkhu replied, and he approached the Blessed One, paid homage to him, and sat down to one side. [278] The Blessed One then said to him: "Is it true, bhi kkhu, that after returning from the alms round you enter your dwelling after the meal and pass the time living at ease and keeping silent, and do not render service to the bhikkhus at the time of making robes?"

"I am doing my own duty, venerable sir."

Then the Blessed One, having known with his own mind the reflection in that bhikkh u's mind, addressed the bhikkhus thus: "Bhikkhus, do not find fault with this bhikkhu. Th is bhikkhu is one who gains at will, without trouble or difficulty, the four jhānas that cons titute the higher mind and provide a pleasant dwelling in this very life. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in th at unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"Not by means of slack endeavour, Not by means of feeble effort, Is this Nibbāna to be achieved, Release from every kind of suffering.

This young bhikkhu (by my side)

Is a supreme man indeed:
He carries about his final body,
Having conquered Māra with his mount."

5 Sujāta

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While dwelling at Sāvatthī. Then the Venerable Sujāta approached the Blessed One. The Blessed One saw him coming in the distance and addressed the bhikkhus thus: "Bhik khus, this clansman is beautiful in both respects. [279] He is handsome, good-looking, pl easing to behold, possessing supreme beauty of complexion. And he is one who, by realiz ing it for himself with direct knowledge, in this very life enters and dwells in that unsurpa ssed goal of the holy life for the sake of which clansmen rightly go forth from the househ old life into homelessness."

This is what the Blessed One said ... (who) further said this:

"This bhikkhu shines with sublime beauty,
Having a mind utterly straight.

Detached is he, free from fetters,
Attained to Nibbāna by non-clinging.
He carries about his final body,
Having conquered Māra with his mount."

10 6 Bhaddiya the Dwarf

While dwelling at Sāvatthī. Then the Venerable Bhaddiya the Dwarf approached the Blessed One.&376 The Blessed One saw him coming in the distance and addressed the b hikkhus thus: "Bhikkhus, do you see that bhikkhu coming, ugly, unsightly, deformed, des pised among the bhikkhus?"

"Yes, venerable sir."

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"That bhikkhu is of great spiritual power and might. It is not easy to find an attainme nt which that bhikkhu has not already attained. And he is one who, by realizing it for him self with direct knowledge, in this very life enters and dwells in that unsurpassed goal of t he holy life for the sake of which clansmen rightly go forth from the household life into h omelessness."

This is what the Blessed One said ... (who) further said this:

"Geese, herons, and peacocks,
Elephants, and spotted deer
All are frightened of the lion
Regardless of their bodies' size.

In the same way among human beings
The small one endowed with wisdom—&377
He is the one that is truly great,
Not the fool with a well-built body." [280]

7 Visākha

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Gr eat Wood in the Hall with the Peaked Roof. Now on that occasion the Venerable Visākha Pañcāliputta was instructing, exhorting, inspiring, and encouraging the bhikkhus in the a

ssembly hall with a Dhamma talk, spoken with speech that was polished, clear, articulate, expressing well the meaning, comprehensive, unattached.&378

Then, in the evening, the Blessed One emerged from seclusion and approached the as sembly hall. He sat down in the appointed seat and addressed the bhikkhus thus: "Bhikkh us, who has been instructing, exhorting, inspiring, and encouraging the bhikkhus in the as sembly hall with a Dhamma talk, spoken with speech that is polished ... unattached?"

"It was this Venerable Visākha Pañcāliputta, venerable sir."

Then the Blessed One addressed the Venerable Visākha Pañcāliputta thus: "Good, go od, Visākha! It is good that you instruct ... the bhikkhus with a Dhamma talk...."

This is what the Blessed One said ... (who) further said this:

"When the wise man is in the midst of fools They do not know him if he does not speak,&379 But they know him when he speaks,

Pointing out the deathless state.

He should speak and explain the Dhamma, He should raise high the seers' banner. Well-spoken words are the seers' banner: For the Dhamma is the banner of seers." [281]

8 Nanda

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While dwelling at Sāvatthī. Then the Venerable Nanda, the Blessed One's maternal c ousin, put on well-pressed and well-ironed robes, painted his eyes, took a glazed bowl, and approached the Blessed One.&380 Having paid homage to the Blessed One, he sat down to one side, and the Blessed One said to him:

"Nanda, this is not proper for you, a clansman who has gone forth out of faith from the household life into homelessness, that you wear well-pressed and well-ironed robes, paint your eyes, and carry a glazed bowl. This is proper for you, Nanda, a clansman who has gone forth out of faith from the household life into homelessness, that you be a forest dweller, an almsfood eater, a rag-robes wearer, and that you dwell indifferent to sensual plea sures."

This is what the Blessed One said ... (who) further said this:

35 "When shall I see Nanda as a forest dweller, Wearing robes stitched from rags, Subsisting on the scraps of strangers,&381 Indifferent towards sensual pleasures?"

Then, some time later, the Venerable Nanda became a forest dweller, an almsfood eat er, a rag-robes wearer, and he dwelt indifferent to sensual pleasures.

9 Tissa

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While dwelling at Sāvatthī. [282] Then the Venerable Tissa, the Blessed One's patern al cousin,&382 approached the Blessed One, paid homage to him, and sat down to one si de—miserable, sorrowful, with tears streaming down. Then the Blessed One said to him:

"Tissa, why are you sitting there, miserable, sorrowful, with tears streaming down?"

"Because, venerable sir, the bhikkhus have attacked me on all sides with sharp words." &383

"That, Tissa, is because you admonish others but cannot bear being admonished your self. Tissa, this is not proper for you, a clansman who has gone forth out of faith from the household life into homelessness, that you admonish others but cannot accept admonition in turn. This is proper for you, Tissa, a clansman who has gone forth out of faith from the household life into homelessness, that you admonish others and accept admonition in turn."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"Why are you angry? Don't be angry!
Non-anger is better for you, Tissa.
It is to remove anger, conceit, and scorn,
That the holy life is lived, O Tissa."

10 One Who Was Named Elder

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion a certain bhikkhu named Elder&384 was a lone dweller and spoke in praise of dwelling alone. He entered the village for alms alone, he returned alone, he sat alone in private, he undertook walking meditation alone.

Then a number of bhikkhus approached the Blessed One, [283] paid homage to him, s at down to one side, and said to him: "Here, venerable sir, there is a certain bhikkhu nam ed Elder who is a lone dweller and who speaks in praise of dwelling alone."

Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhi kkhu Elder in my name that the Teacher calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to the Venerable Elder and tol d him: "The Teacher calls you, friend Elder."

"Yes, friend," the Venerable Elder replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Is it true, E lder, that you are a lone dweller and speak in praise of dwelling alone?"

"Yes, venerable sir."

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"But how, Elder, are you a lone dweller and how do you speak in praise of dwelling a lone?"

"Here, venerable sir, I enter the village for alms alone, I return alone, I sit alone in pri vate, and I undertake walking meditation alone. It is in such a way that I am a lone dweller and speak in praise of dwelling alone."

"That is a way of dwelling alone, Elder, I do not deny this. But as to how dwelling alo ne is fulfilled in detail, listen to that and attend carefully, I will speak."

"Yes, venerable sir."

"And how, Elder, is dwelling alone fulfilled in detail? Here, Elder, what lies in the pa st has been abandoned, what lies in the future has been relinquished, and desire and lust f or present forms of individual existence has been thoroughly removed.&385 It is in such a way, Elder, that dwelling alone is fulfilled in detail." [284]

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"The wise one, all-conqueror, all-knower,

Unsullied among all the things of the world,

All-abandoner, released in the destruction of craving:

I call that person 'one who dwells alone." & 386

11 Mahākappina

While dwelling at Sāvatthī. Then the Venerable Mahākappina approached the Blessed One.&387 The Blessed One saw him coming in the distance and addressed the bhikkhus thus: "Bhikkhus, do you see that bhikkhu coming, fair-skinned, thin, with a prominent no se?"

"Yes, venerable sir."

"That bhikkhu is of great spiritual power and might. It is not easy to find an attainme nt which that bhikkhu has not already attained. And he is one who, by realizing it for him self with direct knowledge, in this very life enters and dwells in that unsurpassed goal of t he holy life for the sake of which clansmen rightly go forth from the household life into h omelessness."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, fu ther said this:

"The khattiya is the best among people

For those who rely on clan,

But one accomplished in knowledge and conduct

10 Is best among devas and humans.

The sun shines by day,

The moon glows at night,

The khattiya shines clad in armour,

The meditative brahmin shines.

But all the time, day and night,

The Buddha shines with glory." [285]

12 Companions

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While dwelling at Sāvatthī. Then two bhikkhus who were companions, pupils of the Venerable Mahākappina, approached the Blessed One. The Blessed One saw them comin g in the distance and addressed the bhikkhus thus: "Bhikkhus, do you see those two bhikk hus who are companions coming, pupils of Kappina?"

"Yes, venerable sir."

"Those bhikkhus are of great spiritual power and might. It is not easy to find an attain ment which those bhikkhus have not already attained. And they are ones who, by realizin g it for themselves with direct knowledge, in this very life enter and dwell in that unsurpa ssed goal of the holy life for the sake of which clansmen rightly go forth from the househ old life into homelessness."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"Those two companion bhikkhus

Have been united for a very long time. & 388

The true Dhamma is what unites them

In the Dhamma taught by the Buddha.

They have been disciplined well by Kappina In the Dhamma taught by the Noble One.

They carry about their final bodies,

Having conquered Māra with his mount."

5 Having conquered Māra with his mount."

Notes to Part II

Chapter 12: Nidāna-saṃyutta

- 1. SA: When it is said, "With ignorance as condition, volitional constructions," the meani ng should be understood by this method: "It is ignorance and a condition, hence 'i gnorance-as-condition' (avijjāpaccaya). Through that ignorance-as-condition voli tional constructions come to be (tasmā avijjāpaccayā sankhārā sambhavanti)."
- This explanation suggests that the verb *sambhavanti*, which in the text occurs only at the end of the whole formula, should be connected to each proposition, thu s establishing that each conditined state arises through its condition. The twelve te rms of the formula are treated analytically in the next sutta.
 - 2. Ce adds, at the end of the definition of death, *jīvitindriyassa upacchedo*, which (according to a note in Be) is also found in the Siamese and Cambodian eds. The fact that SA does not gloss this expression may be taken as evidence that it was not in the text available to the commentator. The expression is found, however, in the definition of death at Vibht99,?? and is commented upon at VibhAt101,8–12.
- SA: By the terms from "passing away" through "completion of time" he expounds death in worldly conventional terminology (*lokasammutiyā*); by the expressions "breakup of the aggregates" and "the laying down of the carcass" he expounds death in the ultimate sense (*paramattha*). For in the ultimate sense it is only the aggregates that break up; there is no "being" that dies. When the aggregates are breaking up one says, "A being is dying," and when they have broken up it is said, "The being has died."
 - 3. SA: From "birth" through "production" the teaching is conventional (*vohāradesanā*); t he last two terms are an ultimate teaching (*paramatthadesanā*). For in the ultimat e sense it is only aggregates that become manifest, not a being.
- 4. SA: In the exposition of becoming, sense-sphere becoming is both kamma-becoming (kammabhava) and rebirth-becoming (upapattibhava). Of these, kamma-becoming is just kamma that leads to sense-sphere becoming; for the kamma, being the cause for rebirth-becoming in that realm, is spoken of as "becoming" by assigning the name of the result to the cause. Rebirth-becoming is the set of five kammically ac quired aggregates produced by that kamma; for this is called "becoming" in the sense that "it comes to be there." The same method of explanation applies to form-s

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phere and formless-sphere becoming (except that in formless-sphere rebirth-becoming only the four mental aggregates exist).

- 5. SA defines clinging as tight grasping (upādānan ti dalhaggahanam vuccati). Definitio ns of the four kinds of clinging are at Dhst§§1220–23. In brief, clinging to sensua l pleasures (kāmupādāna) is identical with sensual desire, sensual lust, sensual del ight, sensual craving, etc. Clinging to views (ditthupādāna) is the adoption of any wrong view except those included in the third and fourth types of clinging; Dhst§ 1221 mentions as an example the nihilist view (see e.g. 24:5). The expression sīla bbatupādāna is often translated "clinging to rites and rituals," but neither the cano n nor commentaries supports this. I render sīla as rules and vata as vows, though t he intention is actual modes of behaviour prescribed by rules and vows. The lacon ic definition at Dhst§1222 reads: "Clinging to rules and vows is the view of reclus es and brahmins outside of here (i.e., outside the Buddhist fold) that purification i s achieved by rules, by vows, by rules and vows" (condensed). The reference is ev idently to the various types of austerities that the Buddha's contemporaries adopte d in the belief that they lead to heaven or to ultimate purification. An example is t he "dog rule, dog vow" (kukkuravata, kukkurasīla) at MNţI 387,29, 30; see too the common phrase, iminā 'ham sīlena vā vatena vā tapena vā brahmacariyena vā de vo vā bhavissāmi devaññataro vā (e.g., at MNţIţ102,10, 11). Clinging to a doctrine of self (attavādupādāna) is defined by way of the twenty types of personality vie w (sakkāyadiţthi), on which see 22:7, etc.
- 6. On the translation of $n\bar{a}mar\bar{u}pa$ see Introduction, pp.??. Vismț558,?? (PPț17:187) expla ins that $n\bar{a}ma$ denotes the three aggregates—of feeling, perception, and volitional constructions—which are called thus because of their "bending" (namana) on to a n object (in the act of cognizing it). Volition, contact, and attention belong to the a ggregate of volitional constructions and, according to SA, have been selected to re present that aggregate here because they are operative even in the weakest classes of consciousness.
- 7. SA: Volitional constructions have the characteristic of constructing (abhisankharaṇa).

 The bodily volitional construction is a volitional construction that occurs through the body; the term is a designation for the twenty kinds of bodily volition (kāyasa ñcetanā)—eight sense-sphere wholesome and twelve unwholesome—that motivat e activity in the body door (see CMA I,§§4–7, 13). The verbal volitional construction is a volitional construction that occurs through speech; the term is a designati on for the same twenty kinds of verbal volition (vacīsañcetanā) that motivate verb al utterances. The mental volitional construction is a volitional construction that o

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ccurs through the mind; the term is a designation for the twenty-nine mundane who lesome and unwholesome mental volitions (manosañcetanā) that occur privately in thought without motivating action in the doors of body and speech. (The additional nine volitions are the five of the form-sphere and four of the formless-sphere cittas; see CMA I,§§18,22.)

This triad of *saṅkhārā* should not be confused with the triad discussed at **41:6** (also found at MNṭIṭ301,17–24). Though the names are identical, the latter triad is always introduced in connection with the cessation of perception and feeling and is never brought into connection with dependent origination.

- 8. This definition shows that ignorance, as the most basic cause of saṃsāric existence, is non-knowledge of the four noble truths. Although in popular accounts ignorance is often identified with the idea of self, the definitions here show that the view of self is an aspect of clinging, which is itself conditioned by craving, while the latter is in turn conditioned by ignorance (see ANtVt116,16–21).
- 9. SA: By the term "cessation" in all these phrases Nibbāna is being expounded. For all t hose phenomena cease in dependence on Nibbāna, and therefore the latter is spok en of as their cessation. Thus in this sutta the Blessed One taught the round of exis tence (*vaṭṭa*) and the ending of the round (*vivaṭṭa*) by twelve phrases and brought t he discourse to a climax in arahantship.
- 10. The next seven suttas describe, in identical terms, the enlightenment of the six past B uddhas and the present Buddha Gotama as the discovery of dependent origination and its cessation. The text is filled out only for Vipassī and Gotama; the others are drastically abridged. I have translated in full only the last sutta, where Gotama sp eaks of his own attainment of enlightenment.
- 11. From the explanation of *bodhisatta* in SA it appears that the Pāli commentarial traditi on recognizes alternative etymologies of the word, as equivalent either to Skt *bod hisattva* or to **bodhisakta*; see PED, s.v. *satta* (1).

SA: *Bodhi* is knowledge; a being endowed with *bodhi* is a bodhisatta, a knowing one, a wise one, a sagely one. For from the time he forms his aspiration at the feet of former Buddhas that being is always wise, never a blind fool. Or else, just a samature lotus that has risen up above the water and is due to blossom when touc hed by the sun's rays is called "an awakening lotus," so a being who has obtained the prediction (to future Buddhahood) from the Buddhas and who will inevitably fulfil the *pāramīs* and attain enlightenment is called an awakening being (*bujjhana*)

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satta); he is a bodhisatta. One who lives yearning for enlightenment—the knowle dge of the four paths—is devoted to, attached to, enlightenment (bodhiyaṃ satto \bar{a} satto); he is a bodhisatta.

- 12. The Buddha Vipassī was the sixth Buddha of antiquity, counting back from the Budd ha Gotama. A detailed account of his career is found at DNtIIt11–51. He arose in the world ninety-one aeons ago. Sikhī and Vessabhū arose thirty-one aeons ago; Kakusandha, Konāgamana, Kassapa, and Gotama all arose in this present "excelle nt aeon" (*bhaddakappa*), which is to be blessed with a fifth Buddha, Metteyya. Se e DNtIIt2,15–28.
- 13. *Yoniso manasikārā ahu paññāya abhisamayo*. The commentaries consistently gloss *y oniso manasikāra* as *upāyamanasikāra*, *pathamanasikāra*, "attention based on me thod, attention on the (right) course."

I made a breakthrough by wisdom. SA: There was a breakthrough, a concurre nce, a conjunction of the reason for aging-and-death together with wisdom (paññā ya saddhim jarāmaraṇakāraṇassa abhisamayo samavāyo samāyogo); the meanin g is that it was seen by him, "Aging-and-death has birth as its condition." Or alter natively, the sense can be construed thus: Through proper attention and wisdom t here took place a breakthrough (yoniso manasikārena ca paññāya ca abhisamayo ahu). The meaning is that the penetration of aging-and-death occurred thus, "Whe n there is birth, aging-and-death comes to be."

The first of these explanations is improbable, and even the second is unsatisfa ctory in construing proper attention and wisdom as joint causes. In general sutta u sage *yoniso manasikāra* is the forerunner of *paññā*, and the latter the efficient cau se of *abhisamaya*. As a technical term, *abhisamaya* appears in the Nikāyas in two main contexts: (i) As signifying the initial breakthrough to the Dhamma, *dhammā bhisamaya*, it is identical with the obtaining of the vision of the Dhamma (*dhamm acakkhupaṭilabha*), and thus with the attainment of stream-entry; see 13:1 (IIṭ134, 4–5). (ii) As signifying the complete breaking through of conceit (*sammā mānābhi samaya*) it is equivalent to the attainment of arahantship; see 36:5 (IVṭ207,14–15) and I,v.691c. A third suttanta use is to denote the Buddha's discovery of the Dhamma, as here and in the verb form *abhisameti* at 12:20 below. In the commentarie s *abhisamaya* is synonymous with *paṭivedha*, penetration, both terms being used i nterchangeably to characterize the four functions of the supramundane path; see V ismt690–91 (PPṭ22:92–97).

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- 14. The two statements about the origination of aging-and-death from birth correspond re spectively to the two forms of the abstract principle of conditionality. The abstract formula occurs at 12:21, 22, 49, 50, 61, and 62, with a variant at 12:41. See belo w n.59. From this it would evidently be a mistake to insist that the formulation in terms of existence (sati ... hoti) relates to synchronic conditionality while the for mulation in terms of arising (uppādā ... uppajjati) relates to diachronic conditionality. Since both apply to every pair of factors, they seem to be alternative ways of expressing the conditioning relationship, either of which subsumes under itself the wide variety of possible modes of conditionality.
- 15. In the account of his enlightenment at **12:65** (IIṭ104,27 foll.) the Buddha traces the seq uence of conditions back only as far as consciousness, which he then shows to ari se in dependence on name-and-form. The same difference in treatment occurs in the corresponding passage on cessation (IIṭ105,20 foll.).
 - 16. The five Pāli words are *cakkhu*, *ñāṇa*, *paññā*, *vijjā*, and *āloka*. While *vijjā* is actually derived from *vindati*, SA here glosses it as *paṭivedha*, penetration, as though it was derived from *vijjhati*, to pierce.
 - 17. Bhūtānam vā sattānam ṭhitiyā sambhavesīnam vā anuggahāya. I have translated sam bhavesin in accordance with Geiger's suggestion, endorsed by Norman, that this word is a future active participle formed from -esi(n). See Pāli Grammar, §193A, EVṭI, n.527, and CPD, s.v. -esi(n) (2). The commentators apparently were not acq uainted with this grammatical form (of which only very few instances exist in Pāli) and hence explain sambhavesin as if it was a bahubbīhi compound made up of t he noun sambhava and the adjectival termination esin. Thus SA comments on the above line: "Beings who have already come to be are those who have been born, b een produced. Those about to come to be (or, on SA's interpretation, "seekers of n ew becoming") are those seeking, searching for, a new becoming, birth, productio n (sambhavesino ti ye sambhavam jātim nibbattim esanti gavesanti)."
 - 18. SA: The nutriments are conditions (paccayā), for conditions are called nutriments (āh ārā) because they nourish (or bring forth, āharanti) their own effects. Although the ere are other conditions for beings, these four alone are called nutriments because they serve as special conditions for the personal life-continuity (ajjhattikasantatiy ā visesapaccayattā). For edible food (kabaliṅkāra āhāra) is a special condition for the physical body of those beings who subsist on edible food. In the mental body, contact is the special condition for feeling, mental volition for consciousness, and d consciousness for name-and-form. As to what they bring forth (or nourish): Edible food, as soon as it is placed in the mouth, brings forth the groups of form with

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nutritive essence as the eighth (*ojaṭṭhamakarūpāni*; an Abhidhamma term for the simplest cluster of material phenomena); the nutriment contact brings forth the thr ee kinds of feeling; the nutriment mental volition brings forth the three kinds of b ecoming; and the nutriment consciousness brings forth name-and-form on the occ asion of rebirth.

In the Samyutta, nutriment is further discussed at 12:12, 31, 63, and 64. For a collection of relevant texts with commentaries, see Nyanaponika Thera, *The Four Nutriments of Life*. $\bar{A}h\bar{a}ra$ is also used in a broader sense of "special condition," w ithout reference to the four nutriments, at 46:51 and 55:31.

19. These four kinds of nutriment have craving as their source. SA: Beginning with the m oment of rebirth, these kinds of nutriment comprised in the individual existence (attabhāva, the sentient organism) should be understood to originate by way of pri or craving (purimataṇhā; the craving of the previous life that generated rebirth). How? At the moment of rebirth, firstly, there exists nutritive essence (ojā) produc ed within the arisen (bodily) form; this is the kammically acquired edible food ori ginating from prior craving. Then the contact and volition associated with the rebi rth consciousness, and that consciousness itself, are respectively the kammically a cquired nutriments of contact, mental volition, and consciousness originating fro m (prior) craving. Thus at rebirth the nutriments have their source in prior craving. And as at rebirth, so those produced subsequently at the moment of the first bhav aṅga- citta should be similarly understood.

On the conditioning role of the nutriments, see CMA 8:23.

- 20. SA: The Blessed One stopped the teaching at this point because he knew that a theori st (*diṭṭhigatika*) was sitting in the assembly and he wanted to give him an opportu nity to ask his questions.
- 21. SA explains that the name "Moliya" was given to him in lay life because he wore his hair in a huge topknot (*moli*), and the nickname stuck with him after he went forth as a monk. At MNtIt122–24 he is admonished by the Buddha for his excessively familiar relations with the bhikkhunīs; in 12:32 below it is announced that he has left the Order and returned to lay life.
- 22. Phagguna's question, "Who consumes...? is "pregnant" with an implicit view of self. He sees someone—a self—standing behind consciousness in the role of a substant ial subject. The Buddha must therefore reject as invalid the question itself, which is based on an illegitimate assumption. SA: "I do not say, 'One consumes'": "I do not say someone—a being or a person (koci satto vā puggalo vā)—consumes."

- 23. In the valid question, the Buddha replaces the personal pronoun *ko*, fraught with subst antialist connotations, with the impersonal form *kissa*, genitive singular of the ste m *ki*-; see Geiger, *Pāli Grammar*, §111.1. Although all eds. read here *kissa nu kho bhante viññāṇāhāro*, the sense seems to require that we add *paccayo* at the end. S A glosses: *Bhante ayaṃ viññāṇāhāro katamassa dhammassa paccayo? Paccayo* d oes in fact occur in the reply.
- 24. SA: *The nutriment consciousness:* rebirth-consciousness (*paṭisandhicitta*). *The production of future re-becoming (āyatiṃ punabbhavābhinibbatti*): the name-and-form arisen along with that same consciousness.

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- At ANțIț223–24 it is said: "Kamma is the field, consciousness the seed, and cr aving the moisture, for consciousness ... to become established in a low (middling , superior) realm; thus there is production of future re-becoming" (kammam khetta m viññāṇam bījam taṇhā sineho ... hīnāya (majjhimāya, paṇitāya) dhātuyā viññāṇ aṃ patiṭṭhitaṃ; evaṃ āyatiṃ punabbhavābhinibbatti hoti). This implies that it is t he stream of consciousness coming from the preceding existence that functions as the nutriment consciousness by generating, at the moment of conception, the initi al rebirth-consciousness, which in turn brings forth (or "nourishes") the concomit ant name-and-form.
- 25. *Tasmiṃ bhūte sati saļāyatanaṃ*. SA: When that name-and-form called "the productio n of re-becoming" is generated, when it exists, the six sense bases come to be. Th e conjunction *bhūte sati* is unusual and the redundancy can only be avoided if the past participle *bhūte* is here understood to function as a noun denoting the being t hat has come to be.
- 26. SA: Why doesn't the theorist ask, "Who comes to be?"? Because he held the belief th at it is a being that comes to be, and the Buddha's answer would directly contradict this belief. Further, after being contradicted so many times, he became convince d, and also the Teacher continued the discourse without pause in order to prevent him from asking any more pointless questions.
- 27. SA: They do not understand aging-and-death by way of the truth of suffering; nor its origin by way of the truth of the origin, i.e., that aging-and-death arises from birth and craving; nor its cessation by way of the truth of cessation; nor the way to its c essation by way of the truth of the path. Similarly, in all the following passages, t he meaning should be understood by way of the four truths.

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28. Sāmañnatthaṃ vā brahmañnatthaṃ vā. SA: Here the noble path is recluseship and br ahminhood, and in both cases the goal should be understood as the noble fruit. Se e 45:36, 38.

29. Dvayanissito khvāyaṃ Kaccāna loko yebhuyyena atthitañ c'eva natthitañ ca. SA: "Fo r the most part" (yebhuyyena) means: for the great multitude, with the exception o f the noble individuals (ariyapuggala). The idea of existence (atthitā) is eternalis m (sassata); the idea of non-existence (natthitā) is annihilationism (uccheda). SŢ: The idea of existence is eternalism because it maintains that the entire world (of personal existence) exists forever. The idea of non-existence is annihilationism be cause it maintains that the entire world does not exist (forever) but is cut off.

In view of these explanations it would be misleading to translate the two terms, $atthit\bar{a}$ and $natthit\bar{a}$, simply as "existence" and "non-existence" and then to maint ain (as is sometimes done) that the Buddha rejects all ontological notions as inher ently invalid. The Buddha's utterances at 22:94, for example, show that he did not hesitate to make pronouncements with a clear ontological import. In the present p assage $atthit\bar{a}$ and $natthit\bar{a}$ are abstract nouns formed from the verbs atthi and natthit hi. It is thus the metaphysical assumptions implicit in such abstractions that are at fault, not the ascriptions of existence and non-existence themselves. I have tried to convey this sense of metaphysical abstraction, conveyed in Pāli by the terminal $-t\bar{a}$, by rendering the two terms "the idea of existence" and "the idea of non-existence," respectively.

30. SA: *The origin of the world:* the production of the world of constructions. *There is no idea of non-existence in regard to the world:* there does not occur in him the anni hilationist view that might arise in regard to phenomena produced and becoming manifest in the world of constructions, holding "They do not exist." ST: The anni hilationist view might arise in regard to the world of constructions thus: "On account of the annihilation and perishing of beings right where they are, there is no per sisting being or phenomenon." It also includes the wrong view, having those constructions as its object, which holds: "There are no beings who are reborn." That view *does not occur in him*; for one seeing with right understanding the production and origination of the world of constructions in dependence on such diverse conditions as kamma, ignorance, craving, etc., that annihilationist view does not occur, since one sees the uninterrupted production of constructions.

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SA: The cessation of the world: the dissolution (bhanga) of constructions. The

re is no idea of existence in regard to the world: There does not occur in him the eternalist view which might arise in regard to phenomena produced and becoming manifest in the world of constructions, holding "They exist." ST: The eternalist view might arise in regard to the world of constructions, taking it to exist at all times, owing to the apprehension of identity in the uninterrupted continuum occurring in a cause-effect relationship. But that view does not occur in him; because he sees the cessation of the successively arisen phenomena and the arising of successively new phenomena, the eternalist view does not occur.

Further, "the origin of the world" is direct-order conditionality (anuloma-pacc ayākāra); "the cessation of the world," reverse-order conditionality (paṭiloma-pacc cayākāra). [SṬ: Direct-order conditionality is the conditioning efficiency of the conditions in relation to their own effects; reverse-order conditionality is the cessation of the effects through the cessation of their respective causes.] For in seeing the dependency of the world, when one sees the non-termination of the conditionally arisen phenomena owing to the non-termination of their conditions, the annihilationist view which might otherwise arise does not occur. And in seeing the cessation of conditions, when one sees the cessation of the conditionally arisen phenomena owing to the cessation of their conditions, the eternalist view which might otherwise arisetdoes not occur.

31. The reading I prefer is a hybrid of Be and Ce: *upayupādānābhinivesavinibaddho*. I ta ke *upay*- from Be (Ce and Ee: *upāy*-) and *-vinibaddho* from Ce (Be and Ee: *-vinib andho*). The rendering at KSt2:13, "grasping after systems and imprisoned by dog mas," echoed by S-Anth 2:17, is too narrow in emphasis. SA explains that each of the three nouns—engagement, clinging, and adherence—occurs by way of cravin g and views (*taṇhā*, *diṭṭhi*), for it is through these that one engages, clings to, and adheres to the phenomena of the three planes as "I" and "mine."

32. Tañ cāyaṃ upayupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti na upādi yati nādhiṭṭhāti "attā me" ti. I have unravelled the difficult syntax of this sentenc e with the aid of SA, which glosses ayaṃ as "this noble disciple" (ayaṃ ariyasāva ko). SA says that craving and views are also called "mental standpoints" (adhiṭṭhā na) because they are the foundation for the (unwholesome) mind, and "adherence s and underlying tendencies" (abhinivesānusaya) because they adhere to the mind and lie latent within it. SA connects the verb adhiṭṭhāti to the following "attā me," and I conform to this interpretation in the translation.

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- 33. SA explains *dukkha* here as "the mere five aggregates subject to clinging" (*pañcupād ānakkhandhamattam eva*). Thus what the noble disciple sees, when he reflects up on his personal existence, is not a self or a substantially existent person but a mere assemblage of constructed phenomena arising and passing away through the cond itioning process governed by dependent origination. In this connection see the ver ses of the bhikkhunī Vajirā, **I,vv.525–27**. SA: By just this much—the abandonme nt of the idea of a being (*sattasaññā*)—there is right seeing.
- 34. Dhammānudhammapaṭipanno. SA: Lokuttarassa nibbānadhammassa anudhammabh ūtaṃ paṭipadaṃ paṭipanno; "one practising the way that is in accordance with the supramundane Nibbāna-dhamma." SṬ glosses nibbānadhamma as "the noble pat h bringing Nibbāna," and explains "(the way) that is in accordance with" as meani ng "(the way) whose nature is appropriate for the achievement of Nibbāna" (nibbānādhigamassa anucchavika
 - sabhāvabhūtam). This statement shows the sekha, the disciple in higher training.
- 35. *Ditthadhammanibbānappatto*. This statement shows the arahant, or *asekha*, who has c ompleted the training.
 - 36. SA: Why does the Blessed One refuse three times? In order to inspire reverence; for i f theorists are answered too quickly they do not show reverence, but they do so if they are refused two or three times. Then they wish to listen and develop faith. Al so, the Master refused in order to create an opportunity for the ascetic's faculty of knowledge to ripen.
 - 37. Of the four alternatives, the first and second, as will be shown, are respectively implic it formulations of eternalism and annihilationism. The third is a syncretic solution , perhaps a form of partial-eternalism (*ekaccasassatavāda*; see DNṭIṭ17–21). The fourth is the doctrine of fortuitous origination (*adhiccasamuppannavāda*; see DNṭ It28–29).
 - 38. SA points out that the change of address, from the familiar *bho Gotama* to the respect ful *bhante bhagavā*, indicates that he has acquired reverence for the Teacher.
- 39. SA glosses *ādito sato* as *ādimhi yeva*, and explains it as meaning "(if) at the beginnin g (one thinks)...." It seems to me more likely that this phrase is part of the eternali st view and means "of one existing from the beginning," i.e., of a being that has al ways existed. This interpretation can marshal support from the fact that the phrase is omitted just below in the corresponding restatement of the annihilationist view, which is otherwise constructed according to the same logic and thus, if SA were correct, should include *ādito sato*. SA says "it should be brought in," but the fact t

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hat the text replaces it by another phrase is strong evidence that it does not belong there; see n.40.

SA's explanation is as follows: If at the beginning (one thinks), "The one who acts is the same as the one who experiences (the result), in such a case the belief (*laddhi*) afterwards follows, 'Suffering is created by oneself.' And here, what is m eant by suffering is the suffering of the round (*vaṭṭadukkha*). Asserting thus, from the beginning one declares eternalism, one grasps hold of eternalism. Why? Beca use that view of his amounts to this. Eternalism comes upon one who conceives the agent and the experiencer to be one and the same."

SŢ: Prior to the belief that suffering is created by oneself there are the distorti ons of perception and of mind (saññācittavipallāsā) in the notion, "The one who a cts is the same as the one who experiences," and then a wrong adherence to these distortions develops, namely, the belief "Suffering is created by oneself" (a distort ion of views, ditthivipallāsa).

On the three levels of distortion with their four modes see ANtIt52.

- 40. In this passage the phrase *ādito sato* found in the preceding statement of eternalism is replaced by *vedanābhitunnassa sato*, which countermands SA's proposal that *ādi to sato* should be brought in here. SA interprets the sentence as stating that the an nihilationist view is held *by one* who experiences the feeling associated with the view, but I understand the point to be that the view is held *with reference to* one "st ricken by feeling," perhaps by painful feeling.
 - SA: If at the beginning (one thinks), "The one who acts is one, the one who ex periences (the result) is another," in such a case afterwards there comes the belief, "Suffering is created by another," held by one stricken by—that is, pierced by—the feeling associated with the annihilationist view that arises thus: "The agent is a nnihilated right here, and someone else (another) experiences (the results) of his deeds." Asserting thus, from the beginning one declares annihilationism, one grasp shold of annihilationism. Why? Because the view one holds amounts to this. Annihilationism comes upon him.
- 41. SA: The Tathāgata teaches the Dhamma by the middle without veering to either of the ese extremes—eternalism and annihilationism—having abandoned them without reservation. He teaches while being established in the middle way. What is that Dhamma? By the formula of dependent origination, the effect is shown to occur thro

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- ugh the cause and to cease with the cessation of the cause, but no agent or experie neer ($k\bar{a}raka$, vedaka) is described.
- 42. The going forth (*pabbajjā*) is the initial ordination as a novice (*sāmaṇera*); the higher ordination (*upasampadā*) admits the novice to full membership in the Sangha as a bhikkhu.
- 43. SA: The candidate is actually given the going forth and lives as a novice during the pr obationary period, after which the bhikkhus give him the higher ordination if they are satisfied with him. The Buddha, however, is entitled to waive the usual proce dure when he recognizes that the candidate is sufficiently competent and need not be tested. In Kassapa's case he had the going forth given to him; then, immediatel y after, Kassapa was brought back to him and he called an assembly of bhikkhus a nd administered the higher ordination.
- 44. See I.n.?+?.
- 45. SA: In this sutta pleasure and pain as feeling (*vedanāsukhadukha*) are being discusse d; it is also acceptable to say the subject is resultant pleasure and pain (*vipākasukh adukha*).
- 46. SA: If at the beginning (one thinks), "The feeling and the one who feels it are the sam e," there then comes the belief, "Pleasure and pain are created by oneself." For in this case feeling is created by feeling itself, and asserting thus one admits the exist ence of this feeling already in the past. One declares eternalism, grasps hold of ete rnalism.
- 47. SA: If at the beginning (one thinks), "The feeling is one, the one who feels it is anoth er," there the comes the belief, "Pleasure and pain are created by another," held by one stricken by the feeling associated with the annihilationist view that arises the us: "The feeling of the agent (*kārakavedanā*) in the past has been annihilated, and someone else (another) experiences (the result) of his deeds." Asserting thus, one declares and grasps the annihilationist view that the agent is annihilated and rebirt h is taken by someone else.
- 48. SA: *This body has thereby originated (evam ayaṃ kāyo samudāgato)*: This body has been produced thus because he has been hindered by ignorance and fettered by cr aving. *So there is this body*: one's own conscious body. *And external name-and-fo rm (bahiddhā ca nāmarūpaṃ)*: the conscious body of others externally. The mean ing should be explained in terms of the five aggregates and six sense bases of one self and others.

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It is questionable to me that this interpretation of bahiddhā nāmarūpa is corre

ct. We may have here an example of $n\bar{a}mar\bar{u}pa$ signifying the entire field of experience available to consciousness, "external name" being the concepts used to designate the objects cognized. See the common expression imasmim savi $n\bar{n}a$ nake $k\bar{a}$ ye bahiddh \bar{a} ca sabbanimittesu, "in regard to this conscious body and all external signs," at 18:21, 22; 22:71, 72, etc., and explained below in n.334. SA interprets t his dyad (etam dvayam) as the internal and external sense bases, which it calls "the great dyad" ($mah\bar{a}dvaya$). However, while the sense bases are usually shown to be the condition for contact (e.g., at 22:43, 44) and are also called a dyad (e.g, at 35:92, 93), it seems that here the text intends the term dyad to denote one's own conscious body and "external name-and-form." The six sense bases are introduced only in the next sentence, after contact has already been said to arise from a duality. At DNtIIt62,12–32 too the Buddha demonstrates that name-and-form can be a direct condition for contact without mention of the six sense bases.

- 49. *Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa*. Lit., "Let the meaning of this stateme nt occur to the Blessed One." I translate this Pāli idiom freely in accordance with t he sense. See **I,n.?+?**.
- 51. *Thitā va sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā*. SA: That elemen t (*sā dhātu*), the intrinsic nature of the conditions (*paccayasabhāva*), still persists; never is it the case that birth is not a condition for aging-and-death. By the next tw o terms too he indicates just the condition. For the dependently arisen phenomena persist (*tiṭṭhanti*) through the condition; therefore the condition itself is called *the persistent order of phenomena* (*dhammaṭṭhitatā*). The condition fixes (or determines, *niyameti*) the dependent phenomena; thus it is called *the fixed order of phenomena* (*dhammaniyāmatā*). *Specific conditionality* (*idappaccayatā*) is the set of specific conditions for aging-and-death, etc.

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SŢ: Whether it is unpenetrated before and after the arising of Tathāgatas, or p enetrated when they have arisen, that element still persists; it is not created by the Tathāgatas, but aging-and-death always occurs through birth as its condition. A T athāgata simply discovers and proclaims this, but he does not invent it.

At ANtIt286,8–24 exactly the same statement is made about the three character istics: "All constructions are impermanent/suffering" and "All things are non-self."

- 52. *Abhisambujjhati abhisameti*. The former verb, which seems reserved for the Buddha's senlightenment, is transitive. I thus render it "awakens to," though otherwise I translate words derived from the verb *bujjhati* as expressing the sense of "enlightenment." *Abhisameti* is the verb corresponding to *abhisamaya*, on which see n.13.
 - 53. Ce contains a footnote which explains that the statement below, "Thus, bhikkhus, the actuality in this ..." should be inserted at the end of each section on the conditioni ng relationships; and each following section should begin with the statement, "W hether there is an arising of Tathāgatas...."
 - 54. At **56:20**, **27** the four noble truths are said to be *tatha*, *avitatha*, *anañnatha*—the adjec tives corresponding to the first three abstract nouns here.

SA: Actuality (tathatā) is said to indicate the occurrence of each particular phe nomenon when its appropriate conditions are present without deficiency. Inerranc y (avitathatā) means that once their conditions have reached completeness there is no non-occurrence, even for a moment, of the phenomena due to be produced fro m conditions. Not-otherwiseness (anañathatā) means that there is no production of one phenomenon by another's conditions. The phrase specific conditionality is used to refer to the (individual) conditions for aging-and-death, etc., or to the conditions taken as a block (paccayasamūhato).

- 55. Sammappaññāya. SA: With path-wisdom together with insight (savipassanāya magg apaññāya).
- 56. The sixteen cases of doubt are also mentioned at MNtIt8,4–15. For a discussion of their abandonment, see Vismt599 (PPt19:5–6) and 603–5 (PPt19:21–27). SA explains that the basic division expressed in the doubts—between existing and not existing in the past, etc.—reflects the antinomy of eternalism and annihilationism. The other doubts arise within an eternalist framework.

57. The ten powers, which are powers of knowledge (\$\tilde{nanabala}\$), are expounded at MNtIt 69–71, where they are called Tathāgata powers (\$tathāgatabala\$). The ten types of knowledge are also claimed by the Venerable Anuruddha at 52:15–24, but in part only, according to SA. A detailed analysis is at Vibht335–44. The four grounds of self-confidence (\$vesārajja\$) are explained at MNtIt71–72. In brief, they are the confidence: (i) that no one can challenge his claim to be enlightened about all pheno mena; (ii) that no one can challenge his claim to have eradicated all the taints; (iii) that no one can challenge him regarding the states he declares to be obstacles; and (iv) that no one can challenge his claim that his teaching leads the one who practises it to liberation from suffering.

SA glosses *brahma* as *seṭṭha*, *uttama*, "the best, the highest," and explains the Brahma-wheel as the purified Wheel of the Dhamma (*visuddha-dhammacakka*). This is twofold, the knowledge of penetration (*paṭivedha-ñāṇa*) and the knowledge of teaching (*desanā-ñāṇa*). The former originates from wisdom and brings the Buddha's own attainment of the noble fruits; the latter originates from compassion and enables him to teach in such a way that his disciples attain the fruits. The knowledge of penetration is supramundane (*lokuttara*), the knowledge of teaching mundane (*lokiya*). Both are self-begotten types of knowledge belonging exclusively to the Buddhas, not held in common with others.

- 58. This stock meditation formula on the five aggregates is also found in the SN at 12:23, 22:78, 89, 101. It occurs too in the two versions of the Satipaṭṭhāna Sutta at DNṭI Iṭ301,29–302,13 and MNṭIṭ61,3–8. The origin (samudaya) and the passing away (a tthaṅgama) of the aggregates are explained from the standpoint of diachronic con ditionality at 22:5 and from the standpoint of synchronic conditionality at 22:56, 5 7. See too n.123.
- 59. This is the abstract formula of dependent origination: *imasmim sati idam hoti, imass' uppādā idam uppajjati; imasmim asati idam na hoti, imassa nirodhā idam nirujjh ati.* SŢ explains that what is meant by existence in the first part of the formula is n ot actual presence as such but the state of not having been brought to cessation by the path; similarly, what is meant by non-existence in the second part of the formula is not mere absence as such but the state of having been brought to cessation by the path. A long, complex explanation of the formula (abridged in SṬ) is found at UdAṭ38–42 (translated in Masefield, *The Udāna Commentary*, 1:66–72). See to o n.14 above.

60. *Chinnapilotika*. SA: Patchwork (*pilotika*) is an old cloth, cut up and torn, that has bee n sown and stitched here and there. If one does not wear this, but is clothed in a sh eet of uncut cloth, one is said to be "free of patchwork." This Dhamma is similar, for in no way is it sewn up and stitched together by deceitful means, etc.

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This encomium of the Dhamma is also at MNtIt141–42. At **16:11** (IIt219,31 a nd 221,5 foll.) we meet the expression *paṭapilotikānaṃ saṅghāti*, "an outer robe of patches."

61. SA calls this four-factored energy (*caturanga-samannāgataṃ viriyaṃ*); the four facto rs are to be understood by way of skin, sinews, bones, and flesh-and-blood. The v ow recurs below at **21:3** and is also at MNṭIṭ481,1–5. At JaṭIṭ71,?? the Bodhisatta makes the same resolve when he takes his seat at the foot of the Bodhi Tree.

62. SA glosses *sadatthaṃ*: *sobhanaṃ vā atthaṃ sakaṃ vā atthaṃ*, "beautiful good or ow n good." The latter explanation is more likely. The common translation of the exp ression as "true good," taking *sad* to represent *sant*, does not seem to have the sup port of the commentaries.

63. SA: It is not by inferior faith, energy, mindfulness, concentration, and wisdom that the supreme—namely, arahantship—is to be attained. The supreme must be attained by supreme faith and so forth.

64. SA explains *maṇḍapeyya* as a compound of *maṇḍa* in the sense of clear (*pasanna*) an d *peyya* in the sense of what is to be drunk (*pātabba*). It seems that *maṇḍa* origina lly meant the best part of milk or butter, i.e., the cream, and like the English word came to be used to signify the essence or finest part of anything. At 34:1, etc., we find *sappimanda*, "cream of ghee," the finest of dairy products.

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SA: There are three types of cream: (i) the cream of teachings (desanā-maṇḍa), i.e., the four noble truths and the thirty-seven accessories of enlightenment; (ii) the cream of recipients (paṭiggaha-maṇḍa), i.e., disciples capable of understanding those teachings; and (iii) the cream of holy lives (brahmacariya-maṇḍa), i.e., the noble eightfold path. The words "while the Teacher is present" (satthā sammukh ībhūto) show the reason: since the Teacher is present, having made an energetic effort, you should drink this cream.

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This sentence serves as the heading for an entire treatise of Patis (No. 10; IIt8 6–91), which applies the metaphor of cream in detail to all the factors of the Budd hist training.

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- 65. We should read, with Be and Ce, *tesaṃ te kārā amhesu mahapphalā bhavissanti*, as a gainst *tesaṃ vo kārā* in Ee. The sense of this line has been missed by CRD at KSṭ 2:24, and Walshe follows her in this error at S-Anth 3:20. Cp. MNṭIṭ140,23–24, 31 –32: *Yaṃ kho idaṃ pubbe pariññātaṃ tattha me (no) evarūpā kārā karīyanti*. PED recognizes *kāra* in the sense of "service, act of mercy or worship," but does not i nclude these references.
- 66. *Alam eva appamādena sampādetum*. These words anticipate the Buddha's final injun ction just before he expired; see **6:15** (Iṭ158,1).
- 67. For a detailed study of this important sutta, see Bhikkhu Bodhi, *Transcendental Depe ndent Arising*. The opening paragraph recurs at **22:101**, but with a different sequel; see too **n.58**. SA states that the destruction of the taints (*āsavakkhaya*) is arahant ship, which gains this name because it arises at the end of the destruction of the taints (*āsavānam khayante jātattā*).
- 68. SA: Having set up the teaching with its climax in arahantship, the Buddha next shows the preliminary practice along which the arahant has travelled. *The knowledge of destruction in regard to destruction (khayasmiṃ khaye ñāṇaṃ*) is the reviewing k nowledge (*paccavekkhaṇa-ñāṇa*), which occurs when the destruction of the taints—namely, arahantship—has been obtained (see Vismṭ676; PPṭ22:19–21). *Liberat ion* is the liberation of the fruit of arahantship (*arahattaphala-vimutti*), which is a condition for the reviewing knowledge by way of decisive-support condition (*upa nissaya-paccaya*). First the fruit of arahantship arises, then the knowledge of destruction.
 - SA glosses *sa-upanisā* as *sakāraṇa*, *sappacayya*, "with cause, with condition." SṬ adds: *upanisīdati phalaṃ etthā ti kāraṇaṃ upanisā*; "the proximate cause is t he cause because the effect rests upon it." Thus the commentators take *upanisā* to be the equivalent of Skt *upaniṣad*, not a contraction of *upaniṣsaya*. Although, as CPD points out, "a semantic blend" with the latter takes place, the two words mus t be kept distinct because not everything that is an *upaniṣā* for other things is an *upaniṣṣaya-paccaya* for those things.
 - 69. SA glosses the terms in the above sequence thus (starting from the end): Suffering is t he suffering of the round (vaṭṭa-dukkha). Faith is repeatedly arising faith (aparāp araṃ uppajjanasaddhā; that is, not the secure faith of a noble disciple). Gladness (pāmojja) is weak rapture, while rapture proper (pīti) is strong rapture. Happiness is the happiness in the preliminary phase of meditative absorption, concentration the jhāna used as a basis (for insight; pādakajjhāna-samādhi). Knowledge and visi

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on of things as they really are (yathābhūta-ñāṇadassana) is weak insight, namely, the knowledges of the discernment of constructions, of the overcoming of doubt, of exploration, and of what is and what is not the path (see Vism Chaps. 13–20). Disenchantment is strong insight, namely, knowledge of appearance as fearful, of contemplation of danger, of reflection, and of equanimity about constructions (Vi sm.t645–57; PPt21:29–66). Dispassion is the path, which arises expunging defile ments.

- 70. Note that here suffering replaces aging-and-death of the usual formula.
- 71. The simile also occurs at **55:38**, ANtIt243,27–32, and ANtVt114,6–14.
- 72. On the identity of the four views see above **n.37**.
 - 73. A stock passage in the Nikāyas, recurring in SN in slightly different forms determine d by the context, at 12:25, 12:26, 22:2, 22:86, 35:81, 42:13, 44:2, and 45:5. The r eadings alternate, even within the same volume, between *vādānuvādo* and *vādānu pāto*, and it is arguable which of the two is more original. The passage has stumpe d previous translators, principally because of the phrase *koci sahadhammiko vādā nupāto*, which at KSt2:28 is rendered "one who is of his doctrine, a follower of hi s views." To avoid such errors two meanings of *sahadhammika* must be distinguis hed: (i) a noun meaning one of the same doctrine (unambiguously so at e.g. MNtIt 64,13); and (ii) an adjective meaning legitimate, reasonable (unambiguously so at 41:8; IVt299,25). Here it is the second meaning that is applicable.

SA explains: "How (should we answer) so that not the slightest consequence or implication ($v\bar{a}d\bar{a}nup\bar{a}to\ v\bar{a}dappavatti$) of the recluse Gotama's assertion—(a consequence) which is reasonable because of the reason stated ($vuttak\bar{a}ranena\ sak\bar{a}r\ ano\ hutv\bar{a}$)—might give ground for criticism?" This is meant: "How can there be no ground for criticism in any way of the recluse Gotama's assertion?" I dissent from SA over the question of what is to be safeguarded against criticism: SA takes it to be the Buddha's assertion, while I understand it to be the *inquirer's account* of the Buddha's assertion.

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At ANțIIIț4,10, 19 sahadhammikā vādānuvādā gārayhā ṭhānā āgacchanti occu rs in a context where it means simply "reasonable rebukes, grounds for criticism, come up," and is contrasted with sahadhammikā pāsaṃsā ṭhānā āgacchanti, "rea sonable praises."

74. *Gambhīro c'eva assa gambhīrāvabhāso ca*. The same two terms are used at **12:60** (D NtIIt55,10) to describe *paticca-samuppāda*. For the explanation of DA, see Bhikk

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- hu Bodhi, *The Great Discourse on Causation*, pp.64–67. SA explains "that same meaning" (*es'ev'attho*) to be the meaning of dependent origination implicit in the proposition, "Suffering is dependent on contact."
- 75. He gives his name to the Bhūmija Sutta (MNṭNo.ṭ126), where he answers some quest ions of Prince Jayasena and then engages in conversation with the Buddha. The first part of the present sutta repeats the first part of the preceding one except that it is phrased in terms of "pleasure and pain."
- 76. It is difficult to understand how these recluses could be "proponents of kamma" (*kam mavādā*) when they hold that pleasure and pain arise fortuitously. Neither SA nor SŢ offers any clarification.
- 77. This passage is also at ANțIIț157–59. SA says that the Buddha added this section to s how that pleasure and pain do not arise with contact alone as condition, but with o ther conditions as well. In this case the bodily, verbal, and mental volitions (*kāya-, vacī-, manosañcetanā*) are the kammically effective volitions, which function as conditions for the resultant pleasure and pain (*vipākasukhadukkha*). I follow Be a nd Ce in reading *avijjāpaccayā ca* and in taking this clause to belong to the end of the present paragraph. This has the support of SA, which explains that this is said in order to show that these volitions are conditioned by ignorance. Ee reads *va* fo r *ca* and places the clause at the beginning of the next paragraph.
- 78. In the next three paragraphs I translate the Pāli idiom abhisankhāram abhisankharont i literally, even at the risk of awkwardness, in order to preserve the connections. S A identifies the three "constructions"—kāyasankhāra, vacīsankhāra, manosankhā ra—with the three types of volition mentioned just above. One constructs them "o n one's own initiative" (sāman) when one acts without inducement by others, wit h an unprompted mind (asankhārika-citta); "prompted by others," when one acts with a prompted mind (sasankhārika-citta). One acts knowingly (sampajāno) when n one acts with knowledge of kamma and its fruit; unknowingly (asampajāno), w hen one acts without this knowledge. This text may be the original basis for the A bhidhamma distinction between sasankhārika-citta and asankhārika-citta, on whi ch see CMAṭ1:4.
 - 79. The term used here is *manosankhāra*, but from the context this is clearly synonymous with *cittasankhāra* at **12:2**, and there is no textual justification for identifying the latter here with the *cittasankhāra* at **41:6** (IVṭ293,17) and MNṭIṭ301,28–29, defined as *sannā* and *vedanā*.
- 80. I read with Be and Ce, *imesu Ānanda dhammesu avijjā anupatitā*. The *chasu* in Ee ap pears superfluous.

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SA: Ignorance is included among these states under the heading of decisive su pport (*upanissaya*); for they are all comprehended under this phrase, "With ignora nce as condition, volitional constructions." (On the interpretation of *paticca-samu ppāda* by way of the twenty-four conditional relations of the *Paṭṭhāna*, see Vism Chap. 17, concisely explained in Nyanatiloka Thera, *A Guide through the Abhidh amma Piṭaka*, Appendix.)

- 81. SA: That body does not exist which, if it existed, would enable pleasure and pain to a rise conditioned by bodily volition; the same method of explanation in regard to s peech and mind. (Query:) But an arahant acts, speaks, and thinks, so how is it that his body, etc., do not exist? (Reply:) In the sense that they do not generate kammi c results. For the deeds done by an arahant are neither wholesome nor unwholeso me kamma, but merely functional (*kiriyamatta*); thus for him it is said, "that body , etc., do not exist." On the functional consciousness of the arahant, see CMAṭ1:1 5.
- 82. SA: There is no *field* (*khetta*) in the sense of a place of growth; no *site* (*vatthu*) in the sense of a support; no *base* (*āyatana*) in the sense of a condition; no *foundation* (*a dhikaraṇa*) in the sense of a cause.
- 83. Upavāṇa is the Buddha's attendant at **7:13**. The present sutta is almost identical with t he first part of **12:24** except that it omits the qualifying expression *kammavādā* in the description of the recluses and brahmins.
- 84. SA: He understands the condition by way of the truth of suffering, and the origin of the condition, etc., by way of the truth of the origin, etc.
- 85. This whole passage is repeated at 12:28, 33, 49, and 50. SA: He is endowed with the view of the path (*maggaditthi*), the vision of the path, etc.

Sekha is used here as an adjective to qualify ñāṇa and vijjā. The sekha or "dis ciple in higher training" is one who has arrived at the supramundane path and is tr aining along it but has not yet reached arahantship, i.e., a stream-enterer, once-ret urner, or non-returner; on reaching arahantship he becomes an asekha, "one beyond training."

The rendering of *amatadvāraṃ āhacca tiṭṭhati* at KSṭ2:33 as "who stands kno cking at the door of the Deathless," if intended literally, shows a misunderstandin g of the idiom *āhacca tiṭṭhati*. In both canon and commentaries the expression is o ften used to mean "reaching right up to, standing up against," and does not imply

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knocking on a door, which in Pāli is represented by another verb, *ākoṭeti* (e.g., at VinṭIṭ248,5). The expression recurs at **17:28**, **29**. For other occurrences, see CPD, s.v. *āhacca*. The Deathless, of course, is Nibbāna, and SA identifies the door to the Deathless as the noble path.

- 86. This sutta is almost identical with 12:13; the only difference is in the operative verb, t here *pajānāti* and here *parijānāti*. SA says this sutta was spoken in accordance wi th the inclination (*ajjhāsaya*) of the bhikkhus who recite the words, for they are ab le to penetrate (the sense) when the prefix *pari* is used.
 - 87. The *Pārāyana*, the "Going to the Far Shore," is the last chapter of Sn. It consists of si xteen sections (plus introduction and epilogue), in each of which the Buddha repli es to questions posed by one of sixteen brahmin students. "The Questions of Ajita" is the first of the sixteen sections.
 - 88. SŢ: *Those who have comprehended things (saṅkhātadhammā)* are the arahants, who h ave penetrated the (four) truths. *The trainees (sekhā)* are the seven types of person s—those on the four paths and the lower three fruits.
 - 89. SA: Why did he remain silent up to the third time? He was not puzzled by the questio n but by the Buddha's inclination (*ajjhāsaya*). For it was possible to answer in ma ny ways—by way of the aggregates, elements, sense bases, or conditionality—an d he wanted to catch the Teacher's inclination. Then the Teacher, aware of the rea son for his silence, gave him the method with the words, "Do you see...?"
 - 90. SA: *This has come to be (bhūtam idaṃ)*: this is said of the five aggregates. Thus the T eacher gave the elder the method, implying, "Answer my question by way of the f ive aggregates." Then, just as the great ocean appears as one open expanse to a m an standing on the shore, so as soon as he was given the method the answer to the question appeared to the elder with a hundred and a thousand methods. *With corre ct wisdom (sammā paññāya)*: one sees it with path-wisdom together with insight. *One is practising*: from the stage of virtue as far as the path of arahantship one is said to be practising for the purpose of disenchantment, etc. This section shows the practice of the trainee.
- 91. *Tadāhārasambhavaṃ*. On nutriment see **12:11**, **12**, and **n.19** above. No doubt it is the dependence of the five aggregates on nutriment that accounts for the inclusion of t his sutta in the chapter on dependent origination, otherwise not mentioned. A simi lar treatment of nutriment, in catechism form, is at MNtIt260,5–32.
 - SA resolves *tadāhārasambhavaṃ* as *taṃ āhārasambhavaṃ*, apparently taking *tad* to represent the five aggregates. I prefer to see the whole expression as qualify

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ing an implicit subject and to take *tad* as a specification of $\bar{a}h\bar{a}ra$. Such an interpretation seems required by the parallel statement on cessation. See too the use of the expression *tadāhāra* at SṭIIṭ85,6, 86,12, 87,6, etc., which supports this interpretation.

- 5 92. *Anupādā vimutto*. SA: One is liberated by not grasping anything at all with the four ki nds of clinging (*upādāna*). This section shows the arahant.
 - 93. The bhikkhu Kaļāra the Khattiya is met only here. Moļiyaphagguna appears in 12:12; see **n.21**. The expression "returned to the lower life" (*hīnāyavatto*) means that he has reverted to the state of a layman.
- 94. SA and SŢ together help to illuminate this cryptic exchange thus: "He did not find sol ace (assāsa)" means that he did not attain the three (lower) paths; for if he had att ained them he would not have reverted to the lower life since then he would not h ave been tempted by sensual pleasures (his reason for disrobing). Sāriputta says "I have no perplexity" (na kaṅkhāmi) about having attained solace since his support is the knowledge of a disciple's perfection (sāvakapāramī-ñāṇa). "As to the futur e" (āyatiṃ) refers to future rebirth; the question is an indirect way of asking if he has attained arahantship.
 - 95. SA: The Blessed One asked him this question to get him to declare final knowledge ($a\tilde{n}\tilde{n}\bar{a}$), thinking: "He will not declare final knowledge of his own accord, but he w ill do so when answering my question."
 - 96. SA: Here too (as in 12:31) the elder was puzzled not by the question but by the Budd ha's inclination; he was unsure how the Teacher wanted him to declare arahantshi p. But he started to speak in terms of conditionality, which was what the Teacher wanted. As soon as he started to speak he realized that he had caught the Teacher's inclination, and the answer appeared to him with a hundred and a thousand meth ods.

I have translated the first part of Sāriputta's reply in accordance with the gloss of SA thus: "With the destruction of the specific condition for birth, I have under stood, 'As the condition for birth is destroyed, the effect, namely birth, is destroyed."

97. SA: The Buddha asks this to get Sāriputta to roar a lion's roar in his own proper doma in. For Sāriputta attained the knowledge of a disciple's perfection after he had discerned the three feelings while the Buddha spoke to the wanderer Dīghanakha the Discernment of Feelings Sutta and this became his own domain (savisaya).

SA refers here to the Dīghanakha Sutta (MN No.ṭ74; see esp. MNṭIṭ500,9–501,6), and seems to be using "Vedanāpariggaha Sutta" as an alternative title for that text. Ee (SṭIIṭ53,8–9,12) should be amended to read *vedanāsu nandī*.

- 5 98. Yam kiñci vedayitam tam dukkhasmim. See **36:11** (IVṭ216,14–217,3).
 - 99. SA: *Internal deliverance* (*ajjhattaṃ vimokkho*): he attained arahantship while compeh ending the internal constructions. SA refers here to a fourfold distinction in the w ay the emergence of the path occurs, found also at Vismṭ661–62 (PPṭ21:84–85).

SA: *The taints do not flow within me* (*āsavā nānussavanti*): The three taints, t he taint of sensuality, etc., do not flow through the six sense doors towards the six sense objects, i.e., they do not arise in me. *And I do not despise myself* (*attānañ c a nāvajānāmi*): by this the abandoning of self-contempt (*omāna*) is indicated. CR D, at KSt2:40, has misunderstood this expression, rendering it "and I admit no (i mmutable) soul."

- 100. *Pubbe appaţisamviditam*. SA: "I had not previously known or understood, 'He will a sk me this.' His hesitancy was for the purpose of discovering the Teacher's inclin ation."
- The past participle *appaṭisaṃvidita* suggests the Skt noun *pratisaṃvid*, the Skt counterpart of Pāli *paṭisambhidā*, the analytical knowledges in which Sāriputta e xcelled.
 - 101. SA: *That element of the Dhamma (sā dhammadhātu)*: Here, "element of the Dhamm a" is the knowledge of a disciple's perfection, which is capable of seeing the unco vered nature of the principle of conditionality (paccayākārassa vivaṭabhāvadassa nasamattham sāvakapāramī-ñānam).
 - 102. *Dhamme ñāṇa*. SA explains the principle (*dhamma*) as the four truths (*catusaccadha mma*) or path knowledge (*maggañāṇadhamma*).
- ains the term as signifying the ability of the path to yield its fruit immediately afte r it is penetrated, without passage of time (kiñci kālaṃ anatikkamitvā paṭivedhāna ntaraṃ yeva phaladāyakena). However, in commenting on 42:11 (IVṭ328,21–22), where the exact same statement is found, SA explains akālikena there as an adver b of manner used in apposition to pattena (see IV, n.<42:11>). I understand akāli kena here as serving the same function; otherwise it would seem difficult to see w hy it should be included amidst a string of past participles. Moreover, since the w

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ord here characterizes the relationship between temporal events like birth and agi ng, the common rendering of it as "timeless" is not entirely satisfactory; this sense, however, is applicable when Nibbāna is described as *akālika*. Here the desired se nse is "not involving the passage of time," i.e., immediate, which qualifies *the kno wledge* of the conditional relationship between the factors, not the factors themsel ves. The point is that this knowledge is a matter of direct "ocular" experience rath er than of reasoning and inference.

104. *Anvaye ñāṇa*. SA: The knowledge (that follows) as a consequence of the knowledge of the principle; this is a name for reviewing knowledge (see **n.68**). It is not possi ble to apply the method to the past and future by means of the *dhamma* of the four truths or the *dhamma* of path knowledge, but when the four paths have been pene trated by path knowledge, reviewing knowledge subsequently occurs, and one app lies the method by means of that.

This explanation is difficult to square with the account of reviewing knowledge at Vismt. 676 and elsewhere as knowledge of the path and fruit attained, the defil ements abandoned, those remaining, and Nibbāna. What is meant here, rather, is an inference extended to past and future, based on the immediate discernment of the conditionality operative between any present pair of factors.

The following paragraph is also at 12:27, 28. SA says that the arahant's (prior) plane of traineeship (*khīṇāsavassa sekhabhūmi*) is being discussed, on which SŢ remarks: the moment of the supreme path (*aggamagga-khaṇa*).

105. SA: The *knowledge of the persisting nature of phenomena* (*dhammaṭṭhiti-ñāṇa*) is the knowledge of the principle of conditionality. For the principle of conditionality is called "the persisting nature of phenomena" because it is the cause for the continued occurrence of phenomena; the knowledge of it is "the knowledge of the persisting nature of phenomena." This is a designation for just this sixfold knowledge.

I render *dhammaṭṭhitatā* (at 12:20) "*persistent* nature of phenomena" and *dha mmaṭṭhiti* "*persisting* nature of phenomena." The latter also occurs at 12:70 (IIṭ12 4,10). The two are effectively synonymous.

The knowledge *that* this knowledge too is subject to destruction is called by S A "counter-insight into insight" (*vipassanā-paṭivipassanā*), i.e., insight into the di ssolution of the very act of insight knowledge that had just cognized the dissolutio

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n of the primary object. See Vismt641–42 (PPt21:11–13), where, however, the ex pression *vipassanā-pativipassanā* does not occur.

106. *Kassa ca pan' idaṃ jarāmaraṇaṃ*. This question, and the following ones moulded o n the same pattern, presuppose the reality of a self and thus, like the questions at 1 2:12, must be rejected by the Buddha as invalid.

SA: Even though the question, "What is aging-and-death?" is properly formul ated, because it is combined with the question, "For whom is there aging-and-deat h?"—which implicitly affirms belief in a being (*sattūpaladdhivāda*)—the entire q uestion becomes wrongly formulated. This is like a dish of delicious food served on a golden platter, on top of which a small lump of excrement is placed: all the f ood becomes inedible and must be discarded.

107. SA: The living of the holy life (brahmacariyavāsa) is the living of the noble path. On e who holds the view "the soul and the body are the same" (tam jīvam tam sarīra m) holds that the soul and the body are annihilated together (at death). For one who holds this, the annihilationist view follows, for he holds that "a being is annihilated." Now this noble path arises to stop and eradicate the round of becoming. But on the annihilationist view the round ceases even without the development of the path, and thus the development of the path becomes purposeless. In the second case, one holding the view "the soul is one thing, the body another" (aññam jīvam aññam sarīram) holds that the body alone is annihilated here, while the soul goes a bout freely like a bird released from a cage. This view is eternalism. But if there were even one construction that is permanent, stable, and eternal, the noble path would not be able to bring the round to an end; thus again the development of the path would be purposeless.

108. I read with Be: yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici. Ce i s almost the same, but the orthography in Ee is very unsatisfactory. SA explains t hat the three nouns are all synonyms for wrong view. This is called a *contortion* (visūkāyika) because it is an obstruction to oneself, being like a spike (visūkam iva; SŢ: = kanṭaka, a thorn) in the sense that it punctures right view (sammādiṭṭhiyā vi nivijjhanaṭṭhena). It is a writhing (visevita) because it fails to conform to right vie w but instead runs contrary to it; and a vacillation (vipphandita) because of graspi ng now annihilationism, now eternalism.

SA takes $vis\bar{u}k\bar{a}yita$ to be related to $s\bar{u}ci$, needle, but it would be difficult to ju stify this derivation by the actual use of the term. The three synonyms also occur

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at **4:4** (It123,30–31) and MNtIt234,19–20; at MNtIt446,12–13 they describe the beha viour of an untrained horse.

- 109. SA glosses tālāvatthukatāni as tālavatthu viya katāni, "made like a palm-base," and explains: "Made like a palm with cut-off head (i.e., a palm stump) in the sense of never growing again; and made like a place for the support of a palm after it has b een extricated along with its root" (puna aviruhaṇaṭ!ṭhena matthakacchinnatālo v iya samūlaṃ tālaṃ uddharitvā tassa katāni patiṭṭhitaṭṭhānaṃ viya ca katāni). SṬ f irst accepts the original reading tālāvatthu (lit. "palm-non-base") as it stands and explains: "The palm itself is the 'palm-non-base' because it is not a base for leave s, flowers, fruit, and sprouts. But some read tālavatthukatāni, which means: 'mad e like a palm because of being without a base.""
- 110. SA: Since there actually is no self, there is nothing belonging to self; thus he says, "I t is not yours" (*na tumhākaṃ*). And since there is no self of others, he says, "Neith er does it belong to others" (*na pi aññesaṃ*). Suttas in SN moulded on the same p attern are at 22:33 and 35:101.
- 111. SA: *It is old kamma (purāṇam idaṃ kammaṃ)*: This body is not actually old kamma, but because it is produced by old kamma it is spoken of in terms of its condition. It should be seen *as constructed (abhisaṅkhata)*, in that it is made by conditions; *as fashioned by volition (abhisañcetayita)*, in that it is based on volition, rooted in volition; and *as something to be felt (vedaniya)*, in that it is a basis for what is to be felt [SṬ: because it is a basis and object of feeling].
 - See too 35:146, where the same idea is extended to the six internal sense base s. To reflect upon the body in terms of dependent origination, one considers that t his body can be subsumed under "form" in the compound "name-and-form." One then reflects that name-and-form come into being with consciousness, i.e., the reb irth-consciousness, as a conascent condition, and that both consciousness and nam e-and-form originate from the volitional constructions, i.e., the kammic activities of the preceding existence. Thus the theme here connects with the three suttas that immediately follow.
- 112. SA: Here, the phrase *one intends* (*ceteti*) includes all wholesome and unwholesome volition pertaining to the three planes; *one plans* (*pakappeti*), the mental fabricati ons of craving and views (*taṇhādiṭṭhikappā*) in the eight cittas accompanied by gr eed [SṬ: the fabrications of views only in the four cittas associated with views]; a nd *one has a tendency towards* (*anuseti*) implies the underlying tendencies (*anusa ya*) under the headings of conascence and decisive-support conditions for the twel

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ve (unwholesome) volitions. (On the twelve unwholesome cittas, see CMA 1:4–7)

This becomes a basis (ārammaṇam etaṃ hoti): These various states such as vo lition become a condition; for here the word ārammaṇa is intended as condition (paccaya; that is, here ārammaṇa does not signify an object of consciousness, the usual meaning in the Abhidhamma literature). For the maintenance of consciousness (viññaṇassa ṭhitiyā): for the purpose of maintaining the kammic consciousness. When there is this condition, there is a support for (the establishing of) consciousness (patiṭṭhā viññaṇassa hoti), i.e., a support for that kammic consciousness [S T: it has a capacity to yield fruit in one's mental continuum]. When that (kammic) consciousness is established and has come to growth (tasmiṃ patiṭṭhe viññaṇe ... virūlhe): when, having impelled kamma, it has grown, produced roots, through its ability to precipitate rebirth, there is the production of future re-becoming, i.e., production consisting in re-becoming.

Cp. 12:64 and 22:53–54 below. ANtIt223–24 explains the process of re-beco ming in similar terms (see n.24). I see the verbs ceteti and pakappeti as allusions to sankhārā (which, as kammic activities, are expressive of cetanā—see ANţIIIţ4 15,7–8). Anuseti clearly refers to the anusaya or underlying tendencies, which inc lude avijjānusaya, the underlying tendency to ignorance (= ignorance in the usual formula of dependent origination) and $r\bar{a}g\bar{a}nusaya$, the underlying tendency to lus t (= craving in the usual formula). The way they maintain consciousness is thus n o different from the way the volitional constructions, fueled by ignorance and cra ving, serve as the condition for consciousness: together, they underlie consciousn ess, infuse it with kammic potentials for re-becoming, and project it into a new ex istence, thereby initiating the process that will culminate in birth. I am not in full agreement with SA in taking the viññāna that is "maintained" and "established" a s the kammic consciousness. I prefer to interpret it simply as the ongoing process of consciousness, including both the kammically active and resultant phases. At 2 2:53–54 the other four khandha are spoken of as the ārammaṇa and patiṭṭhā of vi $\tilde{n}\tilde{n}\tilde{a}na$, but I am doubtful that this application will work here. To use the categorie s of the Abhidhamma, it seems that in this sutta the terms denote the decisive sup port condition (upanissaya-paccaya) for consciousness, while in the two suttas in the Khandha-samyutta they denote the conascence and support conditions (sahajā ta-, nissaya-paccaya).

Two problems in translation arising from the above passage may be briefly no ted: (i) I have used "volition" as a rendering for *cetanā* but "intends" for the corre sponding verb *ceteti*, and "intention" for the unrelated noun *saṅkappa*. I justify thi s apparent inconsistency by the fact that in Pāli the verb *saṅkappa*. I justify thi g to *saṅkappa*) occurs very rarely, while English lacks a simple verb corresponding to "volition." (ii) I render *patiṭṭḥā* as "support" but the corresponding past partic iple *patiṭṭḥita* as "established." The latter generally captures the precise nuance of the Pāli past participle better than "supported" would, while "establishment" would not correspond exactly to the noun, which denotes a thing rather than an action. Hence to connect my disparate renderings of noun and participle, I have had to a dd a parenthetical phrase to my rendering of *patiṭṭḥā viññāṇassa hoti*, i.e., "there is a support for (the establishing of) consciousness." Though this may be a bit unw ieldy, it makes visible a verbal connection that would otherwise be concealed.

113. SA: This refers to a moment when there is no occurrence of [wholesome and unwho lesome] volition of the three planes, and no occurrence of the mental fabrications of craving and views. *But one still has a tendency*: by this the underlying tendenci es are included by reason of their non-abandonment here in the resultants of the th ree planes, in the limited functional states (the five-door adverting and mind-door adverting cittas), and in form. As long as the underlying tendencies exist, they become a condition for the kammic consciousness in that there is no way to prevent it s arising.

ST: This second section is stated in order to show that wholesome and unwhol esome kamma capable of producing rebirth is accumulated in the preliminary port ion (of the path of practice), and that even without planning (through craving and views) the volitions of insight meditation in a meditator who has seen the dangers in becoming are still conditioned by the underlying tendencies and are capable of generating rebirth. It is also stated to show that even when wholesome and unwho lesome states are not occurring there is still an establishing of kammic consciousn ess with underlying defilements as condition; for so long as these have not been a bandoned they lie latent in the existing resultants of the three planes, etc.

114. SA: When one does not intend, etc.: By the first phrase ("does not intend") he shows that the wholesome and unwholesome volitions pertaining to the three planes hav e ceased; by the second ("does not plan"), that the craving and views in the eight c ittas (accompanied by greed) have ceased; by the third ("does not have a tendency

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"), that the underlying tendencies lying latent in the aforesaid states have ceased. What is being discussed here? The function of the path of arahantship (arahattam aggassa kiccam). It can also be interpreted as the arahant's doing of his task ($kh\bar{l}m$ $\bar{a}savassa$ kiccakaram) and the nine supramundane states (navalokuttaradhamm \bar{a} ; i.e., the four paths, their fruits, and Nibbāna).

SṬ: In this third section the function of the path of arahantship is discussed be cause that path completely stops the production of the underlying tendencies. The "arahant's doing of his task" can be said because of the exclusion of feeling, etc. (?unclear). The nine supramundane states can be said because the underlying tendencies are extirpated by the sequence of paths, and the fruits follow immediately upon the paths, and Nibbāna is the object of both.

- 115. Nāmarūpassa avakkanti. See 12:12, where the production of future re-becoming is p laced between consciousness and the six sense bases. Taken in conjunction, the t wo suttas imply that the "descent of name-and-form" and the "production of futur e re-becoming" are interchangeable (this in spite of the commentarial predilection for always seeing the latter as kammically active becoming). SA states that there is a "link" (sandhi) between consciousness and name-and-form; thus on this inter pretation consciousness denotes the kammically constructive consciousness of the previous existence, name-and-form the beginning of the life-process in the present existence.
- 116. SA: *Inclination (nati)* is craving, called "inclination" in the sense of inclining (*nama naṭṭhena*) towards pleasant forms, etc. *There is coming and going (āgatigati)*: ther e is a going of consciousness by way of rebirth towards what has come up (at deat h), presenting itself as kamma or the sign of kamma or the sign of future destiny. (The allusion is to the three objects of the last conscious process preceding death; see CMA 5:35–37.) *There is passing away*, passing from here, *and being reborn*, rebirth there.
- 117. Cp. the "teaching of the Blessed One" recited by Mahācunda at 35:87 (IVt59,10–14).
- 118. The sutta is also at **55:28** and at ANṭVṭ182–84. SA glosses *bhayāni verāni* as volitio ns (bringing) fear and enmity (*bhayaveracetanāyo*). SṬ: The destruction of life an d so forth are fearful and dreadful both for the perpetrator and for the victim; they are productive of fear and enmity, which are to be feared.

The self-assured declaration of stream-entry is also at **55:8–10**. The stream-enterer is exempt from the prospect of rebirth in the lower realms; he is *fixed in desti*

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ny (niyata), as he cannot take more than seven rebirths, all in the human or celesti al realms; and he has enlightenment as his destination (sambodhiparāyaṇa), as he will necessarily attain the enlightenment of arahantship.

- 119. The version at ANṭVṭ183 includes another line here: "But one who abstains from the destruction of life (etc.) does not engender fearful animosity pertaining to the pre sent life and fearful animosity pertaining to the future life, and he does not experi ence mental pain and displeasure" (pāṇātipātā paṭivirato n'eva diṭṭhadhammikaṃ bhayaṃ veraṃ pasavati, na samparayikaṃ bhayaṃ veraṃ pasavati, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti). It seems that the logic of the discourse req uires this addition; its omission from the present text could be the result of an anci ent editorial error.
- 120. SA: The factors of stream-entry (*sotāpattiyaṅga*) are of two kinds: (i) the factors *for* stream-entry, the preliminary practices that lead to the attainment of stream-entry, namely, associating with superior persons, hearing the true Dhamma, proper atte ntion, and practice in accordance with the Dhamma (see 55:55); (ii) the factors *of* one who abides having attained stream-entry. The latter are intended here. *Confir med confidence* is unshakeable confidence through [ST: the path] achieved (*avecc appasādenā ti adhigatena [maggena] acalappasādena*).

Aveccappasāda is a syntactical compound (see **I,n.68**), with avecca absolutive of 'aveti, to undergo, to know, to experience. The formulas for recollection of the Buddha, the Dhamma, and the Sangha are analysed in detail at Vismṭ197–221 (PP ṭ7:1–100).

- 121. SA: The *virtues dear to the noble ones* (*ariyakantehi sīlehi*) are the five precepts, wh ich the noble ones do not forsake even when they pass on to a new existence.
- 122. SA: *The law* ($\tilde{n}aya$) is both dependent origination and the stable knowledge after one has known the dependently arisen. As he says: "It is dependent origination that is called the law; the law is also the noble eightfold path" (untraced). *Wisdom* here is repeatedly arisen insight-wisdom (*aparāparaṃ uppannā vipassanāpaññā*).

ST: Dependent origination is called "the law" because, with the application of the right method, it is what is known $(\tilde{n}\tilde{a}yati)$ as it actually is in the dependently a risen. But knowledge $(\tilde{n}\tilde{a}na)$ is called "the law" because it is by this that the latter is known.

35 123. This sutta = **35:106**. SA: Suffering here is the suffering of the round (*vaṭṭadukkha*). There are two kinds of *origin*, momentary origin (*khaṇikasamudaya*) and origin th

rough conditions (*paccayasamudaya*). A bhikkhu who sees the one sees the other. *Passing away* is also twofold, final passing away (*accantatthaṅgama*; ST: non-oc currence, cessation, Nibbāna) and dissolutional passing away (*bhedatthaṅgama*; ST: the momentary cessation of constructions). One who sees the one sees the othe r.

- 124. This sutta = **35:107**. SA: *The world* here is the world of constructions (*saṅkhāraloka*).
- 125. This sutta = 35:113, where it is called Upassuti, "Listening In."
- 126. See 12:17, 18, and n.39, n.40.
- 127. A brahmin Jāṇussoṇi is mentioned at **45:4** and elsewhere in the Nikāyas. SA says th at he was a great chaplain (*mahāpurohita*) possessing eighty koṭis of wealth who had gained his name by reason of his position. On the theme of this sutta see **12:1 5**.
 - 128. Lokāyatika. SA says that he was versed in lokāyata, the science of debate (vitaṇḍasa tthe lokāyate kataparicayo). SṬ explains the etymology of the word thus: "Lokāya ta is so called because by means of this the world does not strive for, does not adv ance towards, future welfare (āyatiṃ hitaṃ tena loko na yatati na īhatī ti lokāyata m). For on account of this belief, beings do not arouse even the thought of doing d eeds of merit, much less do they make the effort."

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SŢ's explanation seems to reflect the understanding of *lokāyata* held at the ti me of the commentaries, as seen in SED's definition of the word as "materialism, the system of atheistical philosophy (taught by Cārvāka)." There is cogent eviden ce, however, that the word acquired these connotations only in a later period. As Rhys Davids points out in a detailed discussion (at *Dialogues of the Buddha*, 1:16 6–72), *lokāyata* is used in the Nikāyas in a complimentary sense to designate a br anch of brahmanical learning (as at DNṭlṭ88,7, 114,3, etc.). He suggests that the w ord originally meant nature-lore and only gradually acquired the negative meanin g of sophistry and materialism. K.N. Jayatilleke has proposed that the word meant , not nature-lore in general, but cosmology (since it is always used with reference to *loka*, the world, or *sabba*, the all), and that the arrangement of *lokāyata* theses i n opposing pairs indicates that the brahmins used the rival cosmological theories a s topics of debate. See *Early Buddhist Theory of Knowledge*, pp.48–57.

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129. *Jeṭṭhaṃ etaṃ lokāyataṃ*. SA glosses *jeṭṭha* with *paṭhama* and explains: "*Lokāyata* is an inferior, tainted speculative view that appears great and deep" (*mahantaṃ gam*

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- bhīran ti upaṭṭhitaṃ parittaṃ sāsavaṃ diṭṭhigataṃ; reading as in Ce, which seems more reliable here than Be).
- 130. *Ekattaṃ*. SA: He asks whether it has a permanent nature (*niccasabhāva*); the first an d third views are forms of the eternalist view (*sassataditṭhi*).
- 5 131. *Puthuttaṃ*. SA: This means a nature different from the previous nature; the second a nd fourth views are forms of the annihilationist view (*ucchedaditthi*).
 - 132. The bracketed passages here and below are enclosed in brackets in all three eds., wit h notes to the effect that they are not found in certain eds. (Ce: They are not found in the Siamese ed. or in the Sinhalese mss.). It is really necessary to exclude them , for if they are included nothing would distinguish this sutta from the following o ne. SA confirms this with its comment on 12:50, that the only way this sutta differ s from the preceding one is that here "the two methods are stated together" (*dve n ayā ekato vuttā*), on which SṬ remarks: "This is said because the method stated in the ninth sutta that begins 'When there is consciousness, name-and-form comes t o be' is included by the method stated in the tenth sutta that begins 'When there is ignorance, volitional constructions come to be.""
 - 133. This chapter is entitled Dukkhavagga in Be and Ce, but Rukkhavagga in Ee.
 - 134. Kittāvatā ... bhikkhu parivīmaṃsamāno parivīmaṃseyya sabbaso sammā dukkhakkh ayāya. SA glosses parivīmaṃsamāno with upaparikkhamāno.
- 135. Jarāmaraṇanirodhasāruppagāminī paṭipadā. SA: The way that is in conformity with the cessation of aging-and-death means the way leading on by its conformation with the cessation of aging-and-death, being similar (to cessation) by reason of its undefiled nature, its purity.
 - 136. SA: Meritorious volitional construction (puññaṃ saṅkhāraṃ) is the thirteen kinds of volition (i.e., the volitions of the eight wholesome sense-sphere cittas and of the f ive wholesome cittas of the form sphere; see n.7). Consciousness fares on to merit (puññūpagaṃ hoti viññāṇaṃ): the kammic consciousness becomes associated with a meritorious kamma, the resultant consciousness with the fruits of merit. Deme ritorious volitional construction (apuññaṃ saṅkhāraṃ) is the twelve kinds of volition (i.e., in the twelve unwholesome cittas; see n.7). Imperturbable volitional construction (āneñjaṃ saṅkhāraṃ): the four kinds of volition (i.e., in the four wholes ome cittas of the formless sphere). And here by mentioning the three kinds of kam mic volitional construction, the twelve-factored principle of conditionality is implied. To this extent the round of becoming is shown.

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An analysis of these three types of volitional construction is at Vibht135. At MNtIIt262–63 the Buddha explains in detail how *viññāna* becomes *āneñjūpaga*.

137. *Paritassati* clearly represents Skt *paritrsyati*, "to crave, to thirst for," and is connect ed etymologically with *taṇhā*. However, in Pāli (and perhaps in MIA dialects gen erally) the verbal stem has become conflated with *tasati* = to fear, to tremble, so t hat its noun derivatives such as *paritassanā* and *paritasita* acquire the sense of no uns derived from *tasati*. This merger of meanings, already evident in the Nikāyas, is made explicit in the commentaries. I have tried to capture both nuances by ren dering the verb "to be agitated" and the noun "agitation."

Here SA glosses *na paritassati*: "He is not agitated with the agitation of cravin g (taṇhā-paritassanā) or the agitation of fear (bhaya-paritassanā); the meaning is , he does not crave and does not fear." Neither SA nor ST comment on parinibbāy ati, but what is meant is obviously the attainment of kilesa-parinibbāna, the full q uenching of defilements, on which see **I,n.4**. On the arahant's reviewing knowled ge, see **I,n.376**.

- 138. SA: After the arahant's reviewing knowledge has been shown, this passage is stated to show his constant dwelling (*satatavihāra*). The passage recurs, but with a differ ent simile, at 36:7, 8, and 54:8.
- 139. SA: A feeling terminating with the body (kāyapariyantikaṃ vedanaṃ) is one delimit ed by the body (kāyaparicchinnaṃ); a feeling terminating with life (jīvitapariyant ikaṃ vedanaṃ) is one delimited by life. As long as the body with its five sense do ors continues, the feelings occurring at the five sense doors continue; as long as li fe continues, the feelings occurring at the mind door continue.
- 140. SA: Will become cool right here (idh'eva ... sītibhavissanti): Right here, without having gone elsewhere by way of rebirth, they will become cool, subject to no further occurrence, devoid of the palpitation and disturbance of their occurrence.
- 141. The unusual use of the plural *sarīrāni* here mirrors the unusual use of the plural *kapi llāni* to mean potsherds. SA glosses *sarīrāni* as *dhātusarīrāni*, bodily elements, w hich SṬ identifies as the bones (*aṭṭhikakaṅkala*). *Kapilla* usually means a pot or a bowl, but SA says the plural here denotes potsherds bound together along with the rim.
 - SA elaborates the simile: The blazing potter's oven represents the three realm s of becoming, the potter the meditator, and his rod the knowledge of the path of a

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rahantship. The smooth piece of ground represents Nibbāna. Like the time when the potter removes the hot clay pot from the oven and places it on the ground, is the time when the meditator, having attained the supreme fruit of arahantship, removes his individual form from the four realms of misery and places it on the surface of Nibbāna by way of fruition attainment. Just as the hot clay pot (does not break up at once), so the arahant does not attain parinibbāna on the same day he reaches arahantship. He lives on for fifty or sixty years, striving to sustain the Buddha's D ispensation. When he reaches his last thought-moment, with the breakup of the ag gregates he attains parinibbāna by the Nibbāna-element without residue. Then, as with the potsherds of the pot, only inanimate bodily remains are left behind.

142. SA: "Would a rebirth-consciousness (paţisandhi-viññāṇa) be discerned?"

143. SA: "Just this is the end of the suffering of the round, its termination, that is, Nibbān a."

144. *Upādāniyesu dhammesu*. SA: In the phenomena of the three planes, which are the conditions for the four kinds of clinging. On *upādāniyā dhammā*, see 22:121, 35:11
0, 123, where clinging (*upādāna*) is explained simply as desire and lust (*chandarā ga*) for the things that can be clung to.

145. SA: The great bonfire represents the three realms of becoming; the man tending the fire, the blind worldling attached to the round. His casting of fuel into the fire is li ke the worldling who contemplates gratification, creating wholesome and unwhol esome kamma through the six sense doors on account of craving. The increase of the bonfire is like the blind worldling's repeated production of the suffering of the round by the accumulation of kamma.

146. SA: A benefactor might come along and teach the man how to extinguish the fire, an d the man would follow his advice. The benefactor represents the Buddha; his advice, the explanation of a meditation subject and an exhortation to gain release fro m suffering. The time the man follows the instructions is like the time the meditat or is sitting in an empty hut applying insight to the phenomena of the three planes. The time when the man has bathed and adorned himself and is sitting tranquil an d happy represents the time when the meditator, having cleansed himself of defile ments by the noble path, sits absorbed in the attainment of fruition having Nibbān a as object. The time when the great bonfire is extinguished represents the time w hen the arahant's aggregates break up and he passes away into the Nibbāna-eleme nt without residue.

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- 147. Samyojaniyesu dhammesu. SA: The conditions for the ten fetters. On "things that can fetter," see 22:120, 35:109, 122. Here too "the fetter" is explained simply as desire and lust.
- 148. SA: The great tree represents the round of becoming with its three planes; the roots, the sense bases; the sending up of the sap through the roots, the building up of ka mma through the six sense doors; the stability of the tree, the blind worldling's lo ng continuation in saṃsāra as he repeatedly sustains the round by building up kam ma.
- 149. SA: The man wishing to destroy the great tree represents the meditator, his shovel (o r axe) knowledge, the basket concentration. The time the tree is cut down at its fo ot is like the occasion when wisdom arises in the meditator as he attends to his me ditation subject. The cutting of the tree into pieces is like attending to the body in brief by way of the four great elements; the splitting of the pieces is like attending to the body in detail in forty-two aspects (Vismţ348–51; PPţ11:31–38); reducing the pieces to slivers is like the discernment of name-and-form by way of derived f orm and consciousness; cutting up the roots is like the search for the conditions of name-and-form. The time of burning the slivers is like the time when the meditat or attains the supreme fruit (of arahantship). The collecting of the ashes is like the arahant's life up to the time of his parinibbāna. The winnowing of the ashes, or the eir being carried away by the river, is like the stilling of the round when the arahant attains parinibbāna by the Nibbāna-element without residue.
 - 150. *Nāmarūpassa avakkanti*. SA does not comment, but in the light of other suttas we m ight assume the statement to mean that the craving that underlies "contemplating gratification in things that can fetter" is the principal sustaining cause for the proc ess of rebirth, which begins with "the descent of name-and-form." See in this con nection 12:39, 12:64, and n.115.
 - 151. Viññāṇassa avakkanti. At DNṭIIṭ63,2-4 it is said that if consciousness were not to de scend into the mother's womb, name-and-form would not take shape in the womb. The "descent of the embryo" (gabbhassāvakkanti)—spoken of at MNṭIṭ265,35-2 66,6, IIṭ156,29-157,3, and ANṭIṭ176,31—presumably refers to this same descent of consciousness which initiates conception.
 - 152. The opening of this sutta as far as "the nether world, saṃsāra" is identical with the o pening of the Mahānidāna Suttanta (DNṭNo.ṭ15). The present sutta is a composite, made up of the opening of the Mahānidāna grafted to the body of 12:55. SA here incorporates the long opening of the commentary to the Mahānidāna, for which se e Bhikkhu Bodhi, *The Great Discourse on Causation*, pp.58–73. SA does not, ho

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wever, attempt to explain how the same opening could have such a different sequel.

153. SA: *Uninstructed* (*assutavā*): devoid of learning, interrogation, and discrimination r egarding the aggregates, elements, sense bases, conditionality, the foundations of mindfulness, etc. *Worldling* (*puthujjana*) is a "many-being," so called because of generating many diverse defilements, etc. (*puthūnam nānappakārānam kilesādīna m jananādikāraṇehi puthujjano*); and also because he is included among the many people (*puthūnaṃ janānaṃ antogadhattā*), in number beyond reckoning, who are engaged in a low Dhamma contrary to the Dhamma of the noble ones. Or else *put hu* means "reckoned as separate," so that the worldling is a person separated from the noble ones, who possess such qualities as virtue, learning, etc. (*puthu vā ayaṃ visuṃ yeva saṅkhaṃ gato; visaṃsaṭṭho sīlasutādhiguṇayuttehi ariyehi jano ti put hujjano*).

This twofold etymology stems from a twofold understanding of Pāli *puthu*: as representing either Vedic *pṛthu* = numerous, many; or *pṛthak* = separate, distinct. The BHS form *pṛthagjana* indicates a preference for the latter derivation, though the Pāli commentators tend to take the former as primary.

- 154. Cittam iti pi mano iti pi viññāṇam iti pi. Cp. DNţlţ21,21: Yam ... idam vuccati cittan ti vā mano ti vā viññāṇan ti vā. SA says these are all names for the mind base (ma nāyatana). Normally I render both citta and mano as "mind," but since English ha s only two words of common usage to denote the faculty of cognition—"mind" an d "consciousness"—here I am compelled to use "mentality" as a makeshift for ma no. While technically the three terms have the same denotation, in the Nikāyas the y are generally used in distinct contexts. As a rough generalization, viññāna signif ies the particularizing awareness through a sense faculty (as in the standard sixfol d division of viññāna into eye-consciousness, etc.) as well as the underlying strea m of consciousness which sustains personal continuity through a single life and th reads together successive lives (emphasized at 12:38–40). Mano serves as the thir d door of action (along with body and speech) and as the sixth internal sense base (along with the five physical sense bases); as the mind base it cognizes mental ph enomena ($dhamm\bar{a}$) as well as the objects of the other five senses. Citta signifies mind as the centre of personal experience, as the subject of thought, volition, and emotion that needs to be understood, trained, and liberated.
- 35 155. SA: It is *held to (ajjhosita)* by being swallowed up by craving; *appropriated (mamā yita)* by being appropriated by craving; and *grasped (parāmaṭṭha)* by being graspe

d through views. "This is mine" (etam mama): the grip of craving (tanhāgāha); by this the 108 thoughts of craving are included (see ANtIIt212,31–213,2). "This I am" (eso 'ham asmi): the grip of conceit (mānagāha); by this the nine kinds of conceit are included (see Vibht389–90). "This is my self" (eso me attā): the grip of views (diṭṭhigāha); by this the sixty-two views are included (see DNtNo.t1).

156. Because this body ... is seen standing for a hundred years, or even longer. SA: (Que ry:) Why does the Blessed One say this? Isn't it true that the physical form presen t in the first period of life does not last through to the middle period, and the form present in the middle period does not last through to the last period?... Isn't it true that constructions break up right on the spot, stage by stage, section by section, ju st as sesamum seeds pop when thrown on a hot pan? (Reply:) This is true, but the body is said to endure for a long time as a continuous sequence (pavenivasena), ju st as a lamp is said to burn all night as a connected continuity (pavenisambandhav asena) even though the flame ceases right where it burns without passing over to the next section of the wick.

157. SA: By day and by night (rattiyā ca divasassa ca): This is a genitive in the locative s ense, i.e., during the night and during the day. Arises as one thing and ceases as a nother (aññadeva uppajjati, aññam nirujjhati): The meaning is that (the mind) which arises and ceases during the day is other than (the mind) which arises and cease es during the night. The statement should not be taken to mean that one thing aris es and something altogether different, which had not arisen, ceases. "Day and night" is said by way of continuity, taking a continuity of lesser duration than the previous one (i.e., the one stated for the body). But one citta is not able to endure for a whole day or a whole night. Even in the time of a fingersnap many millions of c ittas arise and cease.

The simile of the monkey should be understood thus: The "grove of objects" is like the forest grove. The mind arising in the grove of objects is like the monkey wandering in the forest grove. The mind's taking hold of an object is like the monkey grabbing hold of a branch. Just as the monkey, roaming through the forest, leaves behind one branch and grabs hold of another, so the mind, roaming through the grove of objects, arises sometimes grasping hold of a visible object, sometime a sound, sometimes the past, sometimes the present or future, sometimes an internal object, sometimes an external object. When the monkey does not find a (new) branch it does not descend and sit on the ground, but sits holding to a single leafy branch. So too, when the mind is roaming throught the grove of objects, it cannot

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be said that it arises without holding to an object; rather, it arises holding to an ob ject of a single kind.

It should be noted that neither the sutta nor the commentary interpret the mon key simile here as saying that the untrained mind is as restless as a monkey; the p oint, rather, is that the mind is always dependent on an object.

- 158. SA explains the structure of this discourse thus: First, because these bhikkhus were e xcessively obsessed with form, the Buddha spoke as if it were improper to grasp f orm (because its growth and decline are seen) but not improper to grasp mind. Ne xt (in the passage beginning, "It would be better to take as self the body") he spea ks as if it were proper to grasp the body but improper to grasp the mind (because of its incessant change). Now, in the present passage, he speaks with the aim of re moving their obsession with both body and mind.
- 159. I read with Ce and Ee nānābhāvā vinikkhepā, as against Be's nānākatavinibbhogā. The simile occurs at 36:10 and 48:39, and there Be has the same reading as Ce an d Ee here. SA: The sense base is like the lower firestick, the object is like the upp er firestick, contact is like the friction of the two, and feeling is like the heat elem ent.
- 160. A translation of the long commentary to this sutta is included in Nyanaponika Thera, 20 The Four Nutriments of Life. SA explains that the Buddha spoke this discourse be cause the Bhikkhu Sangha was receiving abundant almsfood and other requisites, and the Buddha wanted to place before the bhikkhus "a mirror of the Dhamma for their self-control and restraint, so that, contemplating on it again and again, the b hikkhus of the future will make use of the four requisites only after due reflection. "The opening paragraph is identical with that of 12:11.
 - 161. SA: Edible food should be considered as similar to son's flesh by way of the ninefol d repulsiveness: the repulsiveness of having to go out for it, of having to seek it, o f eating it, of the bodily secretions, of the receptacle for the food (i.e., the stomach), of digestion and indigestion, of smearing, and of excretion. (For details see Vis mt342–46; PPt11:5–26; there ten aspects are mentioned, the additional one being "fruit," i.e., the repulsive parts of the body produced by food.)

A bhikkhu should make use of his almsfood in the way the couple eat their so n's flesh: without greed and desire, without pickiness, without gorging themselves , without selfishness, without delusion about what they are eating, without longin

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g to eat such food again, without hoarding, without pride, without disdain, and wit hout quarreling.

162. SA: When the nutriment edible food is fully understood: It is fully understood by the se three kinds of full understanding: (i) the full understanding of the known ($\tilde{n}\bar{a}ta$ pariññā); (ii) the full understanding of scrutinization (tīraṇa-pariññā); and (iii) th e full understanding by abandoning (pahāna-pariññā). Therein, (i) a bhikkhu und erstands: "This nutriment edible food is form with nutritive essence as the eighth (see n.18) together with its base. This impinges on the tongue-sensitivity, which is dependent on the four great elements. Thus nutriment, tongue-sensitivity, and the four elements—these things are the form aggregate. The contact pentad (contact, f eeling, perception, volition, consciousness) arisen in one who discerns this—these are the four mental aggregates. All these five aggregates are, in brief, name-and-f orm." Next he searches out the conditions for these phenomena and sees depende nt origination in direct and reverse order. By thus seeing name-and-form with its c onditions as it actually is, the nutriment of edible food is fully understood by the f ull understanding of the known. (ii) Next he ascribes the three characteristics to th at same name-and-form and explores it by way of the seven contemplations (of im permanence, suffering, non-self, disenchantment, dispassion, cessation, and reling uishment—see Vismt607; PPt20:4). Thus it is fully understood by the full underst anding of scrutinization. (iii) It is fully understood by the full understanding by ab andoning when it is fully understood by the path of non-returning, which cuts off desire and lust for that same name-and-form.

Lust for the five cords of sensual pleasure is fully understood: It is fully under stood by (i) the singlefold full understanding (eka-pariññā), namely, that the craving for tastes arisen at the tongue door is the same craving that arises at all five sense doors; (ii) the comprehensive full understanding (sabba-pariññā), namely, that lust for all five cords of sensual pleasure arises even in regard to a single morsel of food placed in the bowl (for food stimulates desire in all five senses); (iii) the root full understanding (mūla-pariññā), namely, that nutriment is the root for all five types of sensual lust, since sensual desire thrives when people are well fed.

- 163. SA: *There is no fetter bound by which:* This teaching is taken only as far as the path of non-returning; but if one develops insight into the five aggregates by way of th ese same forms, etc., it is possible to explain it as far as arahantship.
- 164. SA: Just as a cow, seeing the danger of being eaten by the creatures living in the pla ces she might be exposed to, would not wish to be honoured and venerated, or to

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- be massaged, rubbed, given hot baths, etc., so a bhikkhu, seeing the danger of bei ng eaten by the defilement-creatures rooted in the nutriment contact, becomes des ireless towards contact in the three planes of becoming.
- 165. SA explains the full understanding of contact in the same way as for edible food, ex cept that contact is taken as the starting point for the discernment of the five aggre gates. When contact is fully understood the three feelings are fully understood bec ause they are rooted in contact and associated with it. The teaching by way of the nutriment contact is carried as far as arahantship.
- 166. SA: The charcoal pit represents the round of becoming with its three planes; the man wanting to live, the foolish worldling attached to the round; the two strong men, wholesome and unwholesome kamma. When they grab the man by both arms and drag him towards the pit, this is like the worldling's accumulation of kamma; for the accumulated kamma drags along a rebirth. The pain from falling into the char coal pit is like the suffering of the round.
- 15 167. SA: *The three kinds of craving are fully understood:* The three kinds of craving are c raving for sensual pleasures, craving for becoming, and craving for disbecoming. They are fully understood because craving is the root of mental volition. Here too the teaching is carried as far as arahantship by way of mental volition.
 - 168. SA: The king represents kamma; the criminal, the worldling; the three hundred spear s, the rebirth-consciousness. The time the king gives his command is like the time the worldling is driven towards rebirth by King Kamma. The pain from being str uck by the spears is like the resultant suffering in the course of existence once reb irth has taken place.
 - 169. SA: *Name-and-form* is fully understood when consciousness is fully understood bec ause it is rooted in consciousness and arises along with it. By way of consciousnes s too the teaching is carried as far as arahantship.
 - 170. SA explains lust ($r\bar{a}ga$), delight ($nand\bar{\iota}$), and craving ($tanh\bar{a}$) as synonyms for greed (lobha). Consciousness becomes established there and comes to growth (patithita m tattha vinnam vir $\bar{u}lham$: having impelled a kamma, it "becomes established a nd comes to growth" through its ability to drag along a rebirth. See 12:38 and n.1 12.
 - 171. SA: Wherever (yattha) is a locative referring to the round of becoming with its three planes. Or else, in all instances, this locative is used with reference to the correlat ive term in the preceding phrase. [ST: This locative expression yattha ... tattha is used with reference to each preceding phrase, which is its sphere of application.]

172. *Atthi tattha sankhārānam vuddhi*. SA: This is said with reference to the volitional co nstructions that are the cause of a future round of becoming for one abiding in the present round of results.

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The variation here on the usual sequence is very interesting. When "the growt h of volitional constructions" is placed *between* name-and-form and future becoming, this implies that the expression corresponds to three critical terms of the stand ard formula—craving, clinging, and (kamma-)becoming. If *āyatiṃ punabhavābhi nibbatti* is identical with *bhava* in the usual formula (the latter being an abbreviati on for the former), we can then infer that *bhava* was originally understood as the imminent future becoming and that the idea of *kammabhava* arose later through exegetical elaboration of the formula.

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173. SA: The painter represents kamma with its adjuncts [ST: craving and ignorance, and time and destination, etc.]; the panel, wall, or canvas represents the round with its three realms. As the painter creates a figure on the panel, so kamma with its adjuncts creates a form in the realms of becoming. As the figure created by an unskille dipainter is ugly, deformed, and disagreeable, so the kamma performed with a mind dissociated from knowledge gives rise to an ugly, deformed, disagreeable figure. But as the figure created by a skilled painter is beautiful and well shaped, so the kamma performed with a mind associated with knowledge gives rise to a beautiful and comely figure.

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174. SA: The kamma of the arahant is similar to the sunbeam. However, the sunbeam doe s exist, but because there is no place for it to settle it is said to be unestablished (a ppatitthā). But the arahant's kamma is said to be unestablished because it is non-e xistent. Although he has a body, etc., no wholesome or unwholesome kamma is th ereby created. His deeds are merely functional, not productive of results (kiriyama tte thatvā avipākam hoti). In this connection, see 12:25 and n.81.

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It should be noted that SA's explains the sutta statement—that the arahant's c onsciousness is unestablished—to mean that his kamma is unestablished. To me t his seems to involve a shift away from the text. Nevertheless, I think it would be wrong to understand the sutta as saying that after his parinibbāna the arahant's consciousness persists in some mode that can only be described as unestablished. The present passage is clearly speaking of the arahant's consciousness while he is ali ve. Its purport is that his consciousness, being devoid of lust, does not settle upon (or become established in) the four nutriments in any way that might serve as a co

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ndition for future existence, not that an "unestablished consciousness" remains aft er the arahant's parinibbāna.

175. Opening as at **12:10**.

176. Dependent origination is formulated in identical terms in the account of the Buddha Vipassī's enlightenment at DNṭIIṭ32,22–30. For the Buddha's explanation of the m utual dependency of consciousness and name-and-form, see DNṭIIṭ62,33–63,26. A translation of the detailed explanation at DAṭIIṭ501–3 and DṬ can be found in Bh ikkhu Bodhi, *The Great Discourse on Causation*, pp.84–89. See too below **12:67**.

SA: When there is name-and-form, consciousness comes to be: Here it should be said, "When there are volitional constructions, consciousness comes to be," an d "When there is ignorance, volitional constructions come to be." But neither is m entioned. Why not? Because ignorance and volitional constructions belong to a th ird existence and this insight is not tied up with them (avijjāsankhārā hi tatiyo bh avo, tehi saddhim ayam vipassanā na ghaṭīyati). For the Great Man (the Bodhisatt a) undertakes insight by way of the present five-constituent becoming (pañcavokā rabhava, i.e., existence where all five aggregates are present).

(Query:) Isn't it true that one cannot become enlightened as long as ignorance and volitional constructions are unseen? (Reply:) True, one cannot. But these are seen by way of craving, clinging, and becoming. If a man pursuing a lizard has se en it enter a pit he would descend, dig up the place where it entered, catch it, and depart; he wouldn't dig up some other place where the lizard can't be found. Simi larly, when the Great Man was sitting on the seat of enlightenment, he searched for the conditions beginning with aging-and-death. Having seen the conditions for t he phenomena back to name-and-form, he searched for its condition too and saw t hat it is consciousness. Then, realizing "So much is the range of exploration by w ay of five-constituent becoming," he reversed his insight (*vipassanam paṭinivattes i*). Beyond this there is still the pair, ignorance and volitional constructions, which are like the unbroken region of the empty pit. But because they have been include d by insight earlier (under craving, etc.?), they do not undergo exploration separat ely; hence he does not mention them.

177. This consciousness turns back (paccudāvattati kho idam viññāṇām). SA: What is the consciousness that turns back here? It is the rebirth-consciousness and the insight -consciousness. Rebirth-consciousness turns back from its condition, insight-cons

ciousness from its object. Neither overcomes name-and-form, goes further than na me-and-form.

ST: From its condition: Rebirth-consciousness turns back from volitional constructions—the special cause for consciousness—which has not been mentioned; it does not turn back from all conditions, as name-and-form is stated as the condition for consciousness. From its object: from ignorance and volitional constructions as object, or from the past becoming as object.

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It it possible that the Bodhisatta had been seeking a self of the Upaniṣadic typ e, a self-subsistent subject consisting of pure consciousness that requires nothing but itself in order to exist. His discovery that consciousness is invariably depende nt on name-and-form would have disclosed to him the futility of that quest and th ereby shown that even consciousness, the subtlest basis for the sense of self (see 1 2:61), is conditioned and thus marked by impermanence, suffering, and selflessne ss.

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178. SA: *To this extent one may be born* (*ettāvatā jāyetha vā*), *etc.*: With consciousness a s a condition for name-and-form, and with name-and-form as a condition for cons ciousness, to this extent one may be born or take rebirth. What is there beyond this s that can be born or undergo rebirth? Isn't it just this which is born and undergoe s rebirth?

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ST: *To this extent*: that is, by the occurrence of consciousness and name-and-f orm mutually supporting one another. *One may be born and undergo rebirth*: Tho ugh the expression "A being is born and undergoes rebirth" is used, there is nothing that serves as the referent of the designation "a being" apart from consciousness and name-and-form. Hence the commentator says, "What is there beyond this?" *Just this (etadeva)*: namely, the pair consciousness and name-and-form.

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It might be noted that *jāyetha*, *jīyetha*, etc., are middle-voice optatives in the t hird person singular. At KSṭ2:73 CRD seems to have mistaken them for second p erson plural optatives in the active voice, while at LDB, pp.211 and 226, Walshe has used a roundabout rendering, presumably to avoid having to identify the form s. For a detailed discussion of the mutual conditionality of consciousess and name -and-form, see Bhikkhu Bodhi, *The Great Discourse on Causation*, pp.18–22.

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179. The mutual cessation of consciousness and name-and-form is also found in the versi on of the formula at DNtIIt34,21–35,13. SA does not comment on the expression " I have discovered the path to enlightenment" (adhigato kho myāyaṃ maggo bodh āya), but the corresponding passage of DN is commented upon at DAtIIt461,?? th us: "Path: the path of insight. To enlightenment: for the awakening to the four trut hs, or for the awakening to Nibbāna. Further, enlightenment is so called because it becomes enlightened (bujjhatī ti bodhi); this is a name for the noble path. What is meant is (that he has discovered the path) for the sake of that. For the noble path i s rooted in the path of insight. Now, making that path explicit, he says, 'With the cessation of name-and-form,' and so forth."

This explanation hinges upon the distinction (only implicit in the Nikāyas) bet ween the mundane preliminary portion of the path (*pubbabhāga-paṭipadā*), which is the "path of insight," and the noble supramundane path (*lokutt aramagga*), which directly realizes Nibbāna. Since the latter is equated with enlig htenment, "the path *to* enlightenment" which the Bodhisatta discovered must be t he mundane path of insight. In the DN version, having discovered the path to enlightenment, the Bodhisatta Vipassī continues to contemplate the rise and fall of the five aggregates, as a consequence of which "his mind was liberated from the taints by not clinging."

- 180. SA elaborates minutely upon the parable of the ancient city and then draws extensiv e correspondences between the elements of the parable and their counterparts in t he Dhamma.
- 181. At this point *saṅkhārā*, omitted earlier, are finally introduced, and *avijjā*, their condition, is implied by the mention of "their origin."
- 182. This passage is also at **51:10** (Vt262,9–14). I follow SA in its explanation of *yāva de vamanussehi suppakāsitaṃ*. The point is that, despite the use of the instrumental f orm *-ehi*, the Dhamma is not proclaimed *by* devas and humans, but "throughout the region (inhabited) by devas and humans in the ten-thousandfold world-system, within this extent it is well proclaimed, well taught, *by the Tathāgata*" (*yāva dasa sahassacakkavāļe devamanussehi paricchedo atthi, etasmiṃ antare suppakāsitaṃ sudesitaṃ tathāgatena*). It is possible *-ehi* here is a vestigal Eastern locative plura 1; see Geiger, *Pāli Grammar*, §80.3.
- 183. SA: Why did he address the bhikkhus? Because a subtle Dhamma discourse, one sta mped with the three characteristics, had presented itself to him. In this country (the Kuru country), it is said, the people had good roots [ST: supporting conditions for the country of the c

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or achievement of the noble Dhamma] and were wise [SŢ: with the wisdom of a t hree-rooted rebirth-consciousness and pragmatic wisdom]. They were capable of penetrating a deep Dhamma talk stamped with the three characteristics. Therefore the Buddha taught here the two Satipaṭṭhāna Suttas (DNṭNo.ṭ22, MNṭNo.ṭ10), the Mahānidāna Sutta (DNṭNo.ṭ15), the Āneñjasappāya Sutta (MNṭNo.ṭ106), the Cūļ anidāna Sutta (12:60), and other deep suttas.

- 184. Sammasatha no tumhe bhikkhave antaraṃ sammasan ti. SA explains "internal explo ration" as internal exploration of conditions (abbhantaraṃ paccayasammasanaṃ). In the exegetical literature, sammasana-ñāṇa is a technical term for the compreh ension of the five aggregates by way of the three characteristics (see Paṭisṭlṭ53–54, quoted at Vismṭ607–8; PPṭ20:5–20). Here, however, sammasana is used in a sen se that comes closer to the exegetical notion of paccaya-pariggaha, "discernment of conditions," as at Vismṭ598–600; PPt19:1–13.
- 185. SA: The Blessed One wanted him to answer by way of conditionality, but he could n ot catch the Master's inclination and answered by way of the thirty-two aspects (o f bodily foulness).
- 186. As at **12:51**, but with a different sequel. I read with Be *idaṃ kho dukkhaṃ kiṃnidān am*. The reading of Ee is unsatisfactory.
- 187. *Idaṃ kho dukkhaṃ upadhinidānaṃ*, etc. SA: It has its source in acquisition as the ag gregates (*khandhupadhinidānaṃ*); for here the five aggregates are intended by "ac quisition." On *upadhi*, see **I,n.21**. The standard exegetical analysis of *upadhi* is fo urfold: as defilements, aggregates, sensual pleasures, and volitional constructions. As *upadhi* is conditioned by *taṇhā*, one might contend that here *upadhi* is synony mous with *upādāna*. SA, however, does not endorse this interpretation, and the fa ct that *upadhi* is declared the basis for aging-and-death and the other types of suff ering supports SA's gloss *khandhupadhi*. Cp. Sn p.141: *yaṃ kiñci dukkhaṃ samb hoti sabbaṃ upadhipaccayā*.
 - 188. *Upadhinirodhasāruppagāminī patipadā*. As at 12:51; see n.135.
 - 189. Cp. DNtIIt308,6-309,11.
- 190. The same simile, but with slight differences in wording, is at MNtIt316,10–23.
 - 191. SA: The bronze cup of beverage represents worldly objects of a pleasant and agreea ble nature. The man oppressed by the heat represents the worldling attached to the round; the man who invites him to drink, the people who invite the worldling to e njoy objects in the world with a pleasant and agreeable nature. The man in charge of the drink, who explains its virtues and dangers, is like a spiritual friend, one's p receptor, teacher, etc., who explains the gratification and danger in the five cords

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of sensual pleasure. Just as the man in the simile suddenly, without reflection, dri nks the beverage and meets death or deadly suffering, so the worldling, eager to e njoy sensual pleasures, spurns the advice of his preceptor and teacher, gives up th e training, and reverts to the lower life. There he commits a crime and is punished by the king, and in the next life he experiences great suffering in the four realms of misery.

- 192. SA: In the counterpart, the man oppressed by the heat represents the meditator at the time he is still attached to the round. When he reflects, rejects the beverage, and dispels his thirst with some other drink, this is like the bhikkhu's abiding by the a dvice of his preceptor and teacher, guarding the sense doors, gradually developing insight, and attaining the fruit of arahantship. The other four beverages are like the four paths. As the man dispels his thirst with the other four beverages and goes happily wherever he wants, so the arahant, having drunk of the four paths, dispels craving and goes to the region of Nibbāna.
- 193. The Venerable Mahākoṭṭhita was the foremost disciple in the analytical knowledges (paṭisambhidā). He often appears in dialogue with the Venerable Sāriputta. As C RD remarks (KSṭ2:79, n.1), since both elders were arahants it is likely that these d ialogues were intended as "lessons" for their students rather than as genuine inqui ries.
- 20 194. The underlying presuppositions of the four alternatives are eternalism, annihilationis m, partial-eternalism, and fortuitous originationism; see **n.37**.
 - 195. On the reciprocal conditionality of consciousness and name-and-form, see 12:65.
 - 196. SA: *On thirty-six grounds*: for thirty-six reasons, obtained by taking three cases in re lation to each of the twelve terms. The first is the quality of being a speaker on the Dhamma, the second the practice, third the fruit of the practice. By the first meth od the excellence of the teaching is discussed, by the second the plane of the train ee (*sekha*), by the third the plane of the one beyond training (*asekha*).
 - 197. SA does not identify these elders. Savittha appears at ANtIt118–19, Nārada at ANtII It57–62.
- 198. These five grounds for the acceptance of a thesis recur at **35:152** and are examined c ritically by the Buddha at MNtIIt170,26–171,25; see too MNtIIt218,15–21. Here th ey are being contrasted with personal knowledge (*paccattameva ñāṇa*). For a deta iled discussion, see Jayatilleke, *Early Buddhist Theory of Knowledge*, pp.182–88, 274–76.

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SA: One person accepts something through faith (saddh \bar{a}) by placing faith in

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another and accepting what he says as true. Another accepts something through *pe rsonal preference* (*ruci*) when he approves of some thesis by reflecting on it and t hen takes it to be true. One accepts a thesis by *oral tradition* (*anussava*) when one thinks: "This has come down from ancient times by oral tradition, so it must be true." One accepts a thesis by *reasoned reflection* (ākāraparivitakka) when a given thesis appears valid by reasoning from another and one then concludes, "It is so." In the fifth case, as one reflects, a view arises through which some thesis is accept ed by pondering it; this is *acceptance of a view after pondering it* (*diṭṭhinijjhānak khanti*).

- 199. Bhavanirodho nibbānam. SA: Nibbāna is the cessation of the five aggregates.
 - 200. SA: The elder was an arahant, but without saying whether or not it was so he just ke pt silent.
 - 201. SA: Why did he speak up? It is said that he reflected thus: "This proposition—'Nibb āna is the cessation of becoming'—can be understood even by trainees. But this el der (Saviṭṭha) places that one (Musīla) on the plane of one beyond training. I will make him understand this matter correctly."
 - 202. SA: *Clearly seen* ... *with correct wisdom*: clearly seen with path-wisdom together wi th insight. *I am not an arahant*: he indicates this because he stands on the path of non-returning. But this knowledge of his that "Nibbāna is the cessation of becomi ng" is a type of reviewing knowledge (*paccavekkhaṇa-ñāṇa*) apart from the ninet een (regular) kinds of reviewing knowledge. (See Vismt676; PPt22:19–21).
 - 203. *Na ca kāyena phusitvā vihareyya*, lit. "but he would not dwell having contacted it wi th the body." SA glosses: "He would not be able to draw out the water."
 - 204. SA: The seeing of water in the well represents the seeing of Nibbāna by the non-returner. The man afflicted by heat represents the non-returner; the water bucket, the path of arahantship. As the man oppressed by heat sees water in the well, the non-returner knows by reviewing knowledge, "There exists a breakthrough to the path of arahantship" (reading with Ce *arahattaphalābhisamaya*). But as the man lackin g the bucket cannot draw out the water and touch it with the body, so the non-returner, lacking the path of arahantship, cannot sit down and become absorbed in the attainment of the fruit of arahantship which takes Nibbāna as its object.

It would be a misunderstanding of Nārada's reply to take it as a criticism of M usīla's tacit claim that he is an arahant. The point is not that Musīla was unjustifie d in consenting to that title, but that Saviṭṭha drew an incorrect inference; for he h eld the wrong belief that understanding dependent origination and the nature of Ni

bbāna is the defining mark of an arahant. This understanding, rather, is common p roperty of the trainee and the arahant. What distinguishes the arahant from the trainee is not his insight into dependent origination (and other principles of the Dhamma) but the fact that he has used this insight to eradicate all defilements and there by has access to a unique meditative state (called in the commentaries *arahattaph ala-samāpatti*, the fruition attainment of arahantship) in which he can dwell "touching the deathless element with his body." On this point see too 48:53, where we again meet the expression *kāyena phusitvā viharati* as highlighting the essential difference between the *sekha* and the *asekha*.

- 205. In all three eds. the question begins with *evaṃvādī tvaṃ* and the reply with *evaṃvādā āhaṃ*. However, since it was Nārada who just spoke, it seems that we should read the question portion as *evaṃvādiṃ* and resolve *evaṃvādāhaṃ* in the reply into *ev aṃvādiṃ ahaṃ*. Neither SA nor ST offers any help here, but a note in Be of text s uggests this amendation. The Ee reading of a parallel passage at **55:23** (Vṭ374,24–27) has the reading I prefer, though there Be and Ce have the same reading as here . At MNṭIIṭ214,14 foll. we find *evaṃvādāhaṃ* in a context where it would have to be resolved as an accusative plural, *evaṃvādino* (*nigaṇṭhe*) *ahaṃ*, which further s upports my proposal regarding the present passage.
- 206. SA: Susīma had approached the Venerable Ānanda, thinking, "He is the most learne d disciple, and also the Teacher frequently reports to him the Dhamma he has spo ken on various occasions; under him I will be able to learn the Dhamma quickly." Ānanda brought him to the Buddha because he knew that Susīma had claimed to be a teacher in his own right and he was apprehensive that after going forth he mi ght try to bring discredit to the Dispensation. The Buddha understood that Susīma 's motive in taking ordination was "theft of the Dhamma, "which made his entry i nto the Dispensation impure, but he foresaw that Susīma would shortly undergo a change of heart and attain arahantship. Hence he instructed Ānanda to give him the going forth.
- 207. SA: Those bhikkhus, having received a meditation subject from the Teacher, entere d upon the three-month rains residence, and during the rains, striving and struggli ng, they attained arahantship. At the end of the rains they went to the Teacher and informed him of their attainment. When Susīma heard about this he thought: "Fin al knowledge (aññā) must be the supreme standard in this Dispensation, the essen tial personal transmission of the teacher (paramappamāṇaṃ sārabhūtā ācariyamu tthi, lit. 'teacher's fist'). Let me inquire and find out about it." Therefore he appro ached those bhikkhus.

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The stock description of the five $abhi\tilde{n}\tilde{n}a$ that follows is commented upon in d etail in Vism, Chaps. 12 and 13.

- 208. SŢ: The formless jhānas and deliverance from perception (*āruppajjhāna-saññāvimo kkhā*).
- 209. The text enclosed in brackets in Ee should be deleted and the question read as in Be and Ce thus: *Ettha dāni āyasmanto idañ ca veyyākaraṇaṃ imesañ ca dhammāna ṃ asamāpatti, idaṃ no āvuso kathan ti*. I take the *no* to be merely an interrogative particle (= nu).
- 210. Paññāvimuttā kho mayaṃ āvuso Susīma. SA: He shows: "Friend, we are without jhā na, dry-insighters, liberated simply by wisdom" (āvuso mayaṃ nijjhānakā sukkha vipassakā paññāmatten'eva vimuttā). SṬ: Liberated simply by wisdom: not bothways-liberated (na ubhatobhāgavimuttā).
 - While SA seems to be saying that those bhikkhus did not have any jhānas, in the sutta itself Susīma's questions establish only that they lacked the *abhiññā* and *āruppa*; nothing is said about whether or not they had achieve the four jhānas. It is even possible that *nijjhānaka* should be understood, not as the deprivative "with out jhāna," but as derived from *nijjhāna*, pondering, hence "ponderers." The commentaries explain the *paññāvimutta* arahant as of five kinds: those who attain up to one or another of the four jhānas, and the dry-insighter who lacks mundane jhāna, but still has the supramundane jhāna inseparable from the noble path (see DAṭII t512,??). On the contrast between *paññāvimutta* and *ubhatobhāgavimutta* arahants, see MNtIt477–78; Pug 14, 190–91.
- 211. *Pubbe kho Susīma dhammaṭṭhiṭiñāṇaṃ, pacchā nibbāne ñāṇaṃ*. SA: Insight knowle dge is "knowledge of the persisting nature of phenomena," which arises first. At t he end of the course of insight, path knowledge arises; that is "knowledge of Nibbāna," which arises later. SṬ: The persisting nature of phenomena is the persistency of phenomena, their intrinsic nature (*dhammānaṃ ṭhiṭatā taṃsabhāvatā*): imper manence, suffering, non-self. Knowledge of that is "knowledge of the persisting nature of phenomena." See too **n.51**, **n.105**.
 - 212. SA: Why is this said? For the purpose of showing the arising of knowledge thus eve n without concentration. This is what is meant: "Susīma, the path and fruition are not the issue of concentration (samādhinissanda), nor the advantage brought about by concentration (samādhi-ānisaṃsā), nor the outcome of concentration (samādhinipphatti). They are the issue of insight (vipassanā), the advantage brought about about the instantion of the issue of insight (vipassanā), the advantage brought about the instantion of the issue of insight (vipassanā).

ut by insight, the outcome of insight. Therefore, whether you understand or not, fi rst comes knowledge of the persisting nature of phenomena, afterwards knowledge of Nibbāna."

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SȚ: Even without concentration (vinā pi samādhi): even without previously es tablished (concentration) which has acquired the characteristic of serenity (samat ha-

lakkhaṇappattaṃ); this is said referring to one who takes the vehicle of insight (*vi passanāyānika*).

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Read together with the comments of SA and ST the text seems to be affirming the existence of a "vehicle of bare insight" which be egins directly with mindful contemplation of mental and physical phenomena, wit hout a previously established base of concentration via the jhānas or access concentration (*upacārasamādhi*). These passages have sometimes been cited in arguments for the validity of such an approach, the canonical basis of which is found in the Satipaṭṭhāna Sutta.

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213. SA: Having known him to be capable of penetration, the Buddha speaks thus giving a Dhamma teaching with three turns, at the conclusion of which the elder attained arahantship. ST: The "three turns" (*teparivaṭṭaṃ*) are by way of the turning over of the three characteristics in relation to the five aggregates.

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- 214. SA: This query is started in order to make it evident that those bhikkhus were dry-in sighters without jhāna (or: "dry-insight ponderers"). This is the purport here: "Yo u are not the only dry-insighter without jhāna; those bhikkhus were also such."
- 215. Dhammatthenaka. The formula for confession and pardon is also at 16:6 below.

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216. Antarapeyyāla. As the preceding section contains twelve suttas by way of the twelve factors of the formula, so each of the following suttas can be divided into twelve. SA says these were all spoken by way of the inclinations of the persons to be guid ed according to their different capacities for understanding (sabbe pi tathā tathā b ujjhanakānam veneyyapuggalānam ajjhāsayavasena vuttā).

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217. SA: Whether it be the Buddha or a disciple, the one in dependence upon whom one gains path knowledge is called a teacher (*satthā*, a word usually reserved for the B uddha); he should be sought for.

Chapter 13: Abhisamaya-samyutta

218. The expression *diṭṭhisampanna* is virtually synonymous with *sotāpanna*. See the clo sing paragraph of **12:27**, etc. MNṭIIIṭ64,16–65,4, and ANṭIIIṭ438–40 list various q ualities of the *diṭṭhisampanna*, e.g. being incapable of regarding any construction as permanent, etc., being incapable of parricide and patricide, etc. SA glosses *abhi sametāvino*: "for one who abides having made the breakthrough to the noble truth s by means of wisdom" (*paññāya ariyasaccāni abhisametvā ṭhitassa*). On *abhisa maya*, see **n.13**.

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SA: What is the suffering that has been destroyed? That which might have aris en if the first path had not been developed. The suffering that might have arisen in the plane of misery during the next seven existences, and that which might have a risen anywhere at all beginning with the eighth rebirth—all that has been destroye d.

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- 219. Both *dhammābhisamaya* and *dhammacakkhupaṭilābha* denote the attainment of stre am-entry. On the benefit of stream-entry, see Dhpṭ178.
- 220. The *yojana* is a measure of distance roughly equal to six miles. SA explains *kākapey ya* (lit. "crow-drinkable") thus: "So that it is possible for a crow, standing on the b ank, to drink from it naturally by inserting its beak."
- 221. *Himavato pabbatarājassa*. In Pāli *himāvā* is singular, as is *himālaya* in Skt. Though both denote a mountain range—the same range—rather than a single mountain, the idiom is expressed as though the latter were intended.

Chapter 14: Dhātu-samyutta

222. SA: *Diversity of elements*: the diversified intrinsic nature of phenomena, which gain the name "elements" in the sense of intrinsic nature, reckoned as having the sense s of "devoid of a being" and "empty" (nissattaṭṭha-suññataṭṭha-saṅkhātena sabhā vaṭṭhena dhātū ti laddhanāmānaṃ dhammānaṃ nānāsabhāvo dhātunānattaṃ).

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223. SA: The *eye element* is eye-sensitivity (*cakkhupasāda*), the *form element* is the form object; the *eye-consciousness element* is the mind based on eye-sensitivity (*cakkh upasāda*-

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vatthukam cittam). The other four sense elements, their objects, and states of cons ciousness are explained in the same way, with the appropriate changes. The mind element (manodhātu) is the threefold mind element [ST: the two receiving (sampa

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ticchana) mind elements and the functional mind element [= the five-door adverting citta]. The mental-phenomena element (dhammadhātu) is the three aggregates—feeling, (perception, and volitional constructions)—subtle form, and Nibbāna. The mind-consciousness element is all mind-consciousness [SŢ: of seventy-six types].

Precise formal definitions of the elements are not to be found in the Nikāyas. Perhaps the oldest canonical source for the definitions of the eighteen elements is Vibht87–90. Discussion from the commentarial standpoint is at Vismt484–90 (PP t15:17-43) and VibhAt76-82. The "sensitivities" (pasāda) are types of material p henomena located in the gross sense organs that receptive to the appropriate types of sense objects. Both Vibh and Vism frame their explanations on the basis of the Abhidhamma theory of the cognitive process, which, though articulated as such o nly in the commentaries, already seems to underlie the distinction of cittas in the Abhidhamma Pitaka. The five types of sense consciousness are the cittas which e xercise the rudimentary function of bare cognition of the sense object. Of the thre e mind elements, the "functional" (kiriya) is the first citta in the process, which m erely adverts to the object, and hence is called the "five-door adverting conscious ness" (pañcadvārāvajjana-citta). This is followed by the appropriate sense consci ousness (eye-consciousness, etc.), a kammically resultant citta which may be eith er wholesome-resultant or unwholesome-resultant; hence the fivefold sense consc iousness becomes tenfold. Next comes the "receiving consciousness" (sampaţicch ana-citta), which "picks up" the object for further scrutiny; this is a "mind elemen t" and is either wholesome-resultant or unwholesome-resultant. Following on this an investigating consciousness arises, a wholesome-resultant or unwholesome-res ultant citta which investigates the object; then a "determining consciousness," a fu nctional citta which defines the object; and then comes a string of cittas called jav ana, which constitute either a wholesome or an unwholesome response to the obje ct (or a merely "functional" response in the case of the arahant). This may be follo wed by a registration consciousness (tadārammana), a resultant citta which record s the impression of the object on the mental continuum. All the cittas from investi gating onwards are mind-consciousness element, which is of seventy-six types. F or details, see CMA 1:8–10, 4:1–23.

The mental-phenomena element ($dhammadh\bar{a}tu$) is not necessarily the object of mind-consciousness element, as one might suppose it to be by analogy with the

other senses. Along with the object of mind-consciousness it includes all feeling, perception, and volitional factors which accompany consciousness in the process of cognition. Thus it belongs as much to the subjective pole of the cognitive act as to the objective pole. See particularly CMA, Table 7.4.

224. SA: Eye-contact, etc., are associated with eye-consciousness, etc. Mind-contact is th at associated with the first javana in the mind door; therefore when it is said, *in de pendence on the mind element there arises mind contact*, this means that the contact of the first javana arises in dependence on the functional mind-consciousness element, the mind-door adverting consciousness.

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On javana, see CMA 3:9, 4:12–16, and on the mind-door adverting citta, see CMA 1:10, 3:9.

- 225. Since, according to the Abhidhamma scheme of conditional relations, the mind elem ent and its concomitant contact are mutually dependent, SA is compelled to explai n these terms in the sutta in a way that does not contradict the Abhidhamma. Henc e it says: The functional mind-consciousness element with the function of adverting (i.e., the mind-door adverting citta) does not arise in dependence on the contact associated with the first javana in the mind door (which occurs subsequent to it).
- 226. SA: *Perception of form* (*rūpasaññā*): the perception associated with eye-consciousn ess. *Intention regarding form* (*rūpasaṅkappa*): the intention associated with three cittas, the receiving consciousness, etc. (the other two, I assume, are the investigat ing and determining cittas). *Desire for form* (*rūpacchanda*): desire in the sense of desirousness for form. *Passion for form* (*rūpapariṭāha*): passion (lit. "fever") in the esense of a burning in regard to form [SṬ: for the fire of lust, etc., has the function of "burning up" its own support]. *The quest for form* (*rūpapariyesanā*): searching in order to obtain that form, having taken along one's friends and comrades. Passion and the quest are found in different javana processes (so that passion can become an antecedent condition for the quest).
- 228. This attempt to combine into one series the discrete sequences beginning with conta

 ct and perception leads to some strange incongruities, which become even more bi

 zarre among the negations of the following sutta. Elsewhere contact is said to be t

 he condition for the manifestation of the aggregates of feeling, perception, and vol

 itional constructions (e.g., at 22:82 (IIIt101,33–102,2), and see 35:93 (IVt68,15–16

)); yet here contact and feeling are said to be dependent on perception and intentio

 n. Neither SA nor ST shows any signs of uneasiness over the discrepancies nor tri

 es to justify them.

At MNtIt111,35–112,13 a sequence of mental phenomena is given as follows: contact > perception > thought > conceptual proliferation > obsession by percepti ons and notions arisen from proliferation. The texts often treat thought (vitakka) a s identical with intention (sankappa); proliferation (papañca) includes craving (tanha), which is synonymous with desire (chanda); and obsession (samudacara) may comprise passions and quests, etc. This would then give us a more cogent version of the series. SA does in fact refer to one elder, Uruvelāyavāsī Cūļatissa Thera, who said: "Although the Blessed One inserted contact and feeling in the middle of the text, having turned the text back (palim pana parivatietva) we get: perception, intention, desire, passion, quest, and gain in regard to the stated object (form, etc.), 'gain of form' being the object gained together with craving; then there is contact as the (mental) contact with the object gained and feeling as the experiencing of the object. In such a way this pair—contact with form and feeling—is found."

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SA continues on its own: And here, perception, intention, contact, feeling, and desire are found both in the same javana process and in different javana processes, while passion, quest, and gain are found only in different javana processes.

- 229. SA: The *luminosity element* (ābhādhātu) is the light element; this is a name for the j hāna together with its object, that is, light (āloka) and the jhāna arisen after doing the preparatory work on the light *kasiṇa*. The *beauty element* (*subhadhātu*) is just the jhāna together with its object, namely, the jhāna arisen on the basis of a beauti ful *kasiṇa*. The others are self-explanatory.
- 230. SA: *In dependence on cessation (nirodhaṃ paṭicca)*: in dependence on the reflective ly induced non-occurrence (*paṭisaṅkhā-appavatti*) of the four (mental) aggregates. For the attainment of cessation is discerned in dependence on the cessation of the aggregates, not on their occurrence. And here it is just the cessation of the four ag gregates that should be understood as "the attainment of cessation."
- 231. SA: An attainment with a residue of constructions (sankhārāvasesasamāpatti): beca use of a residue of subtle constructions. According to Vismṭ337–38 (PPṭ10:47–54), in this attainment perception and the other mental factors are present merely in a subtle residual mode and thus cannot perform their decisive functions; hence the ambivalence in the name.
- 232. SA: The *sensuality element* (*kāmadhātu*) is sensual thought, all sense-sphere pheno mena in general, and in particular everything unwholesome except the ill-will ele ment and the harmfulness element, which are mentioned separately here. Sensual

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perception arises in dependence on the sensual element either by taking it as an object or by way of association (i.e., when sensual perception is associated with sensual thought in the same citta). All these elements are defined at Vibhṭ86–87, quote d by SA. VibhAṭ74 correlates sensual thought with sensuality as defilement (*kiles akāma*) and sense-sphere phenomena with sensuality as sensual objects (*vatthukā ma*). Sensual intention arises in dependence on sensual perception by way either of association or decisive support.

- 233. SA: The *ill-will element* (*byāpādadhātu*) is thought of ill will or ill will itself [ST: i.e., hatred (*dosa*)]. The *harmfulness element* (*vihiṃsādhātu*) is thought of harmfulne ss and harmfulness itself. Vibhṭ86 explains the harmfulness element as injuring be ings in various ways.
- 234. SA: The *renunciation element* (*nekkhammadhātu*) is thought of renunciation and all wholesome states except the other two elements, which are to be explained separa tely. Perception of renunciation arises in dependence on the renunciation element by way of such conditions as conascence, etc.
- 235. SA: The *non-ill-will element* is thought of non-ill will and non-ill will itself, i.e., lovi ngkindness towards beings. The *harmlessness element* is thought of harmlessness and compassion.
- 236. SA: From this point on he explains "element" as inclination (ajjhāsaya).
- 237. I give the name of the bhikkhu as in Ee. Be and Ce cite it simply as Kaccāna, and Ce notes a v.l., Sandha Kaccāyana. At **44:11** a Sabhiya Kaccāna is mentioned, also a t the Brick Hall in Ñātika, and the two may be the same person.

SA explains his question in two ways: (i) "Why does the view arise in the six (rival) teachers who are not Fully Enlightened Ones, 'We are Fully Enlightened Ones'?" (ii) "Why does the view arise in their disciples in regard to those who are not Fully Enlightened Ones (i.e., their teachers), 'They are Fully Enlightened Ones'?" Ee's sammāsambuddho ti should be amended to sammāsambuddhā ti.

- 238. The contrast is between *hīnādhimuttikā* and *kalyāṇādhimuttikā*. SA glosses *adhimutt ikā* with *ajjhāsayā*.
- 239. Sāriputta was the bhikkhu disciple foremost in wisdom, and thus he attracted bhikkh us who were likewise of great wisdom. All the other disciples mentioned below at tract pupils who share their particular specialty.
- 240. This sutta, including the verses, is found at Itt70–71. The verses alone, excluding the first two pādas, are at Tht147–48.

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- 241. On *vanatha*, see **I,n.474**. SA: *From association*—from craving and affection based u pon association through seeing and hearing—*the woods is born*, the woods of the defilements is born. *By non-association it is cut*: it is cut by non-association, by n ot-seeing, by avoiding standing and sitting privately (with a person of the opposite sex).
- 242. SA: *Those of wrong knowledge*: those endowed with wrong reviewing (*micchāpacca vekkhaṇena samannāgatā*). *Those of wrong liberation*: those who abide in an une mancipating liberation, which they take to be wholesome liberation. *Those of right t knowledge*: those with right reviewing. *Those of right liberation*: those endowed with the emancipating liberation of the fruit.

Right knowledge and right liberation supplement the eight usual factors of the eightfold path and are said to be factors of the arahant (e.g., at MNţIIIţ76,8), but a t 55:26 (Vţ384,1) they are also ascribed to Anāthapiṇḍika, a stream-enterer. SA's gloss of right knowledge as right reviewing knowledge is difficult to accept. More likely the expression refers to the full knowledge of the four noble truths by mean s of which arahantship is gained.

- 243. SA interprets each element by way of its physical characteristic or function: the eart h element is the foundational element (*patiṭṭḥādhātu*); the water element, the cohe sive element (*ābandhanadhātu*); the fire element, the maturational element (*parip ācanadhātu*); and the air element, the distensive element (*vitthambhanadhātu*). Fo r a more detailed treatment according to the commentarial method, see Vismṭ364–70 (PPt11:86–117).
- 244. SA: Since it is contingent upon Nibbāna (*nibbānaṃ āgamma*) that desire and lust is removed and abandoned, Nibbāna is the escape from it.
- 245. SA: In this sutta the four truths are discussed. The *gratification* (*assāda*) in the four elements is the truth of the origin; the *danger* (*ādīnava*) is the truth of suffering; t he *escape* (*nissaraṇa*) is the truth of cessation; the *path that understands* the escap e is the truth of the path.
- 246. Throughout I read with Ce and Ee *cetovimutti* as against Be's bare *vimutti*. SA: The knowledge arose, "This liberation of mine by the fruit of arahantship is unshakeab le." Its unshakeableness can be understood through the cause and through the object. It is unshakeable through the cause because there can be no return of the defile ments eradicated by the four paths. It is unshakeable through the object because it occurs taking the unshakeable state, Nibbāna, as object.

- 247. *Vimariyādikatena cetasā*. SA: The barriers (*mariyādā*) are twofold: the barriers of d efilements and the barriers of the round of becoming. Here, because of the abando ning of both, it is said that they dwell with a mind rid of barriers.
- 248. SA: It is pleasurable in that it is a condition for pleasant feeling.
- 5 249. There is a lack of symmetry between the two clauses in this statement: the first strin gs together four terms: *uppādo thiti abhinibbatti pātubhāvo*, but the sequel applies only three of these, omitting *abhinibbatti*. This is done consistently whenever this "template" is applied, as at 22:30 and 35:21–22.

10 Chapter 15: Anamatagga-samyutta

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- 250. Anamataggo' yam bhikkhave saṃsāro. SA resolves anamataggo into anu amataggo, explaining: "Even if it should be pursued by knowledge for a hundred or a thousa nd years, it would be with unthought-of beginning, with unknown beginning (vass asataṃ vassasahassaṃ ñāṇena anugantvā pi amataggo aviditaggo). It wouldn't b e possible to know its beginning from here or from there; the meaning is that it is without a delimiting first or last point. Saṃsāra is the uninterruptedly occurring s uccession of the aggregates, etc. (khandhādīnam avicchinnappavattā patipāti).
- The BHS equivalent of *anamatagga* is *anavarāgra* (e.g., at MvuṭIṭ34,7). See t he discussion in CPD, s.v. *an-amat'-agga*.
 - 251. SA: The four great oceans delimited by the rays of Mount Sineru. For Sineru's easte rn slope is made of silver, its southern slope of jewels, its western slope of crystal, and its northern slope of gold. From the eastern and southern slopes rays of silver and jewels come forth, merge, traverse the surface of the ocean, and reach right u p to the mountains that encircle the world-sphere; and so too with the rays coming forth from the other slopes. The four great oceans are situated between those rays
 - 252. *Kappa*. Apparently the *mahākappa* is intended, the length of time needed for a worl d system to arise, develop, and perish. Each *mahākappa* consists of four *asaṅkhey yakappa*, periods of expansion, stabilization, contraction, and dissolution: see ANṭ IIṭ142,15–28.
 - 253. *Kāsikena vatthena*. Although this is often understood to be silk, SA explains it is an extremely delicate cloth made of thread spun from three fibres of cotton.
- 254. Reading, with Be and Ce, *ananussaritā va*. Ee's *anussaritā va* is clearly an error. 255. The simile is also at **56:33**.

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- 256. The sutta is also at Itt17–18.
- 257. SA: For these beings, the times when they are born as invertebrates is greater than the times when they are born as vertebrates; for when they become creatures such a s worms, etc., they have no bones. But when they become fish and tortoises, etc., their bones are numerous. Therefore, skipping over the time when they are invertebrates and the time when they have extremely numerous bones, only the time when they have a moderate number of bones (samaṭṭhikakālo va) should be taken.
- 258. The same group of bhikkhus provided the occasion for the Buddha to institute the of fering of the *kathina* robe at the end of the Vassa, the annual rains residence; see VintIt253–54. Forest dwelling, etc., are four of the ascetic practices (*dhutanga*). S A: *Yet still all were with fetters* (*sabbe sasaṃyojanā*): Some where stream-enterer s, some once-returners, some non-returners, but among them there were no worldlings or arahants.
- 259. On the variations in the human lifespan during the epochs of the different Buddhas, see DNtIIt3,28–4,5. DNtIIIt68–73 explains how the lifespan of humans will declin e still further as a result of moral degeneration until it reaches a low of ten years, a fter which it will increase until it reaches 80,000 years in the time of the future Bu ddha Metteyya.
- 260. SA says that the text should not be interpreted to mean that the lifespan gradually de creased from Kakusandha's age directly to that of Koṇāgama's. Rather, the lifesp an after Kakusandha's parinibbāna continually decreased until it reached the mini mum of ten years, then it increased to an incalculable (*asankheyya*), and then decreased again until it reached 30,000 years, at which time Koṇāgamana arose in the world. The same pattern applies to the subsequent cases as well.
- 25 261. Also at **6:15** (v.578). See too v.21 and I,n.20.

Chapter 16: Kassapa-samyutta

262. SA discusses a threefold typology of contentment (*santosa*): (i) contentment that acc ords with one's gains, i.e. remaining content with any gains whether fine or coars e (*yathālābhasantosa*); (ii) contentment that accords with one's strength (*yathābal asantosa*), i.e., remaining content with whatever one needs to sustain one's health; and (iii) contentment that accords with suitability (*yathāsāruppasantosa*), i.e., dis posing of any luxury items received and retaining only the simplest and most basi c requisites. A translation of the full passage—from the parallel commentary to the Sāmaññaphala Sutta (DAṭIṭ206–8)—may be found in Bhikkhu Bodhi, *Discours*

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- e on the Fruits of Recluseship, pp.134–37. Various types of wrong search (anesan \bar{a}) are discussed at Vismt22–30 (PPt1:60–84).
- 263. SA: *If he does not get a robe*: If he does not get a robe he does not become agitated (*na paritassati*) like one who, failing to get a robe, becomes frightened and agitate d and associates with meritorious bhikkhus, thinking "How can I get a robe?" *Seei ng the danger* (ādīnavadassāvī): the danger of an offence in improper search and of use while being tied to it. *Understanding the escape* (*nissaraṇapañña*): he uses it knowing the escape stated in the formula, "Only for warding off cold," etc. (On the formulas for the four requisites, see MNṭIṭ10,4–20; detailed analysis at Vismṭ3 0–35; PPṭ1:85–97) This passage (and the parallels in regard to the other requisites excluding medicines) is found in the Ariyavaṃsa Sutta in a description of the ide al ascetic monk (AtIIt27–28).
 - 264. *Kassapena vā hi vo bhikkhave ovadissāmi yo vā pan'assa Kassapasadiso*. SA makes it clear that *yo ... Kassapasadiso* should be construed as instrumental in force, pa rallel to *Kassapena*: "He exhorts by the example of Kassapa when he says, 'As th e Elder Mahākassapa is content with the four requisites, so too should you be.' He exhorts by one who is similar to Kassapa when he says, 'If there should be anyon e else here who is similar to Kassapa—that is, like the Elder Mahākassapa—in bei ng content with the four requisites, you should be so too.'"
- 265. *Tathattāya paṭipajjitabbaṃ*. SA: (He says:) "'In this sutta on contentment the Fully Enlightened One's responsibility (*bhāra*) is explaining the practice of effacement (*sallekhācāra*), while our responsibility is to fulfil it by the fulfilment of the practice. Let us accept the responsibility entrusted to us'—having reflected thus, you should practise accordingly, as explained by me."
- 25 266. SA explains *not ardent* (*anātāpī*) as devoid of the energy that burns up (*ātapati*) defi lements, and *unafraid of wrongdoing* (*anottappī*) as devoid of fear over the arisin g of defilements and the non-arising of wholesome qualities. Both words are deriv ed from the same root, *tap*, to burn. SA explains *anuttara yogakkhema* as arahants hip, so called because it is secure from the four bonds (*yoga*; see **45:172**). See too **I,n.463**.
 - 267. The four parts of this reflection correspond to the four aspects of right effort (see 45: 8) or the four right kinds of striving (see 49:1–12).
 - 268. SA: "As the moon, gliding across the sky, does not form intimacy, affection, or attac hment with anyone, nor give rise to fondness, longing, and obsession, yet remains dear and agreeable to the multitude, so you too should not form intimacy, etc., wi th anyone; then, by doing so, you will approach families like the moon, dear and a

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greeable to the multitude. Further, as the moon dispels darkness and emits light, s o you will dispel the darkness of defilements and emit the light of knowledge."

SA explains *apakassa* as an absolutive, equivalent to *apakassitvā* and glossed *apanetvā*, "having pulled away." A bhikkhu draws back the body when he lives in a forest abode (rather than a village temple) and draws back the mind when he ref rains from sensual thoughts and other harmful mental states.

- 269. SA: This is a unique phrase (*asambhinnapada*) in the Buddha-word of the Tipiṭaka. SṬ: For nowhere else has this phrase, "The Blessed One waved his hand in space, "been recorded.
- 270. Pasannākāram kareyyum. SA: "May they give the requisites, a robe and so forth!"
- 271. *Dhammasudhammatam paticca*. Lit., "because of the Dhamma's good Dhammaness ."
- 272. Ee has skipped a line here, apparently by oversight: ... paresaṃ dhammaṃ deseti; kāruñnam paticca....
- 273. *Kulūpaka*. SA: One who goes to the homes of families. As will be seen at **20:9**, **10**, t his could be dangerous for monks who were not inwardly strong enough to resist t he temptations posed by intimate association with lay people.
- 274. SA: Kassapa's robes are said to be wornout (*nibbasana*) because the Blessed One, h aving worn them, had discarded them. (See below 16:11; IIṭ221,15–25.)

The Buddha is apparently requesting Mahākassapa to abandon three of the asc etic practices—wearing rag-robes, eating only food collected on alms round, and I iving in the forest. The Buddha himself wore robes offered by householders, acce pted invitations to meals, and dwelt in town monasteries; see MNṭIIṭ7–8. According to SA, the Buddha did not really intend to make Kassapa give up his ascetic practices; rather, "just as a drum does not give off a sound unless it is struck, so such persons do not roar their lion's roar unless they are 'struck.' Thus he spoke to him in this way intending to make him roar his lion's roar."

- 275. This is Mahākassapa's lion's roar; see too MNṭIṭ214,1–10, where Kassapa describes the ideal monk in the same terms. The first four items are ascetic practices; the se cond four, virtues nurtured by observance of these practices. At ANṭIṭ23,20 the Bu ddha declares Mahākassapa the foremost among his bhikkhu disciples who are pr oponents of the ascetic practices; this is clear too from **14:15** above.
- 276. Reading with Ce: *App'eva nāma pacchimā janatā diṭṭhānugatiṃ āpajjeyya*. Be and Ee have the plural *āpajjeyyuṃ*. At KSṭ2:136 this is rendered: "For surely these [th

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ose who will come after us] may fall into error." The translator here evidently und erstands *diṭṭhānugati* as resolvable into *diṭṭhi* + *anugati*, with *diṭṭhi* meaning *wron* g view. SA and SṬ are silent, but I find it more plausible to take the first part of th e compound as the past participle *diṭṭha*, "the seen" in the sense of an example or role model. This interpretation can claim support from the use of the idiom at A NtIt126,19–20, 127,22–23; IIIt108,5–6, 251,8, and 422,10,19.

- 277. SA: He says this in order to appoint Mahākassapa to his own position. But weren't S āriputta and Mahāmoggallāna around? They were, but he thought: "They will not live much longer, but Kassapa will live until the age of 120. After my parinibbāna he will hold a recital of the Dhamma and the Vinaya in the Sattapaṇṇī Cave, and he will enable my Dispensation to endure for a full 5,000 years. Let me appoint hi m to my own position; then the bhikkhus will think he should be heeded." Despite this remark of SA, it should be noted that the Buddha expressly refused to appoin t a personal successor; instead he instructed the Sangha that the Dhamma and the Vinaya should represent him after his passing (DNtIIt154,4–8).
- 278. *Dovacassakaraņehi dhammehi samannāgatā*: for a list of such qualities, see MNţIţ9 5,18–96,16.
- 279. *Sabrahmacārikāmo*. SA: He desires, wishes, longs, "May these fare about in my retinue!"
- 280. I read with Ee: evaṃ hi taṃ Kassapa sammā vadamāno vadeyya upaddutā brahmac ārī brahmacārūpaddavena abhibhavanā brahmacārī brahmacārabhibhavanenā ti . Ce differs only in reading vadanto for vadamāno. Be, however, has etarahi inste ad of evaṃ hi taṃ Kassapa ... abhipatthanā brahmacārī brahmacāri-abhipatthan enā ti. This version, I suspect, arose by substituting the commentarial gloss for the original. It seems that in Ce and Ee the sense requires, in place of the first abhibh avanā, the past participle abhibhūtā, though no edition available to me has this re ading.
 - SA (Ce): They are ruined by the *ruination of those who lead the holy life*, namely, excessive desire and lust for the four requisites. *Vanquishment* is excessive longing (*abhibhavanā ti adhimattapatthanā*). By the vanquishing of those who lead the holy life: by the state of the four requisites which consists in the excessive longing of those who lead the holy life (*brahmacārabhi*-
- bhavanenā ti brahmacārīnaṃ adhimattapatthanāsaṅkhātena catupaccayabhāvena). Ce has a note here to the gloss: Evaṃ sabbattha. Catupaccayābhibhavena iti bhavitabbaṃ.

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- 281. In MLDB, following Ven. Nāṇamoli, I translated *cetovimutti pañnāvimutti* as "deliverance of mind and deliverance by wisdom," as if the two terms were separate ite ms standing in conjunction. I now think it better to omit the conjunctive particle (which is not in the Pāli) and to treat the two terms as alternative designations for what is essentially the same state. SA explains *cetovimutti* as the concentration of the fruit of arahantship (*arahattaphala-samādhi*), *paññāvimutti* as the wisdom of the fruit of arahantship (*arahattaphala-paññā*).
- 282. From the absence of any reference to the Blessed One in the introduction it is clear t his sutta takes place after his parinibbāna. SA supports this supposition, as does Ā nanda's use of the vocative *bhante* when addressing Mahākassapa (see DNṭIIṭ154, 9–15).
 - SA: Ānanda asked him to come to the bhikkhunīs' quarters in order to inspire them and to explain a meditation subject, thinking they would place faith in the talk of the disciple who was the Buddha's counterpart (*buddhapatibhāga-sāvaka*).
- 283. SA: He was not involved with building work, etc., but the four assemblies would co me to the Elder Ānanda lamenting over the Buddha's demise and he would be obl iged to console them (see 9:5).
- 284. Her name means "Fat Tissā." SA glosses *vedehimuni* with *paṇḍitamuni*, explaining:

 "A wise person endeavours with erudition consisting in knowledge—that is, he do es all his tasks—therefore he is called erudite (*paṇḍito hi ñāṇasaṅkhātena vedena ihati ... tasmā vedeho ti vuccati*). He was erudite and a sage, hence 'the erudite sa ge.'" ApAṭ128,12, however, offers a more plausible explanation of the name: "Ān anda was called *vedehimuni* because he was a sage and the son of a mother who w as from the Vedeha country [= Videha] (*Vedeharaṭṭhe jātattā Vedehiyā putto*)." S ee I.n.233.
 - 285. SA: This is what is meant: "Do not let the Sangha think, 'Ānanda restrained the disc iple who was the Buddha's counterpart, but he did not restrain the bhikkhunī. Cou ld there be some intimacy or affection between them?" He utters the following pa ssage (on his meditative attainments) to demonstrate how he is the Buddha's coun terpart.
 - 286. SA glosses *sattaratana* as *sattahatthappamāṇa*, the *hattha* being approximately two feet. This is one of the rare texts in the Nikāyas where the word *abhiññā* is used c ollectively to designate the six higher knowledges.
- 287.SA: After she had censured the disciple who was the Buddha's counterpart, even whi le Mahākassapa was roaring his lion's roar about the six *abhiññā*, her saffron robe

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s began to irritate her body like thorny branches or a prickly plant. As soon as she removed them and put on the white clothes (of a lay woman) she felt at ease.

- 288. A BHS parallel of this sutta is at MvuțIIIț47–56. SA: Dakkhiṇāgiri was a country in the southern region of the hills surrounding Rājagaha. After the Buddha's parinib bāna the Venerable Ānanda had gone to Sāvatthī to inform the multitude; then he left for Rājagaha and along the way was walking on tour in Dakkhināgiri.
- 289. This is said with reference to Pācittiya 32. See VințIVt71–75.
- 290. See VințIIț196, which relates the original background story to the rule, namely, Dev adatta's attempt to create a schism in the Sangha (also found at VințIVț71). SA all udes to this in its gloss of the expression mā pāpicchā pakkhaṃ nissāya saṅghaṃ bhindeyyuṃ: "It was laid down for this reason: 'As Devadatta along with his retin ue ate after informing families and, by relying on those of evil wishes, divided the Sangha, so let it not come to pass that others of evil wishes—by collecting a grou p, eating among families after informing them, and enlarging their group—divide the Sangha in reliance on their faction."

SA seems to interpret dummankūnam puggalānam niggahāya and pesalānam bhikkhūnam phāsuvihārāya as complementary sides of a single reason, a view ex plicitly endorsed by ST: dummankūnam niggaho eva pesalānam phāsuvihāro ti id am ekam angam. Thus on this interpretation "mā pāpicchā ..." would become a s econd, independent reason. But I follow Horner (at BDNt5:275) and CRD (at KSt 2:147), both of whom take the restraint of ill-behaved persons and the comforting of well-behaved bhikkhus as two distinct reasons, to which "mā pāpicchā ..." is s ubordinate. This seems to be corroborated by the list of ten reasons for the laying down of the training rules (at VintIIIt21, etc.), where these two factors are counte d as separate reasons. As to the third reason, "out of kindness to families" (kulānu ddayatāya), SA says: "When the Bhikkhu Sangha is living in harmony and perfor ming the Uposatha and Pavāranā, people who give ticket-meals, etc., become dest ined for heaven." A more plausible explanation is that families are spared the vex ation of having to support too many bhikkhus at one time. In the Mvu version (at I IIt48) only two reasons are mentioned, "the protection, safeguarding, and comfort of families" and "the breaking up of cliques of wicked men."

291. *Kumārakavādā na muccāma*. Commentarial tradition holds that Ānanda was born o n the same day as the Bodhisatta, but if this were true he would now be over eight y years of age and would hardly have to point to a few grey hairs on his head to pr ove he is no longer a youngster. Other facts recorded in the canon indicate that Ān

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anda must have been considerably younger than the Buddha. SA, however, paraph rases: "Since you wander around with newly ordained bhikkhus devoid of sense r estraint, you wander around with youngsters and thus you yourself deserve to be c alled a youngster."

- 5 292. The name means "Fat Nandā." She is frequently mentioned in the Bhikkhunī Vibhan ga as a troublemaker in the Bhikkhunī Sangha; see e.g. VinṭIVṭ216, 218, 223–24, etc. KSṭ2:148 mistakenly calls this nun "Fat Tissā," confusing her with the petula nt nun of the preceding sutta.
 - 293. Aññatitthiyapubbo samāno. SA: Since the elder was not known to have any teacher or preceptor in this Dispensation, and he had put on the saffron robes himself whe n he renounced the world, out of indignation she depicts him as having been form erly a member of another sect. On Ānanda as the "erudite sage" see above **n.284**.
 - 294. Patapilotikānam. See n.60 above.
 - 295. SA relates here the entire biographical background of Mahākassapa, including sever al past lives, culminating in his meeting with the Buddha. For a paraphrase, see H ecker, *Mahākassapa: Father of the Sangha*.
 - 296. The repetition is in Be and Ce but not in Ee. SA confirms the repetition, explaining t hat although the utterance is recorded twice we should understand that it was actu ally spoken three times.
- 297. SA: If a disciple so single-minded (*evaṃ sabbacetasā samannāgato*)—so confident i n mind (*pasannacitto*)—should do such an act of supreme humility towards an ou tside teacher who, without knowing, claims to know (i.e., to be enlightened), his h ead would fall off from the neck like a palm fruit broken at the stalk; the meaning is, it would split into seven pieces. But when such an act of humility is done at the Teacher's golden feet, it cannot stir even a hair on his body. The following "Ther efore" implies: "Since knowing, I say 'I know,' therefore you should train thus."
 - 298. Here SA explains *sabbacetasā* differently than above: "attending with a completely attentive mind (*sabbena samannāhāracittena*), without allowing the mind to stray even a little."
- 299. Sātasahagatā ca me kāyagatā sati. SA: This is mindfulness of the body associated w ith pleasure by way of the first jhāna in the foulness meditation and mindfulness o f breathing. This threefold exhortation was itself the elder's going forth and higher ordination.
- 300. SA (Ce): *Sāṇo ti sakileso sa-iṇo hutvā*. Be (text and SA) reads *saraṇo* instead of *sāṇ*o, which is less satisfactory. SA: There are four modes of using the requisites: (i)
 by theft (*theyyaparibhoga*), the use made by a morally depraved monk; (ii) as a de

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btor (*iṇaparibhoga*), the unreflective use made by a virtuous monk; (iii) as an heir (*dāyajjaparibhoga*), the use made by the seven trainees; (iv) as an owner (*sāmipa ribhoga*), the use made by an arahant. Thus only an arahant uses the requisites as an owner, without debt. The elder speaks of his use of the requisites when he was still a worldling as use by a debtor.

- 301. SA: This took place on the day of their first meeting. The attainment of arahantship was mentioned beforehand because of the sequence of the teaching, but it actually took place afterwards. The Buddha descended from the road with the intention of making Kassapa a forest dweller, a rag-robe wearer, and a one-meal eater from hi s very birth (as a monk).
- 302. SA: The Blessed One wanted to exchange robes with Kassapa because he wished to appoint the elder to his own position (theram attano thane thapetukamataya). When he asked whether the elder could wear his rag-robes he was not referring to his bodily strength but to the fulfilment of the practice (patipattipurana). The Buddha had made this robe from a shroud that had covered a slave woman named Puṇṇā, which had been cast away in a cremation ground. When he picked it up, brushed a way the creatures crawling over it, and established himself in the great lineage of the nobles ones, the earth quaked and sounded a roar and the devas applauded. In offering the robe, the Buddha implied: "This robe should be worn by a bhikkhu who is from birth an observer of the ascetic practices. Will you be able to make proper use of it?" And Kassapa's assent signifies, "I will fulfil this practice." At the moment they exchanged robes the great earth resounded and shook to its ocean boundaries.
- 303. Cp. the Buddha's praise of Sāriputta at MNṭIIIṭ29,8–13. SA: By this statement the el der has absolved his going forth from the charge of Thullanandā. This is the purpo rt: "Does one without teacher or preceptor, who takes the saffron robe himself, an d who leaves another sect, receive the honour of having the Buddha go out to wel come him, or take ordination by a triple exhortation, or get to exchange robes wit h the Buddha in person? See how rude the bhikkhunī Thullanandā's utterance was !"

304. As at 16:10.

305. SA glosses "Tathāgata" here as *satta*, a being, on which ST comments: "As in past a eons, in past births, one has come into being by way of kamma and defilements, s o one has also come now (*tathā etarahi pi āgato*); hence it is said '*tathāgata*.' Or else, according to the kamma one has done and accumulated, just so has one come

, arrived, been reborn in this or that form of individual existence (<u>tathā</u> taṃ taṃ at tabhāvam āgato upagato upaganno)."

This explanation seems implausible, especially when other texts clearly show that the philosophical problem over the Tathāgata's post-mortem state concerns "the Tathāgata, the highest type of man, the supreme man, the one who has attained the supreme attainment" (*tathāgato uttamapuriso paramapuriso paramapattipatt* o; 22:86 (IIIt116,13–14) = 44:2 (IVt380,14–15)).

306. The same question, but with a different reply, is at MNtIt444,36–445,25.

307. SA: There are two counterfeits of the true Dhamma (saddhammapaṭirūpaka): one wi th respect to attainment (adhigama), the other with respect to learning (pariyatti). The former is the ten corruptions of insight knowledge (see Vismṭ633–38; PPṭ20: 105–28). The latter consists of texts other than the authentic Buddha-word authori zed at the three Buddhist Councils, e.g., the secret Vinaya (guḷhavinaya), the secret Vessantara, the secret Mahosadha, the Vaṇṇa-piṭaka, the Aṅgulimāla-piṭaka, the Raṭṭḥapāla-gajjita, the Āḷavaka-gajjita, and the Vedalla-pit2aka, which are excluded by these five subjects of discussion: discussion of elements, discussion of objects, discussion of foulness, discussion of the bases of knowledge, the casket of true knowledge.

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SŢ: "The Vedalla-piṭaka" is the Vetulla-piṭaka, which they say had been brou ght from the abode of the nāgas; others say it consists of what was spoken in deba tes (vādabhāsita). "Other than the authentic Buddha-word" (abuddhavacana), bec ause of contradicting the Buddha-word; for the Enlightened One does not speak a nything internally inconsistent (pubbāparaviruddha). They apply a dart to it; the r emoval of defilements is not seen there, so it is inevitably a condition for the arisi ng of defilements.

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An attempt to identify the texts cited by SA is made in the fourteenth century work, *Nikāyasaṅgraha*, discussed by Adikaram, *Early History of Buddhism in Ce ylon*, pp.99–100. This *Nikāyasaṅgraha* assigns each text to a different non-Therav ādin school. The late date of this work casts doubt on its reliability, and its metho d of identification is just too neat to be convincing. SṬ's comment on the Vedallapiṭaka suggests it may be a collection of Mahāyāna sūtras. The Mahāyāna is referred to in the Sri Lankan chronicles as the Vetullavāda (Skt Vaitulyavāda); see Wal pola Rahula, *History of Buddhism in Ceylon*, pp.87–90. SṬ is apparently alluding

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to the Mahāyāna claim that Nāgārjuna had brought the Prajñāpāramitā Sūtras from the nāga realm. SA describes at length the gradual disappear ance of the Buddha's Dispensation in terms of a threefold disappearance: of the tr ue Dhamma of achievement, of practice, and of learning (*adhigama-*, *paṭipatti-*, *p* ariyattisaddhamma).

308. SA glosses: ādikenā ti ādānena gahaņena; opilavatī ti nimujjati. SṬ: ādānaṃ ādi, ā di eva ādikaṃ. SA explains the simile thus: "Unlike a ship crossing the water, whi ch sinks when receiving goods, there is no disappearance of the true Dhamma by being filled up with learning, etc. For when learning declines the practice declines , and when the practice declines achievement declines. But when learning become s full persons rich in learning fill up the practice, and those filling up the practice fill up achievement. Thus when learning, etc., are increasing my Dispensation increases, just like the new moon."

CRD, following this explanation, renders the line: "Take the sinking of a ship, Kassapa, by overloading" (KSt2:152). I find dubious, however, SA's understanding of *ādikena* as meaning "taking, grasping." Elsewhere *ādikena* occurs in the sense of "all at once, suddenly," contrasted with *anupubbena*, "gradually," and this is clearly the meaning required here (see MNtIt395,4, 479,35; IIt213,4; JatVIt567,??

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- 309. *Pañca okkamaniyā dhammā*. SA glosses: *okkamaniyā ti heṭṭhāgamanīya*, "leading d ownwards." A parallel passage at ANṭIIIṭ247 repeats the first four causes but repl aces the fifth by lack of mutual respect and deference.
- 310. SA: One dwells without reverence for concentration when one does not attain the ei ght attainments (*attha samāpattiyo*) or make any effort to attain them.

Chapter 17: Lābhasakkāra-saṃyutta

- 311. SA: *Gain* (*lābha*) is the gain of the four requisites; *honour* (*sakkāra*), the gain of (re quisites) that are well made and well produced; *praise* (*siloka*), acclamation (*vaṇṇ aghosa*).
 - 312. Pāli indiscriminately uses two words, *kumma* and *kacchapa*, for both turtle and torto ise. Here *kumma* refers to the lake-dwelling variety, but at **35:240** *kumma kaccha pa* jointly denote what seems to be a land-dwelling creature, while at **56:47** *kacch apa* alone refers to the sea-dwelling variety. SA glosses *mahākummakula* with *ma hantaṃ aṭṭhikacchapakula*, which further confirms the interchangeability of the t

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wo words. I have rendered both terms "turtle" when they denote a predominantly aquatic creature (here and at **56:47**), "tortoise" when they refer to a land-dwelling creature.

- 313. *Papatā*. SA explains this as an iron spear shaped like a hooked dart, kept in an iron c ase. When it is dropped on its target with a certain force, the spear comes out from the case and the rope follows along, still attached to it.
- 314. Although all three eds. read *giddho papatāya*, it seems we should read *viddho papat āya*, proposed by a note in Be.
- 315. In all three eds. the text as it stands is unintelligible and is likely to be corrupt. SA d oes not offer enough help to reconstruct an original reading, while Be appends a l ong note with a circuitous explanation intended to resolve the difficulties. I would prefer to amend the final verb in Be and Ce (and SS) from anupāpuṇātu to anupā puṇāti so that we read: Kaṃ bhikkhave asanivicakkaṃ āgacchatu? Sekhaṃ appatt amānasaṃ lābhasakkārasiloko anupāpuṇāti. Ee does have anupāpuṇāti, and it is possible that anupāpuṇātu entered the other eds. under the influence of the preced ing āgacchatu and the corresponding sentences in 17:23, 24.

SA paraphrases the question: "Which person should a bright thunderbolt strik e, hitting him on the head and crushing him?" and comments on the reply: "The B lessed One does not speak thus because he desires suffering for beings, but in ord er to show the danger. For a lightning bolt, striking one on the head, destroys only a single individual existence, but one with a mind obsessed by gain, honour, and praise experiences endless suffering in hell, etc." Who has not yet reached his min d's ideal (appattamānasa): who has not achieved arahantship.

25 316. Be and Ce read: *Kaṃ bhikkhave diddhagatena visallena sallena vijjhatu?* The readin g in Ee is less satisfactory. SA: *Diddhagatenā ti gatadiddhena* [SṬ: acchavisayutt ā ti vā diddhe gatena]; visallenā ti visamakkhitena; sallenā ti sattiyā.

The rhetorical construction parallels that in the preceding sutta. *Visallena* is problematic, and we might accept CRD's suggestion *visa-sallena*, though *diddha* (= Skt *digdha*) already conveys the idea of poisoned. See JaṭIVṭ435,??: *Saro diddho kalāpam va/Alittam upalimpati*.

317. *Ukkanṭaka* (so Be and Ce; Ee: *ukkanṇaka*). SA: This is the name of a disease, said to arise in the cold season. The hairs fall off from the entire body, and the entire bod y, fully exposed, breaks open all over. Struck by the wind, the wounds ooze. Just

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- as a man, bitten by a rabid dog, runs around in circles, so does the jackal when it h as contracted this disease, and there is no place where it finds safety.
- 318. *Verambhavātā*. SA: A strong type of wind, discerned at a height from which the four continents appear the size of lotus leaves.
- 319. This verse and the next are at Tht1011–12 and Itt75. Here I read with Be and Ce *app* amāṇavihārino, as against Ee's appamādavihārino. The latter, however, is found in all three eds. of Th; readings of Itt75 are divided. SA supports appamāṇa- with its gloss: appamāṇena phalasamādhinā viharantassa; "as he is dwelling in the me asureless fruition concentration." ThA does not comment on the pāda at Tht1011, and the comment at ItAt72,?? reads appamāda- in Be and appamāṇa- in Ce.
 - 320. We should read pāda b with Ce *sukhumadiṭṭhivipassakaṃ* as against *sukhumaṃ diṭṭh ivipassakaṃ* in Be and Ee. The former is also the reading at Thṭ1012 and Itṭ75. S A: It is a *subtle view* because (it is reached) through the view of the path of arahan tship, and he is an *insighter* (*vipassaka*) because he has arrived there after having set up insight for the sake of fruition attainment. *Delighting in the destruction of c linging*: Delighted with Nibbāna, called the destruction of clinging.
 - 321. The *suvaṇṇa-nikkha* and the *singi-nikkha* seem to be two different types of golden c oin, the latter presumably of greater value than the former, or made from a superi or species of gold. SA glosses *suvaṇṇanikkhassa* as *ekassa kañcana-nikkhassa*, and *singinikkhassa* as *singisuvaṇṇanikkhassa*.
 - 322. *Janapadakalyāṇī*: the most beautiful girl in the country. See below **17:22** and **47:20**, and the famous simile at MNṭIIṭ33,6–20.
 - 323. Cp. ANtIti88–89. Citta the Householder was the foremost male lay disciple among the speakers on the Dhamma; see the Citta-saṃyutta (41:1–10). Hatthaka Āļavaka was the foremost of those who propitiate an assembly with the four means of bene ficence; see ANtIti26,5–9 and ANtIVt217–20, and I,n.604.
 - 324. Khujjuttarā was the foremost female lay disciple among those who have learned mu ch, Veļukaṇḍakiyā (or Uttarā) Nandamātā the foremost of the meditators; see ANṭ Iṭ26,19, 21. Khemā and Uppalavaṇṇā, mentioned just below, were the foremost bhi kkhunīs in regard to wisdom and spiritual power, respectively. Uppalavaṇṇā has a ppeared at 5:5, and Khemā gives a discourse at 44:1.
 - 325. See Introduction, p.??, and above **n.245**.
- 326. SA: *Its origin (samudaya)*: an individual form of existence together with past kamm a, status as a son of good family, beauty of complexion, eloquence as a speaker, th e display of ascetic virtues, the wearing of the robe, possession of a retinue, etc., a re called the origin of gain and honour. They do not understand this by way of the

- truth of the origin, and so cessation and the path should be understood by way of the truths of cessation and the path.
- 327. SA: The *pleasant dwellings in this very life* (*diṭṭhadhammasukhavihārā*) are the plea sant dwellings in fruition attainment. For when a meritorious arahant receives con jee, sweets, etc., he must give thanks to those who come, teach them the Dhamma , answer questions, etc., and thus he does not get a chance to sit down and enter fr uition attainment.
- 328. SA: They mate her with a horse. If she becomes pregnant, when her time for deliver y arrives she is unable to give birth. She stands striking the ground with her feet. Then they tie her feet to four stakes, split open her belly, and remove the foal. She dies right there.
- 329. = I, v.568.

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330. SA: When bandits grab hold of his mother in the wilderness and say they will releas e her only if he tells a deliberate lie, even then he won't tell a deliberate lie. The s ame method in the other cases.

Chapter 18: Rāhula-saṃyutta

- 331. SA explains the three "grips" $(g\bar{a}ha)$ exactly as in **n.155**.
- 332. SA: Here, by way of dispassion (*virāga*) the four paths are indicated; by way of liber ation (*vimutti*), the four fruits of recluseship. SA does not comment on *nibbindati*, "becomes disenchanted," but the commentaries consistently identify the corresponding noun *nibbidā* with strong insight knowledge (see above **n.69**).
 - 333. To the four primary elements of the form aggregate (*cattāro mahābhūtā*) the suttas s ometimes add the space element (*ākāsadhātu*)—which (according to the comment aries) represents derived form (*upādāya rūpa*; see CMA 6:4)—and the consciousn ess element (*viññāṇadhātu*), which represents the entire mental side of existence. For a detailed analysis of all six elements, see MNtIIIt240,17–243,10.
- 334. SA: *In regard to this body with consciousness (imasmiṃ saviññāṇake kāye)*: he sho ws his own conscious body. *And in regard to all external signs (bahiddhā ca sabb animittesu)*: the conscious body of others and non-sentient objects. Or alternativel y: by the former expression he shows his own sentient organism and that of others (reading with Ce *saviññāṇakam eva*), by the latter external form not bound up wit h sense faculties (*bahiddhā anindriyabaddharūpaṃ*). (The compound) *ahaṅkāram amaṅkāramānānusayā* is to be resolved thus: *I-making (ahaṅkāra)* = views, *minemaking (mamaṅkāra)* = craving, and *the underlying tendency to conceit (mānānus*

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- $ay\bar{a}$). (So the text in Be and Ce, but if, as seems likely, the plural termination derives from the $asam\bar{a}h\bar{a}ra$ compound, after resolution the last member should be m $\bar{a}n\bar{a}nusayo$.)
- 335. This elevenfold classification of each of the five aggregates is analysed in detail at V ibht1–12.
- 336. SA: *Has transcended discrimination (vidhā samatikkantaṃ*): has fully gone beyond the different kinds of conceit; *is peaceful (santaṃ*): by the appeasement of defile ments; *and well liberated (suvimuttam)*: fully liberated from defilements.

10 Chapter 19: Lakkhaṇa-saṃyutta

- 337. SA: The Venerable Lakkhaṇa, a great disciple, had been one of the thousand jaṭila a scetics who received higher ordination by the "Come, bhikkhu" utterance (see Vi nṭIṭ32–34). He attained arahantship at the end of the Discourse on Burning (35:28). Since he possessed a Brahma-like body that was endowed with auspicious mark s (*lakkhanasampanna*), perfect in all respects, he was called "Lakkhana."
- 338. SA: The reason for his smile, as is mentioned in the text below, is that he saw a bein g reborn in the world of ghosts whose body was a skeleton. Having seen such a form of individual existence, he should have felt compassion, so why did he display a smile? Because he recollected his own success in gaining release from the prospect of such forms of rebirth and the success of the Buddha-knowledge; for the Buddhas teach such things through their own direct cognition (paccakkhaṃ katvā) and have thoroughly penetrated the element of phenomena (suppaṭividdhā buddhā nam dhammadhatu).
- 339. I translate from Be's reading: *vitudenti vitacchenti virājenti*. Ce reads *vitudanti* only, while Ee has *vitacchenti vibhajenti*. SA comments only on *vitudenti*: "They ran a nd moved here and there, piercing him again and again with their metal beaks whi ch were as sharp as sword blades." According to SA, the vultures, etc., were actua lly yakkhas (*yakkhagijjhā*, *yakkhakākā*, *yakkhakulalā*); for such a form does not c ome into the visual range of natural vultures, etc.
 - 340. Evarūpo pi nāma satto bhavissati evarūpo pi nāma yakkho bhavissati evarūpo pi nā ma attabhāvapaṭilābho bhavissati. SA: In saying this Moggallāna shows his sense of urgency in the Dhamma, arisen out of compassion for such beings.
- The expression *attabhāvapaṭilābho*, which literally means "acquisition of self hood," is used idiomatically to denote a concrete form of individual identity. *Atta*

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bhāva sometimes occurs in a more restricted sense to refer expressly to the physic al body, for instance at Udt54,17–19.

- 341. SA: As a residual result of that same kamma (tass'eva kammassa vipākāvasesena): of that "kamma (to be experienced) in subsequent lives" (aparāpariyakamma) acc umulated by different volitions. For the rebirth in hell is produced by a certain vol ition, and when its result is exhausted rebirth is produced among the ghosts, etc., having as its object the residue of that kamma or the sign of the kamma (see CMA 5:35–37). Therefore, because that rebirth comes about through correspondence of kamma or correspondence of object (kammasabhāgatāya ārammaṇasabhāgatāya vā), it is called "a residual result of that same kamma." It is said that at the time he passed away from hell, a heap of fleshless cows' bones became the sign (i.e., the object of the last conscious process, which in turn becomes the object of the rebir th-consciousness). Thus he became a ghost (in the form of) a skeleton, as if makin g manifest to the wise the hidden kamma.
- 15 342. SA: He had earned his living for many years as a cattle butcher who seasoned pieces of beef, dried them, and sold the dried meat. When he passed away from hell, a pi ece of meat became the sign and he became a ghost (in the form of) a piece of me at.
 - 343. SA: He was an executioner who inflicted many punishments on state criminals and t hen finally shot them with arrows. After arising in hell, when he was subsequently reborn through the residual result of that kamma the state of being pierced by an arrow became the sign and therefore he became a ghost with body-hairs of arrows
 - 344. SA: He was a slanderer who divided people from each other and brought them to rui n and misery by his insinuations. Therefore, as people were divided by him throug h his insinuations (*tena sūcetvā manussā bhinnā*), to experience the pain of being pierced by needles (*sūcīhi bhedanadukkhaṃ paccanubhotuṃ*) he took that kamma itself as the sign and became a needle-haired ghost (*sūcilomapeta*). (The aptness of the retribution is established by the similarity between the Pāli word *sūci*, needle, and the verb *sūceti*, to insinuate, to indicate.)
 - 345. SA: He secretly accepted bribes and, committing an evident wrong by his skewed ju dgements, misallocated the belongings of others. Hence his private parts were exp osed. Since he caused an unbearable burden for others by imposing harsh penaltie s, his private parts became an unbearable burden for him. And since he was unrig hteous (*visama*) when he should have been righteous, his private parts became un even (*visama*) and he had to sit on them.

Interestingly, Ee (apparently based on SS) here reads $dha\dot{n}k\bar{a}$ for crows in place of $k\bar{a}k\bar{a}$ in the other eds. See I,v.773 and I,n.567.

- 346. *Mangulitthi*. SA glosses: *mangulin ti virūpam duddasikam bībhaccham*. She deceive d people, accepting scents and flowers, telling them they could become rich by pe rforming certain rites. She caused the multitude to accept a bad view, a wrong vie w. Thus she herself became foul-smelling because of taking scents and flowers, a nd ugly because of making them accept a bad view.
- 347. SA explains *uppakkaṃ okiliniṃ okirinaṃ* thus: She was lying on a bed of coals, tre mbling and turning around as she was cooked, therefore she was *roasted* (*uppakk* \bar{a}), i.e., with body cooked by the hot fire. She was *sweltering* (*okilinī*), with a swe ating body; and *sooty* (*okirinī*), completely covered with soot.
- 348. SA: While using the four requisites provided by the people out of faith, being unrest rained in bodily and verbal conduct and corrupt in his means of livelihood, he we nt about playfully to his heart's content. The same method of explanation applies i n the following cases too.

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Chapter 20: Opamma-saṃyutta

- 349. The simile of the peaked ho,e is common in the Nikāyas, recurs in SN at 22:102 (IIIṭ 156,3–5), 45:141, 46:7, 48:52. SA glosses "diligent" as "constantly yoked with mi ndfulness" (appamattā ti satiyā avippavāse ṭhitā hutvā).
 - 350. This theme is treated in greater detail at **56:102–31**. SA says that the devas are inclu ded here along with humans, so that the statement should be understood to mean t hat few are reborn among humans and devas.
 - 351. *Corehi kumbhatthenakehi*, lit. "pot-thief bandits." SA explains: Having entered the h ouses of others, having surveyed the scene by the light of a lamp, desiring to steal the belongings of others, they make a lamp in a jar (*ghaṭe*) and enter. Even mud-s prites (*paṃsupisācakā*) assail those devoid of development of lovingkindness, ho w much more then powerful non-humans?

Amanussa, lit. "non-human," usually denotes a malevolent spirit or demon.

- 352. Be and Ce: *okkhāsataṃ*; Ee: *ukkhāsataṃ*. SA: = *mahāmukha-ukkhalīnaṃ sataṃ*. SṬ: = *mahāmukhānaṃ mahantakoļumbānaṃ sataṃ*. The reference is to large pots use d to boil a great quantity of rice.
- 353. SA: *Gadduhanamattan ti goduhanamattam* (lit. the extent of a cow's milking), that i s, the extent of time needed to take one pull on a cow's teat. Or else (*gadduhanam*

attam =) gandha-ūhanamattam (lit. the extent of a scent-sniff), that is, the extent of time needed to take a single sniff of a piece of incense picked up with two fing ers. If, for even such a short time, one is able to develop a mind of lovingkindness, pervading all beings in immeasurable world systems with a wish for their welfar e, this is more fruitful even than that alms given three times in a single day.

354. SA explains the three verbs thus: *paṭileneti*, having struck the top, bending it like a c otton wick, one makes it fuse together as if it were a strand of resin; *paṭikoṭṭeti*, ha ving struck it in the middle and bent it back, or having struck it along the blade, o ne makes the two blades fuse together; *paṭivaṭṭeti*, turning it around as if making a cotton wick (?), one twirls it around for a long time, unravels it, and again twirls it around.

355. This sutta also appears in the introduction to Ja No.ṭ476, which turns upon the same theme. In this story the Bodhisatta, in his incarnation as the swift goose Javanaha msa, performs the remarkable feat to be described just below.

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SA explains the stock description of the archers thus: Firm-bowed archers (da <code>!hadhammā</code> dhanuggahā): archers with firm bows (da!hadhanuno issāsā). A "fir m bow" is called the strength of two thousand. "The strength of two thousand" me ans that a weight of metal, such as bronze or lead, etc. (used for the arrowhead), b ound to the string when the bow is lifted (for the shot), is released from the earth when the bow is grasped by its handle and drawn back the full length of the arrow . Trained (Ce and Ee: sikkhitā; Be: susikkhitā, "well trained"): they have studied the craft in their teacher's circle for ten or twelve years. Dexterous (katahatthā): o ne who has simply studied a craft is not yet dexterous, but these are dexterous, ha ving achieved mastery over it. Experienced (katūpāsanā): they have displayed the ir craft in the king's court, etc.

- 356. Āyusankhārā. SA: This is said with reference to the physical life-faculty (*rūpajīvitin driya*); for this perishes even faster than that. But it is not possible to describe the breakup of formless phenomena (i.e., of mental states).
- 357. SA: The Dasārahas were a khattiya people, so called because they took a tenth porti on from a hundred (*satato dasabhāgam gaṇhiṃsu*—reference not clear). The Sum moner (*ānaka*) was the name of a drum, made from the claw of a giant crab. It ga ve off a sound that could be heard for twelve yojanas all around and was therefore used to summon the people to assembly on festival days.
- 358. SA: *Deep* by way of the text (*pālivasena*), like the Salla Sutta (Sn III,8; Ce: Sallekha Sutta = MN No.t8); *deep in meaning*, like the Mahāvedalla Sutta (MN No.t43); *s*

upramundane, i.e., pointing to the supramundane goal; dealing with emptiness, ex plaining mere phenomena devoid of a being (sattasuññata-dhammamattam eva pa kāsakā), like the Saṅkhitta-saṃyutta (?). This passage recurs at 55:53; in commen ting on that sutta the texts SA cites as examples sometimes differ from those cited here. See V,n,<55:??>.

- 359. SA glosses *sāvakabhāsitā* as *tesaṃ tesaṃ sāvakehi bhāsitā*, referring back to the out siders (*bāhiraka*). SṬ clarifies: "By the disciples of any of those who were not kn own as the Buddha's disciples."
- 360. At 55:53 a similar injunction is given to a group of lay followers.
- 361. Pasannākāram karonti. SA: They give the four requisites.
 - 362. As Mahākassapa does at 16:1.
 - 363. See the following sutta for an explanation.
 - 364. Aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpajjati yathā-rūpāya āpattiyā vuṭṭhānaṃ paññāya ti. An offence motivated by a defilement (in this case lust) but of a kind that can be expiated by undergoing the appropriate penalty (as opposed to an āpatti of the pārājikā class, which does not allow for expiation but requires permanent expulsion from the Sangha).
 - 365. See 17:8. SA identifies the "certain person" as Devadatta.
 - 366. SA: This too is said with reference to the behaviour of Devadatta. SA relates an anec tode about a jackal who had been rescued from a python by a farmer. When the p ython grapped the farmer, the jackal, out of gratitude, went to the farmer's brother s and led them to the scene, thereby enabling them to rescue the farmer.

Chapter 21: Bhikkhu-samyutta

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- 367. Kolita was the Venerable Mahāmoggallāna's personal name, Moggallāna being his c lan name. The present sutta is nearly identical with **40:2** and must be simply a vari ant on the latter, formulated in terms of noble silence rather than the second jhāna. As SA makes clear, the sutta refers back to Moggallāna's week of striving for ara hantship.
- 368. SA explains that the second jhāna is called noble silence (*ariya tuṇhībhāva*) because within it thought and examination (*vitakka-vicārā*) cease, and with their cessation speech cannot occur. At **41:6** (IVṭ293,24–26) thought and examination are called t he verbal construction (*vacīsaṅkhāra*), the mental factors responsible for articulati on of speech. But, SA adds, when the Buddha says "either speak on Dhamma or o

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- bserve noble silence" (e.g., at MNtIt161,32–33), even attention to a meditation subject can be considered noble silence.
- 369. SA: It is said that by this means, over seven days, the Teacher helped the elder to de velop concentration on occasions when it was tending to decline (hānabhāgiya) a nd thus led him to "greatness of direct knowledge" (mahābhiññatā), i.e., to the six direct knowledges.
- 370. Upatissa was the Venerable Sāriputta's personal name.
- 371. Read simply *āvuso* with Be and Ce, as against *āvuso Sāriputta* as in Ee.
- 372. SA: *For a long time*: he says this referring to the time that had passed since the Bud dha taught the wanderer Dīghanakha the Discourse on the Discernment of Feeling s (Vedanāpariggahasuttanta = MN No.ṭ74) at the door of the Boar's Cave. For it was on that day that these defilements inherent in the round of becoming were upr ooted in the elder. See too **n.97** above.
- 373. SA: The dwelling is called gross on account of its object. For he dwelt in the exercis e of the divine eye and divine ear-element, which take gross objects, namely, the f orm base and the sound base.
- 374. As at 12:22.
- 375. See **51:10** (Vt259,18–20). SA glosses *kappa* here as *āyukappa*, meaning the full hum an lifespan of 120 years. However, there seems to be no textual basis for taking *ka ppa* in this passage as meaning anything other than a cosmic aeon, the full extent of time required for a world system to evolve and dissolve.
- 376. The prose portion is at Udṭ76; see too Udṭ74–75. SA explains that his ugliness was t he kammic result of his behaviour in a previous life when he was a king who moc ked and harassed old people. Though ugly in appearance, he had a lovely voice, w hich resulted from another past life when he was a cuckoo who offered a sweet m ango to the Buddha Vipassī. The Buddha declared him the foremost of bhikkhus h aving a sweet voice (*mañjussara*; ANṭIṭ23,24). His verses at Thṭ466–72 do not inc lude the verses here.
- 377. Daharo literally means young, but I render it "the small one" to suit the context.
- 378. His verses are at Tht209–10. The same description is given of Sāriputta's talk at **8:6**. This entire sutta is at ANtIIt51.
 - 379. We should read with Be (and Ee at ANțIIț51): nābhāsamānaṃ jānanti. The readings no bhāsamānaṃ (Ee) and na bhāsamānaṃ (Ce) give a meaning opposite to the o ne required. The BHS parallel of the verse at Uvṭ29:43–44 supports Be: nābhāṣa mānā jñāyante....

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380. He was the son of the Buddha's father Suddhodana and his aunt/foster-mother, Mah āpajāpatī Gotamī. Hence, though he was also the Buddha's half-brother through t heir common father, the text refers to him as *mātucchāputta*, "maternal cousin." H is story is at Udṭ21–24 and, more elaborately, at DhpAṭIṭ115–22; see BLṭ1:217–2 3.

SA: Why did the elder behave thus? To find out how the Teacher's felt about i t, thinking: "If the Teacher says, 'My half-brother is beautiful like this,' I'll condu ct myself in this way all my life. But if he points out a fault here I'll give this up, wear a rag-robe, and dwell in a remote lodging."

- 381. Aññātuñchena yāpentaṃ. SA: Scraps gained by one seeking delicious, well-seasone d food at the homes of affluent and powerful people are called "scraps of known p eople" (ñātuncha, lit. "known scraps"). But the mixed food obtained by standing a t the doors of houses in is called "scraps of strangers" (lit. "unknown scraps").
- 382. He was the Buddha's *pitucchāputta*, son of the Buddha's paternal aunt, Amitā (DPP N, s.v. Tissa Thera (14)).
 - 383. SA explains that while he was still a novice, when elders arrived at the monastery fr om distant regions to see the Buddha he remained seated and did not perform any services to them or show them due respect. This was all because of his khattiya pr ide and his pride of being the Buddha's cousin. The other bhikkhus had surrounde d him and censured him sharply for his lack of courtesy. A variant version of this incident is recorded at DhpAtIt37–39; see BLt1:166–67.
 - 384. Aññataro bhikkhu theranāmako. SA does not explain this peculiar name or further id entify the monk.
- 385. SA: The past is said to be abandoned (*pahīnaṃ*) by the abandoning of desire and lust for the five aggregates of the past; the future is relinquished (*paṭinissaṭṭhaṃ*) by t he relinquishing of desire and lust for the five aggregates of the future. Cp. MNṭII Iṭ188–89, 195–98.
 - 386. The first three pādas are at Snt211 and, with a variation, at Dhpt353. SA: All-conque ror (sabbābhibhuṃ): one who abides having overcome all aggregates, sense bases , and elements, and the three kinds of becoming. Unsullied (anupalittaṃ, or "unst uck") among those very things by the paste (lepa) of craving and views. Released in the destruction of craving (taṇhakkhaye vimuttaṃ): released in Nibbāna, called the destruction of craving by way of the release which takes this as its object.
- 35 387. He was the foremost bhikkhu disciple among those who exhort the bhikkhus (*bhikkh u-ovādaka*; ANtIt25,13). His verses are at Tht547–56, and he is commended by th

e Buddha at **54:7**. SA: He has been a king who ruled over the city of Kukkuṭavatī. As soon as he heard about the Buddha, the Dhamma, and the Sangha from a grou p of travelling merchants he left his kingdom for Sāvatthī together with his thousa nd ministers, intending to go forth. His queen Anojā followed him, accompanied by the ministers' wives, all with the same intention. The Buddha came out to meet both parties. He first ordained the men as bhikkhus with the "Come, bhikkhu" or dination, and then he had the women ordained as bhikkhunīs by the elder nun Upp alavaṇṇā.

388. SA: It is said that they had been companions in five hundred past births.

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The Collection of Connected Discourses (Saṃyutta Nikāya)

Part Three

5

The Book of Connected Discourses on the Aggregates (Khandhavaggasaṃyuttapāḷi)

Homage to the Blessed One, the Arahant, the Fully Enlightened One

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Book I Chapter 22

Connected Discourses on the Aggregates (Khandha-saṃyutta)

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Part I The Root Fifty

I. Nakulapitā

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1 (1) Nakulapitā

[1] Thus have I heard. On one occasion the Blessed One was dwelling among the Bha ggas at Suṃsumāragira in the Bhesakaļā Grove, the Deer Park. Then the householder Na kulapitā approached the Blessed One, paid homage to him, sat down to one side, and said to him:&1

"I am old, venerable sir, aged, burdened with years, advanced in life, come to the last stage, afflicted in body, often ill. I rarely get to see the Blessed One and the bhikkhus wor thy of esteem.&2 Let the Blessed One exhort me, venerable sir, let him instruct me, since that would lead to my welfare and happiness for a long time."

"So it is, householder, so it is! This body of yours is afflicted, weighed down, encumb ered.&3 If anyone carrying around this body were to claim to be healthy even for a mome nt, what is that due to other than foolishness? Therefore, householder, you should train yo urself thus: 'Even though I am afflicted in body, my mind will be unafflicted.' Thus shoul d you train yourself."

Then the householder Nakulapitā, having delighted and rejoiced in the Blessed One's statement, [2] rose from his seat and, having paid homage to the Blessed One, keeping hi m on his right, he approached the Venerable Sāriputta. Having paid homage to the Venerable Sāriputta, he sat down to one side, and the Venerable Sāriputta then said to him:

"Householder, your faculties are serene, your facial complexion is pure and bright. Di d you get to hear a Dhamma talk today in the presence of the Blessed One?" "Why not, venerable sir? Just now I was anointed by the Blessed One with the ambro sia of a Dhamma talk."

"With what kind of ambrosia of a Dhamma talk did the Blessed One anoint you, hous eholder?"

"Here, venerable sir, I approached the Blessed One....

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(The householder Nakulapitā repeats his entire conversation with the Buddha.)

"It was with the ambrosia of such a Dhamma talk, venerable sir, that the Blessed One anointed me."

"Didn't it occur to you, householder, to question the Blessed One further as to how on e is afflicted in body and afflicted in mind, and how one is afflicted in body but not afflict ed in mind?" [3]

"We would come from far away, venerable sir, to learn the meaning of this statement from the Venerable Sāriputta. It would be good indeed if the Venerable Sāriputta would c lear up the meaning of this statement."

"Then listen and attend carefully, householder, I will speak."

"Yes, venerable sir," the householder Nakulapitā replied. The Venerable Sāriputta sai d this:

"How, householder, is one afflicted in body and afflicted in mind? Here, householder, the uninstructed worldling,&4 who does not get to see the noble ones and is unskilled an d undisciplined in their Dhamma, who does not get to see superior persons and is unskille d and undisciplined in their Dhamma, regards form as self, or self as possessing form, or f orm as in self, or self as in form. He lives obsessed by the notions: 'I am form, form is mi ne.'&5 As he lives obsessed by these notions, that form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards feeling as self, or self as possessing feeling, or feeling as in self, or self a s in feeling. He lives obsessed by the notions: 'I am feeling, feeling is mine.' As he lives obsessed by these notions, that feeling of his changes and alters. With the change and alteration of feeling, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards perception as self, or self as possessing perception, or perception as in sel f, or self as in perception. He lives obsessed by the notions: 'I am perception, perception i s mine.' As he lives obsessed by these notions, that perception of his changes and alters. With the change and alteration of perception, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards volitional constructions as self, or self as possessing volitional constructions, or volitional constructions as in self, or self as in volitional constructions. He lives ob

sessed by the notions: 'I am volitional constructions, volitional constructions are mine.' As he lives obsessed by these notions, those volitional constructions of his change and alter. [4] With the change and alteration of volitional constructions, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. He lives obsessed by the notions: 'I am consciousness, consciousness is mine.' As he lives obsessed by these notions, that consciousness of his changes and alters. With the change and alteration of consciousness, there arise in h im sorrow, lamentation, pain, displeasure, and despair.

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"It is in such a way, householder, that one is afflicted in body and afflicted in mind.&

"And how, householder, is one afflicted in body but not afflicted in mind? Here, hous eholder, the instructed noble disciple, who gets to see the noble ones and is skilled and disciplined in their Dhamma, who gets to see superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in se lf, or self as in form.&7 He does not live obsessed by the notions: 'I am form, form is min e.' As he lives unobsessed by these notions, that form of his changes and alters. With the change and alteration of form, there do not arise in him sorrow, lamentation, pain, displea sure, and despair.

"He does not regard feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling. He does not live obsessed by the notions: 'I am feeling, feeling is mi ne.' As he lives unobsessed by these notions, that feeling of his changes and alters. With the change and alteration of feeling, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard perception as self, or self as possessing perception, or perception as in self, or self as in perception. He does not live obsessed by the notions: 'I am percept ion, perception is mine.' As he lives unobsessed by these notions, that perception of his c hanges and alters. With the change and alteration of perception, there do not arise in him sorrow, lamentation, pain, displeasure, and despair. [5]

"He does not regard volitional constructions as self, or self as possessing volitional constructions, or volitional constructions as in self, or self as in volitional constructions. He does not live obsessed by the notions: 'I am volitional constructions, volitional constructions are mine.' As he lives unobsessed by these notions, those volitional constructions of his change and alter. With the change and alteration of volitional constructions, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard consciousness as self, or self as possessing consciousness, or con sciousness as in self, or self as in consciousness. He does not live obsessed by the notions: 'I am consciousness, consciousness is mine.' As he lives unobsessed by these notions, th at consciousness of his changes and alters. With the change and alteration of consciousness, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"It is in such a way, householder, that one is afflicted in body but not afflicted in mind ."&8

This is what the Venerable Sāriputta said. Being pleased, the householder Nakulapitā delighted in the Venerable Sāriputta's statement.

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2 (2) At Devadaha

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyan s where there was a town of the Sakyans named Devadaha. Then a number of westward-b ound bhikkhus approached the Blessed One, paid homage to him, sat down to one side, a nd said to him:

"Venerable sir, we wish to go to the western province in order to take up residence th ere." &9

"Have you taken leave of Sāriputta, bhikkhus?"

"No, venerable sir."

"Then take leave of Sāriputta, bhikkhus. Sāriputta is wise, he is one who helps his bhi kkhu-companions in the holy life." & 10 [6]

"Yes, venerable sir," those bhikkhus replied. Now on that occasion the Venerable Sār iputta was sitting not far from the Blessed One in a cassia bush.&11 Then those bhikkhus, having delighted and rejoiced in the Blessed One's statement, rose from their seats and, h aving paid homage to the Blessed One, keeping him on their right, they approached the V enerable Sāriputta. They exchanged greetings with the Venerable Sāriputta and, when the y had concluded their greetings and cordial talk, they sat down to one side and said to him.

"Friend Sāriputta, we wish to go to the western province in order to take up residence there. We have taken leave of the Teacher."

"Friends, there are wise khattiyas, wise brahmins, wise householders, and wise reclus es who question a bhikkhu when he has gone abroad&12—for wise people, friends, are in quisitive: 'What does the venerable ones' teacher say, what does he teach?' I hope that yo u venerable ones have learned the teachings well, grasped them well, attended to them we ll, reflected on them well, and penetrated them well with wisdom, so that when you answ er you will state what has been said by the Blessed One and will not misrepresent him wit

h what is contrary to fact; so that you will explain in accordance with the Dhamma, and n o reasonable consequence of your assertion would give ground for criticism."&13

"We would come from far away, friend, to learn the meaning of this statement from t he Venerable Sāriputta. It would be good indeed if the Venerable Sāriputta would clear u p the meaning of this statement."

"Then listen and attend carefully, friends, I will speak."

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"Yes, friend," those bhikkhus replied. The Venerable Sāriputta said this: [7]

"There are, friends, wise khattiyas ... wise recluses who question a bhikkhu...: 'What does the venerable ones' teacher say, what does he teach?' Being asked thus, friends, yo u should answer: 'Our teacher, friends, teaches the removal of desire and lust.'

"When you have answered thus, friends, there may be wise khattiyas ... wise recluses who will question you further—for wise people, friends, are inquisitive: 'In regard to wh at does the venerable ones' teacher teach the removal of desire and lust?' Being asked thu s, friends, you should answer: 'Our teacher, friends, teaches the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional constructions ... consciousness.'

"When you have answered thus, friends, there may be wise khattiyas ... wise recluses who will question you further—for wise people, friends, are inquisitive: 'Having seen w hat danger does the venerable ones' teacher teach the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional constructions ... con sciousness?' Being asked thus, friends, you should answer thus: 'If, friends, one is not de void of lust, desire, affection, thirst, passion, and craving in regard to form,&14 then with the change and alteration of form there arise in one sorrow, lamentation, pain, displeasur e, and despair. If, friends, one is not devoid of lust, desire, affection, thirst, passion, and c raving in regard to feeling ... perception ... volitional constructions ... consciousness, the n with the change and alteration of consciousness there arise in one sorrow, lamentation, pain, displeasure, and despair. Having seen this danger, our teacher teaches the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volit ional constructions ... consciousness.' [8]

"When you have answered thus, friends, there may be wise khattiyas ... wise recluses who will question you further—for wise people, friends, are inquisitive: 'Having seen w hat benefit does the venerable ones' teacher teach the removal of desire and lust for form, the removal of desire and lust for feeling ... perception ... volitional constructions ... co nsciousness?' Being asked thus, friends, you should answer thus: 'If, friends, one is devoid of lust, desire, affection, thirst, passion, and craving in regard to form, then with the change and alteration of form sorrow, lamentation, pain, displeasure, and despair do not arise

in one. If one is devoid of lust, desire, affection, thirst, passion, and craving in regard to f eeling ... perception ... volitional constructions ... consciousness, then with the change a nd alteration of consciousness sorrow, lamentation, pain, displeasure, and despair do not arise in one. Having seen this benefit, our teacher teaches the removal of desire and lust f or form, the removal of desire and lust for feeling ... perception ... volitional constructions ... consciousness.'

"If, friends, &15 one who enters and dwells amidst unwholesome states could dwell h appily in this very life, without vexation, despair, and fever, and if, with the break up of t he body, after death, he could expect a good destination, then the Blessed One would not praise the abandoning of unwholesome states. But because one who enters and dwells am idst unwholesome states dwells in suffering in this very life, with vexation, despair, and f ever, and because he can expect a bad destination with the breakup of the body, after deat h, the Blessed One praises the abandoning of unwholesome states.

"If, friends, one who enters and dwells amidst wholesome states would dwell in suffer ing in this very life, with vexation, [9] despair, and fever, and if, with the breakup of the b ody, after death, he could expect a bad destination, then the Blessed One would not praise the acquisition of wholesome states. But because one who enters and dwells amidst whol esome states dwells happily in this very life, without vexation, despair, and fever, and bec ause he can expect a good destination with the breakup of the body, after death, the Bless ed One praises the acquisition of wholesome states."

This is what the Venerable Sāriputta said. Being pleased, those bhikkhus delighted in the Venerable Sāriputta's statement.

3 (3) Hāliddakāni (1)

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Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among the people of Avantī on the Papāta Mountain at Kuraraghara.&16 Then the householder Hāliddakāni approached the Venerable Mahākaccāna, paid homage to him, sat down to o ne side, and said to him:

"Venerable sir, this was said by the Blessed One in 'The Questions of Māgandiya' of the Aṭṭhakavagga:&17

'Having left home to roam without abode, In the village the sage is intimate with none; Rid of sense pleasures, without preference, He would not engage people in dispute.' How, venerable sir, should the meaning of this, stated by the Blessed One in brief, be und erstood in detail?"

"The form element, householder, is the home of consciousness; one whose conscious ness is shackled by lust for the form element is called one who roams about in a home.&1 8 The feeling element is the home of consciousness ... [10] The perception element is the home of consciousness ... The volitional constructions element is the home of consciousness; one whose consciousness is shackled by lust for the volitional constructions element is called one who roams about in a home. It is in such a way that one roams about in a home.&19

"And how, householder, does one roam about homeless? The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the form element: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising.&20 Therefore the Tathāgata is called one who roams about homeless. The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the feeling element ... the perception element ... the volitional constructions element ... the consciousness element:&21 these have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about homeless. It is in such a way that one roams about homeless.

"And how, householder, does one roam about in an abode? By diffusion and confine ment in the abode (consisting in) the sign of forms, one is called one who roams about in an abode.&22 By diffusion and confinement in the abode (consisting in) the sign of soun ds ... the sign of odours ... the sign of tastes ... the sign of tactile objects ... the sign of mental phenomena, one is called one who roams about in an abode.

"And how, householder, does one roam about without abode? Diffusion and confinem ent in the abode (consisting in) the sign of forms: these have been abandoned by the Tath āgata, cut off at the root, made like a palm stump, obliterated so that they are no more sub ject to future arising. Therefore the Tathāgata is called one who roams about without abo de. Diffusion and confinement in the abode (consisting in) the sign of sounds ... the sign of odours ... the sign of tastes ... the sign of tactile objects ... the sign of mental phenom ena: these have been abandoned by the Tathāgata, cut off at the root, made like a palm stu mp, [11] obliterated so that they are no more subject to future arising. Therefore the Tathāgata is called one who roams about without abode. It is in such a way that one roams about without abode.&23

"And how, householder, is one intimate in the village? Here, householder, someone li ves in association with laypeople: he rejoices with them and sorrows with them, he is hap py when they are happy and sad when they are sad, and he involves himself in their affair s and duties. &24 It is in such a way that one is intimate in the village.

"And how, householder, is one intimate with none in the village? Here, householder, a bhikkhu does not live in association with laypeople. He does not rejoice with them or so rrow with them, he is not happy when they are happy and sad when they are sad, and he does not involve himself in their affairs and duties. It is in such a way that one is intimate with none in the village.

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"And how, householder, is one not rid of sensual pleasures? Here, householder, some one is not devoid of lust, desire, affection, thirst, passion, and craving in regard to sensual pleasures. It is in such a way that one is not rid of sensual pleasures.

"And how, householder, is one rid of sensual pleasures? Here, householder, someone is devoid of lust, desire, affection, thirst, passion, and craving in regard to sensual pleasures. It is in such a way that one is rid of sensual pleasures.

"And how, householder, does one make preferences? & 25 Here, householder, someon e thinks: 'May I have such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional constructions in the future! May I have such consciousness in the future!' It is in such a way that one makes preferences.

"And how, householder, is one free from preferences? Here, householder, someone d oes not think: 'May I have such form in the future!... [12] May I have such consciousnes s in the future!' It is in such a way that one is free from preferences.

"And how, householder, does one engage people in dispute? Here, householder, some one engages in such talk as this: 'You don't understand this Dhamma and Discipline. I un derstand this Dhamma and Discipline. What, you understand this Dhamma and Discipline! You are practising wrongly, I am practising rightly. What should have been said before you said after; what should have been said after you said before. I am consistent, you are i nconsistent. What you took so long to think out has been overturned. Your thesis has been refuted. Go off to rescue your thesis, for you're defeated, or disentangle yourself if you can.' It is in such a way that one engages people in dispute.

"And how, householder, does one not engage people in dispute? Here, householder, s omeone does not engage in such talk as this: &26 'You don't understand this Dhamma an d Discipline.... 'It is in such a way that one does not engage people in dispute.

"Thus, householder, when it was said by the Blessed One in 'The Questions of Māgan diya' of the Atthakavagga:

'Having left home to roam without abode, In the village the sage is intimate with none; Rid of sense pleasures, free from preferences, He would not engage people in dispute'—

it is in such a way that the meaning of this, stated in brief by the Blessed One, should be understood in detail."

4 (4) Hāliddakāni (2)

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Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among the people of Avantī on the Papāta Mountain at Kuraraghara. [13] Then the householder Hāliddakāni approached the Venerable Mahākaccāna, paid homage to him, sat down to o ne side, and said to him:

"Venerable sir, this was said by the Blessed One in 'The Questions of Sakka': 'Those recluses and brahmins who are liberated in the full extinction of craving are those who ha ve reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, and are best among devas and humans.'&27 How, venerable sir, should the meaning of this, stated in brief by the Blessed One, be understood in detail?"

"Householder, through the destruction, fading away, cessation, giving up, and relinqui shment of desire, lust, delight, craving, engagement and clinging, mental standpoints, adh erences, and underlying tendencies towards the form element, the mind is said to be well l iberated.&28

"Through the destruction, fading away, cessation, giving up, and relinquishment of de sire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies towards the feeling element ... the perception element ... the voliti onal constructions element ... the consciousness element, the mind is said to be well liber ated.

"Thus, householder, when it was said by the Blessed One in 'The Questions of Sakka': 'Those recluses and brahmins who are liberated in the full extinction of craving are thos e who have reached the ultimate end, the ultimate security from bondage, the ultimate hol y life, the ultimate goal, and are best among devas and humans'—it is in such a way that the meaning of this, stated in brief by the Blessed One, should be understood in detail."

35 5 (5) Concentration

Thus have I heard. At Savatthi.... There the Blessed One said this:

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

"And what does he understand as it really is? The origin and passing away of form; the origin and passing away of feeling; [14] the origin and passing away of perception; the origin and passing away of volitional constructions; the origin and passing away of consciousness.&29

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"And what, bhikkhus, is the origin of form? What is the origin of feeling? What is the origin of perception? What is the origin of volitional constructions? What is the origin of consciousness?

"Here, bhikkhus, one seeks delight, one welcomes, one remains holding. And what is it that one seeks delight in, what does one welcome, to what does one remain holding? O ne seeks delight in form, welcomes it, and remains holding to it. As a consequence of this, delight arises. Delight in form is clinging. With one's clinging as condition, becoming (comes to be); with becoming as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"One seeks delight in feeling ... One seeks delight in perception ... One seeks delight in volitional constructions ... One seeks delight in consciousness, welcomes it, and remains holding to it. As a consequence of this, delight arises.... Such is the origin of this whole mass of suffering.

"This, bhikkhus, is the origin of form; this is the origin of feeling; this is the origin of perception; this is the origin of volitional constructions; this is the origin of consciousness .&30

"And what, bhikkhus, is the passing away of form? What is the passing away of feeling? What is the passing away of perception? What is the passing away of volitional constructions? What is the passing away of consciousness?

"Here, bhikkhus, one does not seek delight, one does not welcome, one does not rema in holding. And what is it that one does not seek delight in? What doesn't one welcome? To what doesn't one remain holding? One does not seek delight in form, does not welco me it, does not remain holding to it. As a consequence of this, delight in form ceases. With the cessation of delight comes cessation of clinging; with cessation of clinging, cessation of becoming.... Such is the cessation of this whole mass of suffering.

"One does not seek delight in feeling ... [15] ... One does not seek delight in percepti on ... One does not seek delight in volitional constructions ... One does not seek delight in consciousness, does not welcome it, does not remain holding to it. As a consequence of

this, delight in consciousness ceases.... Such is the cessation of this whole mass of suffering.

"This, bhikkhus, is the passing away of form; this is the passing away of feeling; this is the passing away of perception; this is the passing away of volitional constructions; this is the passing away of consciousness."

6 (6) Seclusion

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Setting at Sāvatthī. "Bhikkhus, make an exertion in seclusion.&31 A bhikkhu who is secluded understands things as they really are.

"And what does he understand as it really is? The origin and passing away of form; the origin and passing away of feeling; the origin and passing away of perception; the origin and passing away of volitional constructions; the origin and passing away of consciousness.

"And what, bhikkhus, is the origin of form?..."
(The rest of this sutta is identical with the preceding one.)

7 (7) Agitation through Clinging (1)

Setting at Sāvatthī. "Bhikkhus, I will teach you agitation through clinging and non-agi tation through non-clinging.&32 Listen to that and attend carefully, I will speak." [16]

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And how, bhikkhus, is there agitation through clinging? Here, bhikkhus, the uninstru cted worldling, who does not get to see the noble ones and is unskilled and undisciplined in their Dhamma, who does not get to see superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. That form of his changes and alters. With the change and alteration of form, his consciousness becomes preoccupied with the change of form. Agitation and a constellation of mental states born of preoccupation with the change of form remain obsessing his mind.&33 Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated.

"He regards feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and alters.... [17] Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated.

"It is in such a way, bhikkhus, that there is agitation through clinging.

"And how, bhikkhus, is there non-agitation through non-clinging? Here, bhikkhus, the instructed noble disciple, who gets to see the noble ones and is skilled and disciplined in their Dhamma, who gets to see superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. That form of his changes and alters. With the change and alteration of form, his consciousness does not become preoccupied with the change of form. No agitation and constellation of mental states born of preoccupation with the change of form remain obsessing his mind. Because his mind is not obsessed, he is not frightened, distressed, or anxious, and through non-clinging he does not become agitated.

"He does not regard feeling as self ... perception as self ... volitional constructions as self ... [18] ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and alters....

Because his mind is not obsessed, he is not frightened, distressed, or anxious, and through non-clinging he does not become agitated.

"It is in such a way, bhikkhus, that there is non-agitation through non-clinging."

8 (8) Agitation through Clinging (2)

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Setting at Sāvatthī. "Bhikkhus, I will teach you agitation through clinging and non-agitation through non-clinging. Listen to that and attend carefully....

"And how, bhikkhus, is there agitation through clinging? Here, bhikkhus, the uninstructed worldling regards form thus: 'This is mine, this I am, this is my self.'&34 That form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

"He regards feeling thus ... perception thus ... volitional constructions thus ... consciousness thus: 'This is mine, this I am, this is my self.' That consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, la mentation, pain, displeasure, and despair.

"It is in such a way, bhikkhus, that there is agitation through clinging.

"And how, bhikkhus, is there non-agitation through non-clinging? [19] Here, bhikkhus, the instructed noble disciple does not regard form thus: 'This is mine, this I am, this is my self.' That form of his changes and alters. With the change and alteration of form, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"He does not regard feeling thus ... perception thus ... volitional constructions thus ... consciousness thus: 'This is mine, this I am, this is my self.' That consciousness of his changes and alters. With the change and alteration of consciousness, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

"It is in such a way, bhikkhus, that there is non-agitation through non-clinging."

9 (9) Impermanent in the Three Times

Setting at Sāvatthī. "Bhikkhus, form is impermanent, both of the past and future, not t o speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent t owards form of the past; he does not seek delight in form of the future; and he is practisin g for disenchantment with form of the present, for its fading away and cessation.

"Feeling is impermanent ... Perception is impermanent ... Volitional constructions ar e impermanent ... Consciousness is impermanent, both of the past and future, not to spea k of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent toward s consciousness of the past; he does not seek delight in consciousness of the future; and h e is practising for disenchantment with consciousness of the present, for its fading away a nd cessation."

(10) Suffering in the Three Times

Setting at Sāvatthī. "Bhikkhus, form is suffering, both of the past and future, not to sp eak of the present. [20] Seeing thus, bhikkhus, the instructed noble disciple is indifferent t owards form of the past; he does not seek delight in form of the future; and he is practisin g for disenchantment with form of the present, for its fading away and cessation.

"Feeling is suffering ... Perception is suffering ... Volitional constructions are suffering ... Consciousness is suffering, both of the past and future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards consciousness of the past; he does not seek delight in consciousness of the future; and he is practising for disenchantment with consciousness of the present, for its fading away and cessation."

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(11) Non-self in the Three Times

Setting at Sāvatthī. "Bhikkhus, form is non-self, both of the past and future, not to spe ak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towar ds form of the past; he does not seek delight in form of the future; and he is practising for disenchantment with form of the present, for its fading away and cessation.

"Feeling is non-self ... Perception is non-self ... Volitional constructions are non-self ... Consciousness is non-self, both of the past and future, not to speak of the present. Seei ng thus, bhikkhus, the instructed noble disciple is indifferent towards consciousness of the past; he does not seek delight in consciousness of the future; and he is practising for dis enchantment with consciousness of the present, for its fading away and cessation."

II. Impermanent

12 (1) Impermanent

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[21] Thus have I heard. At Sāvatthī.... There the Blessed One said this:

"Bhikkhus, form is impermanent, feeling is impermanent, perception is impermanent, volitional constructions are impermanent, consciousness is impermanent. Seeing thus, bhi kkhus, the instructed noble disciple becomes disenchanted with form, disenchanted with f eeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

13 (2) Suffering

Setting at Sāvatthī. "Bhikkhus, form is suffering, feeling is suffering, perception is suffering, volitional constructions are suffering, consciousness is suffering. Seeing thus ... H e understands: '... there is no more for this world."

14 (3) Non-self

Setting at Sāvatthī. "Bhikkhus, form is non-self, feeling is non-self, perception is non-self, volitional constructions are non-self, consciousness is non-self. Seeing thus ... He un derstands: '... there is no more for this world." [22]

15 (4) What is Impermanent

Setting at Sāvatthī. "Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Feeling is impermanent.... Perception is impermanent.... Volitional constructions ar e impermanent.... Consciousness is impermanent. What is impermanent is suffering. Wh at is suffering is non-self. What is non-self should be seen as it really is with correct wisd om thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world."

16 (5) What is Suffering

Setting at Sāvatthī. "Bhikkhus, form is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Feeling is suffering.... Perception is suffering.... Volitional constructions are suffering.... Consciousness is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world."

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17 (6) What is Non-self

Setting at Sāvatthī. "Bhikkhus, form is non-self. What is non-self [23] should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Feeling is non-self.... Perception is non-self.... Volitional constructions are non-self Consciousness is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world."

20 18 (7) Impermanent with Cause

Setting at Sāvatthī. "Bhikkhus, form is impermanent. The cause and condition for the arising of form is also impermanent. As form has originated from what is impermanent, how could it be permanent?

"Feeling is impermanent.... Perception is impermanent.... Volitional constructions ar e impermanent.... Consciousness is impermanent. The cause and condition for the arising of consciousness is also impermanent. As consciousness has originated from what is impermanent, how could it be permanent?

"Seeing thus ... He understands: '... there is no more for this world."

30 19 (8) Suffering with Cause

Setting at Sāvatthī. "Bhikkhus, form is suffering. The cause and condition for the arisi ng of form is also suffering. As form has originated from what is suffering, how could it be permanent?

"Feeling is suffering.... Perception is suffering.... Volitional constructions are suffering.... [24] Consciousness is suffering. The cause and condition for the arising of conscio

usness is also suffering. As consciousness has originated from what is suffering, how could it be permanent?

"Seeing thus ... He understands: '... there is no more for this world."

5 20 (9) Non-self with Cause

Setting at Sāvatthī. "Bhikkhus, form is non-self. The cause and condition for the arisi ng of form is also non-self. As form has originated from what is non-self, how could it be self?

"Feeling is non-self.... Perception is non-self.... Volitional constructions are non-self Consciousness is non-self. The cause and condition for the arising of consciousness is also non-self. As consciousness has originated from what is non-self, how could it be self?

"Seeing thus ... He understands: '... there is no more for this world."

15 21 (10) Ānanda

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Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One, paid ho mage to him, sat down to one side, and said to him:

"Venerable sir, it is said, 'cessation, cessation.' Through the cessation of what things is cessation spoken of?"

"Form, Ānanda, is impermanent, conditioned, dependently arisen, subject to destructi on, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of.

"Feeling is impermanent ... Perception is impermanent ... Volitional constructions ar e impermanent ... [25] ... Consciousness is impermanent, conditioned, dependently arise n, subject to destruction, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of.

"It is through the cessation of these things, Ānanda, that cessation is spoken of."

III. The Burden

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22 (1) The Burden

Setting at Sāvatthī.... There the Blessed One said this:

"Bhikkhus, I will teach you the burden, the carrier of the burden, &35 the taking up of the burden, and the laying down of the burden. Listen to that....

"And what, bhikkhus, is the burden? It should be said: the five aggregates subject to c linging. What five? The form aggregate subject to clinging, the feeling aggregate subject

to clinging, the perception aggregate subject to clinging, the volitional constructions aggregate subject to clinging, the consciousness aggregate subject to clinging. This is called the burden.&36

"And what, bhikkhus, is the carrier of the burden. It should be said: the person, this ve nerable one of such a name and such a clan. This is called the carrier of the burden.&37 [26]

"And what, bhikkhus, is the taking up of the burden? It is this craving which leads to r e-becoming, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for becoming, craving for disbecoming. This is called t he taking up of the burden.&38

"And what, bhikkhus, is the laying down of the burden? It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom fr om it, non-reliance on it. This is called the laying down of the burden." & 39

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"The five aggregates are truly burdens,

The burden-carrier is the person.

Taking up the burden is suffering in the world,

Laying the burden down is blissful.

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Having laid the heavy burden down

Without taking up another burden,

Having drawn out craving with its root,

One is free from hunger, fully quenched."&40

23 (2) Full Understanding

Setting at Sāvatthī. [27] "Bhikkhus, I will teach you things that should be fully under stood and also full understanding. Listen to that....

"And what, bhikkhus, are the things that should be fully understood? Form, bhikkhus, is something that should be fully understood; feeling ... perception ... volitional constructions ... consciousness is something that should be fully understood. These are called the things that should be fully understood.

"And what, bhikkhus, is full understanding? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called full understanding." &41

24 (3) Directly Knowing

Setting at Sāvatthī. "Bhikkhus, without directly knowing and fully understanding for m, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding feeling ... perception ... volitional constructions ... consciousness, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering.

"Bhikkhus, by directly knowing and fully understanding form, by becoming dispassio nate towards it and abandoning it, one is capable of destroying suffering. By directly knowing and fully understanding feeling ... perception ... volitional constructions ... consciousness, by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering." & 42

25 (4) Desire and Lust

Setting at Sāvatthī. "Bhikkhus, abandon desire and lust for form. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"Abandon desire and lust for feeling ... for perception ... for volitional constructions ... for consciousness. Thus that consciousness will be abandoned, cut off at the root, mad e like a palm stump, obliterated so that it is no more subject to future arising."

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26 (5) Gratification (1)

Setting at Sāvatthī. "Bhikkhus, before my enlightenment, while I was still a bodhisatt a, not yet fully enlightened, it occurred to me: 'What is the gratification, what is the dang er, what is the escape in the case of form? What is the gratification, what is the danger, w hat is the escape in the case of feeling ... perception ... volitional constructions ... consciousness?' &43 [28]

"Then, bhikkhus, it occurred to me: 'The pleasure and joy that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form.

"The pleasure and joy that arise in dependence on feeling ... in dependence on perce ption ... in dependence on volitional constructions ... in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.'

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not cl aim to have awakened to the unsurpassed perfect enlightenment in this world with its dev as, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and hu mans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming." [29]

10 27 (6) Gratification (2)

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Setting at Sāvatthī. "Bhikkhus, I set out seeking the gratification in form. I discovered the gratification in form. I have clearly seen with wisdom whatever gratification there is in form.

"Bhikkhus, I set out seeking the danger in form. I discovered the danger in form. I have clearly seen with wisdom whatever danger there is in form.

"Bhikkhus, I set out seeking the escape from form. I discovered the escape from form. I have clearly seen with wisdom whatever escape there is from form.

"Bhikkhus, I set out seeking the gratification in ... the danger in ... the escape from fe eling ... from perception ... from volitional constructions ... from consciousness. I disco vered the escape from consciousness. I have clearly seen with wisdom whatever escape th ere is from consciousness.

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not cl aim to have awakened to the unsurpassed perfect enlightenment in this world with ... (as above) ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming."

28 (7) Gratification (3)

Setting at Sāvatthī. "Bhikkhus, if there was no gratification in form, [30] beings would not become enamoured with it; but because there is gratification in form, beings become enamoured with it. If there was no danger in form, beings would not become disenchant ed with it; but because there is danger in form, beings become disenchanted with it. If the re was no escape from form, beings would not escape from it; but because there is an escape from form, beings escape from it.

"Bhikkhus, if there was no gratification in feeling ... in perception ... in volitional constructions ... in consciousness, beings would not become enamoured with it;... but because there is an escape from consciousness, beings escape from it.

"So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these five aggregates subject to clinging, they have not escaped from this world with its devas, Mār a, [31] and Brahmā, from this generation with its recluses and brahmins, its devas and hu mans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with ... its devas and humans; they have become detached from it, released from it, and they dwell with a mind rid of barriers."

29 (8) Delight

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Setting at Sāvatthī. "Bhikkhus, one who seeks delight in form seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in feeling ... in perception ... in volitional constructions ... in consciousness seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

"One who does not seek delight in form ... in consciousness does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering."

30 (9) Arising

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, [32] and manifes tation of form is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising of feeling ... of perception ... of volitional constructions ... of consciousness is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of form ... of consciousness is the cessat ion of suffering, the subsiding of disease, the passing away of aging-and-death."

31 (10) The Root of Misery

Setting at Sāvatthī. "Bhikkhus, I will teach you misery&44 and the root of misery. Lis ten to that....

"And what, bhikkhus, is misery? Form is misery; feeling is misery; perception is misery; volitional constructions are misery; consciousness is misery. This is called misery.

"And what, bhikkhus, is the root of misery? It is this craving which leads to re-becom ing, accompanied by delight and lust, seeking delight here and there; that is, craving for s ensual pleasures, craving for becoming, craving for disbecoming. This is called the root of misery."

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32 (11) The Fragile

Setting at Sāvatthī. "Bhikkhus, I will teach you the fragile&45 and the unfragile. Liste n to that....

"And what, bhikkhus, is the fragile, and what is the unfragile? [33] Form is the fragile; its cessation, subsiding, passing away is the unfragile. Feeling is the fragile... Perception is the fragile... Volitional constructions are the fragile... Consciousness is the fragile; its cessation, subsiding, passing away is the unfragile."

IV. Not Yours

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33 (1) Not Yours (1)

Setting at Sāvatthī. "Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time. And what is it, bhikkhus, that is not yours? Form is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.&46 Feeling is not yours ... Perception is not yours ... [34] Volitional constructions are not yours ... Consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

"Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta's Grove, or to burn them, or to do with them as they wish. Would you think: 'P eople are carrying us off, or burning us, or doing with us as they wish'?"

"No, venerable sir. For what reason? Because, venerable sir, that is neither our self no r what belongs to our self."

"So too, bhikkhus, form is not yours ... consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time."

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34 (2) Not Yours (2)

(This sutta is identical with the preceding one except that it omits the simile.)

35 (3) A Certain Bhikkhu (1)

Setting at Sāvatthī. [35] Then a certain bhikkhu approached the Blessed One, paid ho mage to him, sat down to one side, and said to him: "Venerable sir, it would be good if th

e Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma fr om the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Bhikkhu, if one has an underlying tendency towards something, then one is reckoned in terms of it.&47 If one does not have an underlying tendency towards something, then one is not reckoned in terms of it."

"Understood, Blessed One! Understood, Sublime One!"

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"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"If, venerable sir, one has an underlying tendency towards form, then one is reckoned in terms of it. If one has an underlying tendency towards feeling, then one is reckoned in terms of it. If one has an underlying tendency towards perception, then one is reckoned in terms of it. If one has an underlying tendency towards volitional constructions, then one is reckoned in terms of them. If one has an underlying tendency towards consciousness, then one is reckoned in terms of it.

"If, venerable sir, one does not have an underlying tendency towards form, then one is not reckoned in terms of it. If one does not have an underlying tendency towards feeling ... towards perception ... towards volitional constructions ... towards consciousness, then one is not reckoned in terms of it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what w as stated by me in brief. If, bhikkhu, one has an underlying tendency towards form ... (as above in full) ... then one is not reckoned in terms of it. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's statement, [36] rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, by reali zing it for himself with direct knowledge, in this very life entered and dwelt in that unsur passed goal of the holy life for the sake of which clansmen rightly go forth from the hous ehold life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world." And that bhik khu became one of the arahants.&48

36 (4) A Certain Bhikkhu (2)

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Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it would be good if the Ble ssed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Bhikkhu, if one has an underlying tendency towards something, then one is measure d in accordance with it; & 49 if one is measured in accordance with something, then one is reckoned in terms of it. If one does not have an underlying tendency towards something, then one is not measured in accordance with it; if one is not measured in accordance with something, then one is not reckoned in terms of it."

"Understood, Blessed One! Understood, Sublime One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"If, venerable sir, one has an underlying tendency towards form, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in te rms of it. If one has an underlying tendency towards feeling ... towards perception ... to wards volitional constructions ... towards consciousness, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it.

"If, venerable sir, one does not have an underlying tendency towards form, then one is not measured in accordance with it; [37] if one is not measured in accordance with it, the n one is not reckoned in terms of it. If one does not have an underlying tendency towards feeling ... towards perception ... towards volitional constructions ... towards consciousn ess, then one is not measured in accordance with it; if one is not measured in accordance with it, then one is not reckoned in terms of it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what w as stated by me in brief. If, bhikkhu, one has an underlying tendency towards form ... (as above in full) ... then one is not reckoned in terms of it. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's words, rose from his seat ... And that bhikkhu became one of the arahants.

37 (5) Ānanda (1)

Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One.... The Blessed One then said to the Venerable Ānanda as he was sitting to one side:

"If, Ānanda, they were to ask you: 'Friend Ānanda, what are the things of which an ar ising is discerned, a vanishing is discerned, an alteration of that which stands is discerned?'—being asked thus, how would you answer?"&50 [38]

"Venerable sir, if they were to ask me this, I would answer thus: 'Friends, with form a n arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional constructions ... consciousness an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. These , friends, are the things of which an arising is discerned, a vanishing is discerned, an alter ation of that which stands is discerned.' Being asked thus, venerable sir, I would answer in such a way."

"Good, good, Ānanda! With form, Ānanda, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... voliti onal constructions ... consciousness an arising is discerned, a vanishing is discerned, an a lteration of that which stands is discerned. These, Ānanda, are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. Being asked thus, Ānanda, you should answer in such a way."

38 (6) Ānanda (2)

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Setting at Sāvatthī.... The Blessed One then said to the Venerable Ānanda as he was s itting to one side:

"If, Ānanda, they were to ask you: 'Friend Ānanda, what are the things of which an ar ising was discerned, a vanishing was discerned, an alteration of that which stands was discerned? What are the things of which an arising will be discerned, a vanishing will be discerned, an alteration of that which stands will be discerned? What are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned?'—being asked thus, Ānanda, how would you answer?"

"Venerable sir, if they were to ask me this, [39] I would answer thus: 'Friends, with f orm that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned. With feeling ... perception ... volition al constructions ... consciousness that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned. It is of t hese things, friends, that an arising was discerned, that a vanishing was discerned, that an alteration of that which stands was discerned.

"Friends, with form that has not been produced, not become manifest, an arising will be discerned, a vanishing will be discerned, an alteration of that which stands will be discerned. With feeling ... perception ... volitional constructions ... consciousness that has n

ot been produced, not become manifest, an arising will be discerned, a vanishing will be discerned, an alteration of that which stands will be discerned. It is of these things, friend s, that an arising will be discerned, that a vanishing will be discerned, that an alteration of that which stands will be discerned.

"Friends, with form that has been produced, that has become manifest, an arising is d iscerned, a vanishing is discerned, an alteration of that which stands is discerned. With fe eling ... perception ... volitional constructions ... consciousness that has been produced, t hat has become manifest, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. It is of these things, friends, that an arising is discerned, that a vanishing is discerned, that an alteration of that which stands is discerned.'

"Being asked thus, venerable sir, I would answer in such a way."

"Good, good, Ananda!"

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(The Buddha here repeats the entire answer of the Venerable \bar{A} nanda, concluding:) [4 0]

"Being asked thus, Ānanda, you should answer in such a way."

39 (7) In Accordance with the Dhamma (1)

Setting at Sāvatthī. "Bhikkhus, when a bhikkhu is practising in accordance with the D hamma,&51 this is what accords with the Dhamma: he should dwell engrossed in disench antment with form, he should dwell engrossed in disenchantment with feeling, with perce ption, with volitional constructions, with consciousness.&52 One who dwells engrossed in disenchantment with form ... engrossed in disenchantment with consciousness, fully un derstands form, feeling, perception, volitional constructions, and consciousness. One who fully understands form ... consciousness is freed from form, freed from [41] feeling, free d from perception, freed from volitional constructions, freed from consciousness. He is freed from birth, from aging-and-death, from sorrow, from lamentation, from pain, from displeasure, from despair. He is freed from suffering, I say."

40 (8) In Accordance with the Dhamma (2)

Setting at Sāvatthī. "Bhikkhus, when a bhikkhu is practising in accordance with the D hamma, this is what accords with the Dhamma: he should dwell contemplating imperman ence in form ... (as above) ... He is freed from suffering, I say."

41 (9) In Accordance with the Dhamma (3)

... "he should dwell contemplating suffering in form ... (as above) ... He is freed fro m suffering, I say."

42 (10) In Accordance with the Dhamma (4)

... "he should dwell contemplating non-self in form ... (as above) ... He is freed from suffering, I say."

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V. With Yourselves as an Island

43 (1) With Yourselves as an Island

[42] Setting at Sāvatthī. "Bhikkhus, dwell with yourselves as an island, with yourselves as a refuge, with no other refuge; with the Dhamma as a refuge, with no other refuge.&53 When you dwell with yourselves as an island, with yourselves as a refuge, with no other refuge; with the Dhamma as a refuge, with no other refuge; with the Dhamma as a refuge, with no other refuge, the basis itself should be investigated thus:&54 'From what are sorrow, lamentation, pain, displeasure, and despair born? How are they produced?'

"And, bhikkhus, from what are sorrow, lamentation, pain, displeasure, and despair bo rn? How are they produced? Here, bhikkhus, the uninstructed worldling, who does not ge t to see the noble ones and is unskilled and undisciplined in their Dhamma, who does not get to see superior persons and is unskilled and undisciplined in their Dhamma, regards fo rm as self, or self as possessing form, or form as in self, or self as in form. That form of h is changes and alters. With the change and alteration of form, there arise in him sorrow, la mentation, pain, displeasure, and despair.

"He regards feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. [43] That consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, lamentation, pain, displeasu re, and despair.

"But, bhikkhus, when one has understood the impermanence of form, its change, fading away, and cessation, and when one sees as it really is with correct wisdom thus: 'In the past and also now all form is impermanent, suffering, and subject to change,' then sorrow, lamentation, pain, displeasure, and despair are abandoned. With their abandonment, one does not become agitated.&55 Being unagitated, one dwells happily. A bhikkhu who dwells happily is said to be quenched in that respect.&56

"When one has understood the impermanence of feeling ... of perception ... of volitio nal constructions ... of consciousness, its change, fading away, and cessation, and when o ne sees as it really is with correct wisdom thus: 'In the past and also now all consciousnes

s is impermanent, suffering, and subject to change,' then sorrow, lamentation, pain, disple asure, and despair are abandoned. With their abandonment, one does not become agitated . Being unagitated, one dwells happily. A bhikkhu who dwells happily is said to be quenc hed in that respect."

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44 (2) The Way

Setting at Sāvatthī. [44] "Bhikkhus, I will teach you the way leading to the origination of identity and the way leading to the cessation of identity. Listen to that....

"And what, bhikkhus, is the way leading to the origination of identity? Here, bhikkhus, the uninstructed worldling ... regards form as self ... feeling as self ... perception as self ... volitional constructions as self ... consciousness as self ... or self as in consciousness. This, bhikkhus, is called the way leading to the origination of identity. When it is said, 'The way leading to the origination of identity,' the meaning here is this: a way of regarding things that leads to the origination of suffering.&57

"And what, bhikkhus, is the way leading to the cessation of identity? Here, bhikkhus, the instructed noble disciple ... does not regard form as self ... nor feeling as self ... nor perception as self ... nor volitional constructions as self ... nor consciousness as self ... nor self as in consciousness. This, bhikkhus, is called the way leading to the cessation of identity. When it is said, 'The way leading to the cessation of identity,' the meaning here is this: a way of regarding things that leads to the cessation of suffering."

45 (3) Impermanent (1)

Setting at Sāvatthī. "Bhikkhus, form is impermanent. What is impermanent is suffering. [45] What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees the is thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints by non-clinging. &58

"Feeling is impermanent.... Perception is impermanent.... Volitional constructions ar e impermanent.... Consciousness is impermanent. What is impermanent is suffering. Wh at is suffering is non-self. What is non-self should be seen as it really is with correct wisd om thus: 'This is not mine, this I am not, this is not my self.' When one sees this thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the t aints by non-clinging.

"If, bhikkhus, a bhikkhu's mind has become dispassionate towards the form element, it is liberated from the taints by non-clinging. If his mind has become dispassionate towards the feeling element ... towards the perception element ... towards the volitional constr

uctions element ... towards the consciousness element, it is liberated from the taints by n on-clinging.

"By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world." & 59

46 (4) Impermanent (2)

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Setting at Sāvatthī. "Bhikkhus, form is impermanent.... Feeling is impermanent.... Pe rception is impermanent.... Volitional constructions are impermanent.... Consciousness i s impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"When one sees this thus as it really is with correct wisdom, one holds no more views concerning the past. When one holds no more views concerning the past, [46] one holds no more views concerning the future. When one holds no more views concerning the future, one has no more obstinate grasping.&60 When one has no more obstinate grasping, the mind becomes dispassionate towards form, feeling, perception, volitional constructions, and consciousness, and is liberated from the taints by non-clinging.

"By being liberated, it is steady; by being steady, it is content; by being content, one is not agitated. Being unagitated, one personally attains Nibbāna. One understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world."

47 (5) Ways of Regarding Things

Setting at Sāvatthī. "Bhikkhus, those recluses and brahmins who rgard (anything as) s elf in various ways all regard (as self) the five aggregates subject to clinging, or a certain one among them. What five?

"Here, bhikkhus, the uninstructed worldling ... regards form as self, or self as possess ing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, or self as possessing cons ciousness, or consciousness as in self, or self as in consciousness.

"Thus this way of regarding things and (the notion) 'I am' have not vanished in him. &61 As 'I am' has not vanished, there takes place a descent of the five faculties—of the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty.&62 There is, bhikkhus, the mind, there are mental phenomena, there is the element of ignorance.

When the uninstructed worldling is contacted by a feeling born of ignorance-contact, 'I a m' occurs to him; 'I am this' occurs to him; 'I will be' and 'I will not be,' and 'I will be material' and 'I will be immaterial,' and 'I will be percipient' and 'I will be non-percipient' and 'I will be neither percipient nor non-percipient'—these occur to him.&63 [47]

"The five faculties remain right there, bhikkhus, but in regard to them the instructed n oble disciple abandons ignorance and arouses true knowledge. With the fading away of ig norance and the arising of true knowledge, 'I am' does not occur to him; 'I am this' does not occur to him; 'I will be' and 'I will not be,' and 'I will be material' and 'I will be imm aterial,' and 'I will be percipient' and 'I will be non-percipient' and 'I will be neither percipient nor non-percipient'—these do not occur to him."

48 (6) Aggregates

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Setting at Sāvatthī. "Bhikkhus, I will teach you the five aggregates and the five aggregates subject to clinging. Listen to that....

"And what, bhikkhus, are the five aggregates? Whatever kind of form there is, whethe r past, future, or present, internal or external, gross or subtle, inferior or superior, far or ne ar: this is called the form aggregate.&64 Whatever kind of feeling there is ... is called the feeling aggregate. Whatever kind of perception there is ... is called the perception aggreg ate. Whatever kind of volitional constructions there are ... is called the volitional constructions aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the con sciousness aggregate. These, bhikkhus, are called the five aggregates.

"And what, bhikkhus, are the five aggregates subject to clinging? Whatever kind of form there is, whether past, future, or present ... far or near, that is tainted, that can be clung to: this is called the form aggregate subject to clinging. Whatever kind of feeling there is ... that is tainted, that can be clung to: this is called the feeling aggregate subject to clinging. Whatever kind of perception there is ... that is tainted, that can be clung to: this is called the perception aggregate subject to clinging. Whatever kind of volitional constructions there are ... that are tainted, that can be clung to: this is called the volitional constructions aggregate subject to clinging. [48] Whatever kind of consciousness there is, whether past, future, or present ... far or near, that is tainted, that can be clung to: this is called the consciousness aggregate subject to clinging. These, bhikkhus, are called the five aggregates subject to clinging."&65

49 (7) Sona (1)

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Sona the householder's son approached the Blessed One.... The Blessed One then said to Sona the householder's son:

"Sona, when any recluses and brahmins, on the basis of form—which is impermanent, suffering, and subject to change—regard themselves thus: 'I am superior,' or 'I am equa l,' or 'I am inferior,' what is that due to apart from not seeing things as they really are?&6

"When any recluses and brahmins, on the basis of feeling ... on the basis of perceptio n ... on the basis of volitional constructions ... on the basis of consciousness—which is i mpermanent, suffering, and subject to change—regard themselves thus: 'I am superior,' or 'I am equal,' or 'I am inferior,' what is that due to apart from not seeing things as they r eally are?

"Soṇa, when any recluses and brahmins do not, on the basis of form—which is imper manent, suffering, and subject to change—regard themselves thus: 'I am superior,' or 'I a m equal,' [49] or 'I am inferior,' what is that due to apart from seeing things as they reall y are?

"When any recluses and brahmins do not, on the basis of feeling ... on the basis of pe rception ... on the basis of volitional constructions ... on the basis of consciousness—whi ch is impermanent, suffering, and subject to change—regard themselves thus: 'I am super ior,' or 'I am equal,' or 'I am inferior,' what is that due to apart from seeing things as the y really are?

"What do you think, Soṇa, is form permanent or impermanent?" – "Impermanent, ven erable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable si r." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'T his is mine, this I am, this is my self??" – "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent? ... Are volitional constructions permanent or impermanent?... Is consciousness permanent to rimpermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, Sona, any kind of form whatsoever, whether past, future, or present, inter nal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whethe r past, future, or present, [50] internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, Soṇa, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowled ge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

50 (8) Sona (2)

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Sona the householder's son approached the Blessed One.... The Blessed One then said to Sona the householder's son:

"Soṇa, those recluses or brahmins who do not understand form, its origin, its cessation, and the way leading to its cessation; who do not understand feeling ... perception ... volitional constructions ... consciousness, its origin, its cessation, and the way leading to it s cessation: these I do not consider to be recluses among recluses or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood. &67

"But, Soṇa, those recluses and brahmins who understand form, [51] its origin, its cess ation, and the way leading to its cessation; who understand feeling ... perception ... voliti onal constructions ... consciousness, its origin, its cessation, and the way leading to its ce ssation: these I consider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very l ife enter and dwell in the goal of recluseship and the goal of brahminhood."

51 (9) Destruction of Delight (1)

Setting at Sāvatthī. "Bhikkhus, a bhikkhu sees as impermanent form which is actually impermanent: that is his right view. Seeing rightly, he becomes disenchanted. With the d estruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.&68

"A bhikkhus sees as impermanent feeling which is actually impermanent ... perception which is actually impermanent ... volitional constructions which are actually impermanent ... consciousness which is actually impermanent: that is his right view.... With the destruction of delight and lust the mind is liberated and is said to be well liberated."

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52 (10) Destruction of Delight (2)

Setting at Sāvatthī. [52] "Bhikkhus, attend properly to form. Recognize the imperman ence of form as it really is. When a bhikkhu attends properly to form and recognizes the i mpermanence of form as it really is, he becomes disenchanted with form. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.

"Bhikkhus, attend properly to feeling ... to perception.... to volitional constructions ... to consciousness.... With the destruction of delight and lust the mind is liberated and i s said to be well liberated."

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Part II The Middle Fifty

I. Engagement

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53 (1) Engaged

[53] Setting at Sāvatthī. "Bhikkhus, one who is engaged is unliberated;&69 one who is disengaged is liberated. Consciousness, bhikkhus, while standing, might stand engaged with form; based upon form, established upon form, with a sprinkling of delight, it might come to growth, increase, and expansion. Or consciousness, while standing, might stand [engaged with feeling ... engaged with perception ...] engaged with volitional constructions; based upon volitional constructions, established upon volitional constructions, with a sprinkling of delight, it might come to growth, increase, and expansion.&70

"Bhikkhus, though someone might say: 'Apart from form, apart from feeling, apart from perception, apart from volitional constructions, I will make known the coming and go ing of consciousness, its passing away and rebirth, its growth, increase, and expansion'—that is impossible.

"Bhikkhus, if a bhikkhu has abandoned lust for the form element, with the abandonin g of lust the basis is cut off: there is no support for (the establishing of) consciousness.&7 1 If he has abandoned lust for the feeling element ... for the perception element ... for the volitional constructions element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for (the establishing of) consciousness.

"When that consciousness is unestablished, not coming to growth, not constructing, [54] it is liberated.&72 By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He under stands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world."

54 (2) Seeds

Setting at Sāvatthī. "Bhikkhus, there are these five kinds of seeds. What five? Root-se eds, stem-seeds, joint-seeds, cutting-seeds, and germ seeds as the fifth.&73 If these five k inds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, securely plante d, but there is no earth or water, would these five kinds of seeds come to growth, increase, and expansion?"

"No, venerable sir."

"If these five kinds of seeds are broken, spoilt, damaged by wind and sun, unfertile, n ot securely planted, but there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?"

"No, venerable sir."

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"If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, ferti le, securely planted, and there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?"

"Yes, venerable sir."

"Bhikkhus, the four stations of consciousness should be seen as like the earth element . Delight and lust should be seen as like the water element. Consciousness together with it s nutriment should be seen as like the five kinds of seeds.&74

"Consciousness, bhikkhus, while standing, might stand engaged with form; [55] base d upon form, established upon form, with a sprinkling of delight, it might come to growth, increase, and expansion. Or consciousness, while standing, might stand engaged with fe eling ... engaged with perception ... engaged with volitional constructions; based upon v olitional constructions, established upon volitional constructions, with a sprinkling of delight, it might come to growth, increase, and expansion."

(The rest of this sutta is identical with the preceding one.)

20 55 (3) Inspired Utterance

Setting at Sāvatthī. There the Blessed One uttered this inspired utterance: "It might n ot be, and it might not be for me; it will not be, (and) there will not be for me': [56] resol ving thus, a bhikkhu can cut off the lower fetters." & 75

When this was said, a certain bhikkhu said to the Blessed One: "But how, venerable s ir, can a bhikkhu, resolving thus: 'It might not be, and it might not be for me; it will not b e, (and) there will not be for me,' cut off the lower fetters?"

"Here, bhikkhu, the uninstructed worldling, who does not get to see the noble ones ... regards form as self ... or self as in consciousness.

"He does not understand as it really is impermanent form as 'impermanent form' ... i mpermanent feeling as 'impermanent feeling' ... impermanent perception as 'impermanent nt perception' ... impermanent volitional constructions as 'impermanent volitional constructions' ... impermanent consciousness as 'impermanent consciousness.'

"He does not understand as it really is painful form as 'painful form' ... painful feeling as 'painful feeling' ... painful perception as 'painful perception' ... painful volitional constructions as 'painful volitional constructions' ... painful consciousness as 'painful consciousness.'

"He does not understand as it really is selfless form as 'selfless form' ... selfless feeling as 'selfless feeling' ... selfless perception as 'selfless perception' ... selfless volitional constructions as 'selfless volitional constructions' ... selfless consciousness as 'selfless consciousness.'

"He does not understand as it really is constructed form as 'constructed form' ... constructed feeling as 'constructed feeling' ... constructed perception as 'constructed perception' ... constructed volitional constructions as 'constructed volitional constructions' ... constructed consciousness as 'constructed consciousness.'

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"He does not understand as it really is: 'Form will disbecome' ... 'Feeling will disbecome' ... 'Perception will disbecome' ... 'Volitional constructions will disbecome' ... 'C onsciousness will disbecome.' & 76 [57]

"The instructed noble disciple, bhikkhu, who gets to see the noble ones ... does not re gard form as self ... or self as in consciousness.

"He understands as it really is impermanent form as 'impermanent form' ... impermanent consciousness as 'impermanent consciousness.'

"He understands as it really is painful form as 'painful form' ... painful consciousnes s as 'painful consciousness.'

"He understands as it really is selfless form as 'selfless form' ... selfless consciousne ss as 'selfless consciousness.'

"He understands as it really is constructed form as 'constructed form' ... constructed consciousness as 'constructed consciousness.'

"He understands as it really is: 'Form will disbecome' ... 'Feeling will disbecome' ... 'Perception will disbecome' ... 'Volitional constructions will disbecome' ... 'Conscious ness will disbecome.'

"With the disbecoming of form, with the disbecoming of feeling ... of perception ... of volitional constructions ... of consciousness, that bhikkhu, resolving thus: 'It might no t be, and it might not be for me; it will not be, (and) there will not be for me,' can cut off t he lower fetters."&77

"Resolving thus, venerable sir, a bhikkhu can cut off the lower fetters. But how shoul d one know, how should one see, for the immediate destruction of the taints to occur?"&7

"Here, bhikkhu, the uninstructed worldling becomes frightened over an unfrightening matter. For this is frightening to the uninstructed worldling: 'If there were not, there would not be for me; there will not be, (so) there will not be for me.' But the instructed noble disciple does not become frightened over an unfrightening matter. For this is not frightening

ng to the noble disciple: 'If there were not, there would not be for me; there will not be, (so) there will not be for me.'&79 [58]

"Consciousness, bhikkhu, while standing, might stand engaged with form ... engaged with feeling ... engaged with perception ... engaged with volitional constructions; based upon volitional constructions, established upon volitional constructions, with a sprinkling of delight, it might come to growth, increase, and expansion.

"Bhikkhu, though someone might say: 'Apart from form, apart from feeling, apart from perception, apart from volitional constructions, I will make known the coming and goi ng of consciousness, its passing away and rebirth, its growth, increase, and expansion'—t hat is impossible.

"Bhikkhu, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for (the establishing of) consciousness. If he has abandoned lust for the feeling element ... for the perception element ... for the volit ional constructions element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for (the establishing of) consciousness.

"When that consciousness is unestablished, not coming to growth, not constructing, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'

"It is, bhikkhu, for one who knows thus, for one who sees thus, that the immediate de struction of the taints occurs."

56 (4) Phases of Clinging

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Setting at Sāvatthī. "Bhikkhus, there are these five aggregates subject to clinging. Wh at five? The form aggregate subject to clinging, [59] the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional constructions aggregate subject to clinging, the consciousness aggregate subject to clinging.

"So long as I did not directly know as they really are the five aggregates subject to cli nging in four phases,&80 I did not claim to have awakened to the unsurpassed perfect enl ightenment in this world with its devas, Māra, and Brahmā, in this generation with its recl uses and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"And how, bhikkhus, are there four phases? I directly knew form, its origin, its cessat ion, and the way leading to its cessation. I directly knew feeling ... perception ... volition

al constructions ... consciousness, its origin, its cessation, and the way leading to its cess ation.

"And what, bhikkhus, is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This noble eightfo ld path is the way leading to the cessation of form; that is, right view ... right concentration.&81

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"Whatever recluses and brahmins, having directly known thus form, its origin, its ces sation, and the way leading to its cessation, are practising for the purpose of disenchantm ent with form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.&82

"And whatever recluses and brahmins, having directly known thus form, its origin, its cessation, and the way leading to its cessation, through disenchantment with form, through its fading away and cessation, are liberated by non-clinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them. &83

"And what, bhikkhus, is feeling? [60] There are these six classes of feeling: feeling b orn of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is call ed feeling. With the arising of contact there is the arising of feeling. &84 With the cessati on of contact there is the cessation of feeling. This noble eightfold path is the way leadin g to the cessation of feeling; that is, right view ... right concentration.

"Whatever recluses and brahmins, having directly known thus feeling, its origin, its c essation, and the way leading to its cessation, are practising for the purpose of disenchant ment with feeling, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever recluses and brahmins, having directly known thus feeling ... and the way leading to its cessation ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is perception? There are these six classes of perception: percept ion of forms, perception of sounds, perception of odours, perception of tastes, perception of tactile objects, perception of mental phenomena. This is called perception. With the ari sing of contact there is the arising of perception. With the cessation of contact there is the cessation of perception. This noble eightfold path is the way leading to the cessation of perception; that is, right view ... right concentration.

"Whatever recluses and brahmins ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, are volitional constructions? There are these six classes of volition: &85 volition regarding forms, volition regarding sounds, volition regarding odours, volition regarding tastes, volition regarding tactile objects, volition regarding mental phen omena. These are called volitional constructions With the arising of contact there is the arising of volitional constructions. With the cessation of contact there is the cessation of volitional constructions. This noble eightfold path is the way leading to the cessation of volitional constructions; that is, right view ... right concentration.

"Whatever recluses and brahmins ... [61] ... As to those consummate ones, there is n o round for describing them.

"And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-c onsciousness, mind-consciousness. This is called consciousness. With the arising of nam e-and-form there is the arising of consciousness. With the cessation of name-and-form there is the cessation of consciousness. This noble eightfold path is the way leading to the c essation of consciousness; that is, right view ... right concentration.&86

"Whatever recluses and brahmins, having directly known thus consciousness, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of dise nchantment with consciousness, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever recluses and brahmins, having directly known thus consciousness, its origin, its cessation, and the way leading to its cessation, through disenchantment with co nsciousness, through its fading away and cessation, are liberated by non-clinging, they ar e well liberated. Those who are well liberated are consummate ones. For those consummate ones there is no round coming to manifestation."

57 (5) The Seven Cases

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Setting at Sāvatthī. "Bhikkhus, a bhikkhu who is skilled in seven cases and a triple in vestigator is called, in this Dhamma and Discipline, a consummate one, one who has full y lived the holy life, the highest kind of person.&87

"And how, bhikkhus, is a bhikkhu skilled in seven cases? [62] Here, bhikkhus, a bhik khu understands form, its origin, its cessation, and the way leading to its cessation; he un derstands the gratification, the danger, and the escape in the case of form.

"He understands feeling ... perception ... volitional constructions ... consciousness, i ts origin, its cessation, and the way leading to its cessation; he understands the gratificatio n, the danger, and the escape in the case of consciousness.

"And what, bhikkhus, is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This noble eightfo ld path is the way leading to the cessation of form; that is, right view ... right concentration.

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"The pleasure and joy that arise in dependence on form: this is the gratification in for m. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form.

"Whatever recluses and brahmins, having directly known thus form, its origin, its ces sation, and the way leading to its cessation, having directly known thus the gratification, the danger, and [63] the escape in the case of form, are practising for the purpose of disen chantment with form, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever recluses and brahmins, having directly known thus form, its origin, its cessation, and the way leading to its cessation, having directly known thus the gratificati on, the danger, and the escape in the case of form, through disenchantment with form, through its fading away and cessation, are liberated by non-clinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact ... (as in preceding sutta) ... feeling born of mind-contact. This is called feeling. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. This noble eightfold path is the way leading to the cessation of feeling; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on feeling: this is the gratification in f eeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape fr om feeling.

"Whatever recluses and brahmins, having directly known thus feeling, its origin, its c essation, and the way leading to its cessation, having directly known thus the gratification, the danger, and the escape in the case of feeling, are practising for the purpose of disenc hantment with feeling, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.

"And whatever recluses and brahmins, having directly known thus feeling ... and the escape in the case of feeling ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is perception? There are these six classes of perception: percept ion of forms ... perception of mental phenomena. This is called perception. With the arising of contact there is the arising of perception. With the cessation of contact there is the c essation of perception. This noble eightfold path is the way leading to the cessation of perception; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on perception: this is the gratification in perception. That perception is impermanent, suffering, and subject to change: this is the danger in perception. The removal and abandonment of desire and lust for perception: this is the escape from perception.

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"Whatever recluses and brahmins ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, are volitional constructions? There are these six classes of volit ion: volition regarding forms ... volition regarding mental phenomena. This is called volitional constructions. With the arising of contact there is the arising of volitional construct ions. With the cessation of contact there is the cessation of volitional constructions. [64] This noble eightfold path is the way leading to the cessation of volitional constructions; t hat is, right view ... right concentration.

"The pleasure and joy that arise in dependence on volitional constructions: this is the gratification in volitional constructions. That volitional constructions are impermanent, s uffering, and subject to change: this is the danger in volitional constructions. The removal and abandonment of desire and lust for volitional constructions: this is the escape from volitional constructions.

"Whatever recluses and brahmins ... As to those consummate ones, there is no round for describing them.

"And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness ... mind-consciousness. This is called consciousness. With the arising of name-and-form there is the arising of consciousness. With the cessation of name-and-form there is the cessation of consciousness. This noble eightfold path is the way leading to the cessation of consciousness; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.

"Whatever recluses and brahmins, having directly known thus consciousness, its origin, its cessation, and the way leading to its cessation, having directly known thus the gratification, the danger, and the escape in the case of consciousness, are practising for the purpose of disenchantment with consciousness, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline. [65]

"And whatever recluses and brahmins, having directly known thus consciousness, its origin, its cessation, and the way leading to its cessation, having directly known the gratification, the danger, and the escape in the case of consciousness, through disenchantment with consciousness, through its fading away and cessation, are liberated by non-clinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.

"It is in such a way, bhikkhus, that a bhikkhu is skilled in seven cases.

"And how, bhikkhus, is a bhikkhu a triple investigator? Here, bhikkhus, a bhikkhu in vestigates by way of the elements, by way of the sense bases, and by way of dependent or igination. It is in such a way that a bhikkhu is a triple investigator. &88

"Bhikkhus, a bhikkhu who is skilled in these seven cases and a triple investigator is c alled, in this Dhamma and Discipline, a consummate one, one who has fully lived the hol y life, the highest kind of person."

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58 (6) The Fully Enlightened One

Setting at Sāvatthī. "Bhikkhus, the Tathāgata, the Arahant, the Fully Enlightened One , liberated by non-clinging through disenchantment with form, through its fading away and cessation, is called a Fully Enlightened One. A bhikkhu liberated by wisdom, liberated by non-clinging through disenchantment with form, through its fading away and cessatio n, is called one liberated by wisdom.&89

"The Tathāgata, the Arahant, the Fully Enlightened One, liberated by non-clinging thr ough disenchantment with feeling ... with perception ... with volitional constructions ... with consciousness, through its fading away [66] and cessation, is called a Fully Enlighte ned One. A bhikkhu liberated by wisdom, liberated by non-clinging through disenchantm ent with feeling ... with perception ... with volitional constructions ... with consciousnes s, through its fading away and cessation, is called one liberated by wisdom.

"Therein, bhikkhus, what is the distinction, what is the disparity, what is the difference between the Tathāgata, the Arahant, the Fully Enlightened One, and a bhikkhu liberated by wisdom?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed O ne, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend carefully, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"The Tathāgata, bhikkhus, the Arahant, the Fully Enlightened One, is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one s killed in the path. And his disciples now dwell following that path and become possessed of it afterwards.

"This, bhikkhus, is the distinction, the disparity, the difference between the Tathāgata, the Arahant, the Fully Enlightened One, and a bhikkhu liberated by wisdom."

59 (7) The Characteristic of Non-self

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Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana.&90 There the Blessed One addressed the bhikkhus of the group of five thus: "Bhikkhus!"

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

"Bhikkhus, form is non-self. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to decree to form: 'Let my form be thus; let my form not be thus.' But because form is non-self, form leads to affliction, and it is not possible to decree to form: 'Let my form be thus; let my form not be thus.'&91

"Feeling is non-self.... [67] ... Perception is non-self.... Volitional constructions are non-self.... Consciousness is non-self. For if, bhikkhus, consciousness were self, this con sciousness would not lead to affliction, and it would be possible to decree to consciousness: 'Let my consciousness be thus; let my consciousness not be thus.' But because consciousness is non-self, consciousness leads to affliction, and it is not possible to decree to consciousness: 'Let my consciousness be thus; let my consciousness not be thus.'

"What do you think, bhikkhus, is form permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent? ... Are volitional constructions permanent or impermanent?... Is consciousness permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – [68] "Suffering, venerable sir." – "Is what is impermanent, suffering,

and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever, whether past, future, or present, i nternal or external, gross or subtle, inferior or superior, far or near, all form should be see n as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my s elf.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'

That is what the Blessed One said. Being pleased, those bhikkhus delighted in the Ble ssed One's statement. And while this discourse was being spoken, the minds of the bhikk hus of the group of five were liberated from the taints by non-clinging.

60 (8) Mahāli

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Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Gr eat Wood in the Hall with the Peaked Roof. Then Mahāli the Licchavi approached the Bl essed One [69] ... and said to him:

"Venerable sir, Pūraṇa Kassapa speaks thus: 'There is no cause or condition for the d efilement of beings; beings are defiled without cause or condition. There is no cause or c ondition for the purification of beings; beings are purified without cause or condition.' W hat does the Blessed One say about this?"&92

"There is, Mahāli, a cause and condition for the defilement of beings; beings are defil ed with cause and condition. There is a cause and condition for the purification of beings; beings are purified with cause and condition."

"But, venerable sir, what is the cause and condition for the defilement of beings? Ho w is it that beings are defiled with cause and condition?"

"If, Mahāli, this form was exclusively suffering, immersed in suffering, steeped in suffering, and if it was not (also) steeped in pleasure, beings would not become enamoured

with it. But because form is pleasurable, immersed in pleasure, steeped in pleasure, and is not steeped (only) in suffering, beings become enamoured with it.&93 By being enamoured with it, they are captivated by it, and by being captivated by it they are defiled. This, Mahāli, is a cause and condition for the defilement of beings; it is thus that beings are defiled with cause and condition.

"If, Mahāli, this feeling was exclusively suffering ... If this perception ... these volitional constructions ... [70] ... this consciousness was exclusively suffering ... beings would not become enamoured with it. But because consciousness is pleasurable ... beings become enamoured with it. By being enamoured with it, they are captivated by it, and by being captivated by it they are defiled. This too, Mahāli, is a cause and condition for the defilement of beings; it is thus that beings are defiled with cause and condition."

"But, venerable sir, what is the cause and condition for the purification of beings? Ho w is it that beings are purified with cause and condition?"

"If, Mahāli, this form was exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it was not (also) steeped in suffering, beings would not become disenchanted with it. But because form is suffering, immersed in suffering, steeped in suffering, and is not steeped (only) in pleasure, beings become disenchanted with it. Being disenchanted, they become dispassionate, and through dispassion they are purified. This, Mahāli, is a cause and condition for the purification of beings; it is thus that beings are purified with cause and condition.

"If, Mahāli, this feeling was exclusively pleasurable ... If this perception ... these vol itional constructions ... this consciousness was exclusively pleasurable ... beings would not become disenchanted with it. But because consciousness is suffering ... beings become disenchanted with it. Being disenchanted, they become dispassionate, and through dispassion they are purified. [71] This too, Mahāli, is a cause and condition for the purification of beings; it is thus that beings are purified with cause and condition."

61 (9) Burning

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Setting at Sāvatthī. "Bhikkhus, form is burning, feeling is burning, perception is burning, volitional constructions are burning, consciousness is burning.&94 Seeing thus, bhikk hus, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

62 (10) Pathways of Language

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Setting at Sāvatthī. "Bhikkhus, there are these three pathways of language, pathways of designation, pathways of description,&95 that are unmixed, that were never mixed, that are not being mixed, that will not be mixed, that are not rejected by wise recluses and br ahmins. What three?

"Whatever form, bhikkhus, has passed, ceased, changed: the term, label, and descripti on 'was' applies to it, not the term 'is' or the term 'will be.'

"Whatever feeling ... Whatever perception ... Whatever volitional constructions ... [72] Whatever consciousness has passed, ceased, changed: the term, label, and description 'was' applies to it, not the term 'is' or the term 'will be.'

"Whatever form, bhikkhus, has not arisen, has not become manifest: the term, label, a nd description 'will be' applies to it, not the term 'is' or the term 'was.'

"Whatever feeling ... Whatever perception ... Whatever volitional constructions ... Whatever consciousness has not arisen, has not become manifest: the term, label, and des cription 'will be' applies to it, not the term 'is' or the term 'was.'

"Whatever form, bhikkhus, has arisen, has become manifest: the term, label, and desc ription 'is' applies to it, not the term 'was' or the term 'will be.'

"Whatever feeling ... Whatever perception ... Whatever volitional constructions ... Whatever consciousness has arisen, has become manifest: the term, label, and description 'is' applies to it, not the term 'was' or the term 'will be.'

"These, bhikkhus, are the three pathways of language, pathways of designation, path ways of description, that are unmixed, that were never mixed, that are not being mixed, [73] that will not be mixed, that are not rejected by wise recluses and brahmins.

"Bhikkhus, even Vassa and Bañña of Ukkalā, proponents of non-causality, of the inef ficacy of action, and of nihilism, did not think that these three pathways of language, path ways of designation, pathways of description should be criticized or scorned. For what re ason? From fear of blame, attack, ridicule, and condemnation." & 96

30 II. Arahants

63 (1) In Clinging

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī, in Jeta 's Grove, Anāthapiṇḍika's Park. Then a certain bhikkhu approached the Blessed One, pai d homage to him, sat down to one side, and said to him:

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in b rief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdr awn, diligent, ardent, and resolute."

"Bhikkhu, in clinging one is bound by Māra; by not clinging one is freed from the Evi 1 One." & 97 [74]

"Understood, Blessed One! Understood, Sublime One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"In clinging to form, venerable sir, one is bound by Māra; by not clinging to it one is freed from the Evil One. In clinging to feeling ... to perception ... to volitional constructions ... to consciousness one is bound by Māra; by not clinging to it one is freed from the Evil One.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what w as stated by me in brief. In clinging to form, bhikkhu, one is bound by Māra ... (as above in full) ... by not clinging to it one is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's words, rose fro m his seat, and, after paying homage to the Blessed One, keeping him on his right, he dep arted.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, by reali zing it for himself with direct knowledge, in this very life entered and dwelt in that unsur passed goal of the holy life for the sake of which clansmen rightly go forth from the hous ehold life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world." And that bhik khu became one of the arahants.

64 (2) In Conceiving

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Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One ... and said t o him: [75]

"Venerable sir, it would good if the Blessed One would teach me the Dhamma in brie f..."

"Bhikkhu, in conceiving one is bound by $M\bar{a}ra$; by not conceiving one is freed from t he Evil One."

"Understood, Blessed One! Understood, Sublime One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"In conceiving form, venerable sir, one is bound by Māra; by not conceiving it one is freed from the Evil One. In conceiving feeling ... perception ... volitional constructions ... consciousness one is bound by Māra; by not conceiving it one is freed from the Evil O ne.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what w as stated by me in brief. In conceiving form, bhikkhu, one is bound by Māra ... (as above in full) ... by not conceiving it one is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

... And that bhikkhu became one of the arahants.

65 (3) In Seeking Delight

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Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One ... and said t o him:

"Venerable sir, it would good if the Blessed One would teach me the Dhamma in brie f...."

"Bhikkhu, in seeking delight one is bound by Māra; by not seeking delight one is free d from the Evil One."

"Understood, Blessed One! Understood, Sublime One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated b y me in brief?"

"In seeking delight in form, venerable sir, one is bound by Māra; by not seeking delight in it one is freed from the Evil One. In seeking delight in feeling ... in perception ... in volitional constructions ... in consciousness one is bound by Māra; by not seeking delight in it one is freed from the Evil One. [76]

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what w as stated by me in brief. In seeking delight in form, bhikkhu, one is bound by Māra ... (as above in full) ... by not seeking delight in it one is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail."

... And that bhikkhu became one of the arahants.

66 (4) Impermanent

Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One ... and said t o him:

"Venerable sir, it would good if the Blessed One would teach me the Dhamma in brie f...."

"Bhikkhu, you should abandon desire for whatever is impermanent."

"Understood, Blessed One! Understood, Sublime One!"

"In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?"

"Form, venerable sir, is impermanent; I should abandon desire for it. Feeling is impermanent ... Perception is impermanent ... Volitional constructions are impermanent ... C onsciousness is impermanent; I should abandon desire for it.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, bhikkhu! It is good that you understand in detail the meaning of what w as stated by me in brief. Form is impermanent ... Consciousness is impermanent; you sho uld abandon desire for it. It is in such a way that the meaning of what was stated by me in brief should be understood in detail." [77]

... And that bhikkhu became one of the arahants.

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67 (5) Suffering

(Opening as in preceding sutta:)

... "Bhikkhu, you should abandon desire for whatever is suffering."...

25 68 (6) Non-self

... "Bhikkhu, you should abandon desire for whatever is non-self."... [78]

69 (7) What Does Not Belong to Self

... "Bhikkhu, you should abandon desire for whatever does not belong to self."... [79

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70 (8) Appears Tantalizing

... "Bhikkhu, you should abandon desire for whatever appears tantalizing."...

71 (9) Rādha

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Setting at Sāvatthī. Then the Venerable Rādha approached the Blessed One, [80] paid homage to him, sat down to one side, and said to him:&98

"Venerable sir, how should one know, how should one see so that, in regard to this bo dy with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?"

"Any kind of form whatsoever, Rādha, whether past, future, or present, internal or ext ernal, gross or subtle, inferior or superior, far or near—one sees all form as it really is wit h correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whethe r past, future, or present, internal or external, gross or subtle, inferior or superior, far or n ear—one sees all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"When one knows and sees thus, Rādha, then in regard to this body with consciousne ss and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within."

Then the Venerable Rādha ... became one of the arahants.

72 (10) Surādha

Setting at Sāvatthī. Then the Venerable Surādha approached the Blessed One ... and s aid to him:

"Venerable sir, how should one know, how should one see so that, in regard to this bo dy with consciousness and in regard to all external signs, the mind is rid of I-making, min e-making, and conceit, has transcended discrimination, and is peaceful and well liberated ?"

"Any kind of form whatsoever, Surādha, whether past, future, or present ... far or nea r—having seen all form as it really is with correct wisdom thus: 'This is not mine, this I a m not, this is not my self,' one is liberated by non-clinging.

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... [81] Any kind of consciousness whatsoever, w hether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—having seen all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self,' one is liberated by non-clinging.

"When one knows and sees thus, Surādha, then in regard to this body with consciousn ess and in regard to all external signs, the mind is rid of I-making, mine-making, and con ceit, has transcended discrimination, and is peaceful and well liberated."

Then the Venerable Surādha ... became one of the arahants.

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III. Being Devoured

73 (1) Gratification

Setting at Sāvatthī. "Bhikkhus, the uninstructed worldling does not understand as it re ally is the gratification, the danger, and the escape in the case of form; he does not unders tand this in the case of feeling ... perception ... volitional constructions ... consciousness

"But, bhikkhus, the instructed noble disciple [82] understands as it really is the gratification, the danger, and the escape in the case of form; he understands this in the case of feeling ... perception ... volitional constructions ... consciousness."

74 (2) Origin (1)

Setting at Sāvatthī. "Bhikkhus, the uninstructed worldling does not understand as it re ally is the origin and the passing away, the gratification, the danger, and the escape in the case of form; he does not understand this in the case of feeling ... perception ... volitional constructions ... consciousness.

"But, bhikkhus, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form; he und erstands this in the case of feeling ... perception ... volitional constructions ... conscious ness."

75 (3) Origin (2)

Setting at Sāvatthī. "Bhikkhus, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form; he understands this in the case of feeling ... perception ... volitional constructions ... consciousness."

76 (4) Arahants (1)

Setting at Sāvatthī. "Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self [83] should be seen as it really is with c orrect wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Feeling is impermanent.... Perception is impermanent.... Volitional constructions ar e impermanent.... Consciousness is impermanent. What is impermanent is suffering. Wh at is suffering is non-self. What is non-self should be seen as it really is with correct wisd om thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'

"To whatever extent, bhikkhus, there are abodes of beings, even up to the pinnacle of becoming,&99 these are the foremost in the world, these are the best, that is, arahants."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

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"Happy indeed are the arahants!

No craving can be found in them.

Cut off is the conceit 'I am,'

Burst asunder is delusion's net.

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They have reached the unstirred state,&100 Limpid are their minds;
They are unsullied in the world—
The holy ones, without taints.

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Having fully understood the five aggregates, Ranging in the seven good qualities,&101 Those praiseworthy superior men Are the Buddha's bosom sons.

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Endowed with the seven gems, Trained in the threefold training,&102 Those great heroes wander about With fear and trembling abandoned.

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Endowed with the ten factors,

Those great nāgas, concentrated,
Are the best beings in the world:
No craving can be found in them.&103

The adepts' knowledge has arisen in them:
'This body is the last I bear.'
In regard to the core of the holy life
They no longer depend on others. [84]

They do not waver in discrimination,&104
They are released from re-becoming.
Having reached the stage of the tamed,
They are the victors in the world.

15 Above, across, and below,
Delight is no more found in them.
They boldly sound their lion's roar:
'The enlightened are supreme in the world.'"

20 77 (5) Arahants (2)

(This sutta is identical with the preceding one except that the verses are omitted.)

78 (6) The Lion

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Setting at Sāvatthī. "Bhikkhus, in the evening the lion, the king of beasts, comes out f rom his lair. Having come out, he stretches himself, surveys the four quarters all around, and roars his lion's roar three times. Then he sets out in search of game. [85]

"When the lion, the king of beasts, roars, whatever animals hear the sound are for the most part filled with fear, a sense of urgency, and terror. Those who live in holes enter th eir holes; those who live in the water enter the water; those who live in the woods enter the woods; and the birds fly up into the air. Even those royal bull-elephants, bound by stron g thongs in the villages, towns, and capital cities, burst and break their bonds asunder; fri ghtened, they urinate and defecate and flee here and there. So powerful, bhikkhus, is the l ion, the king of beasts, so majestic and mighty.

"So too, bhikkhus,&105 when the Tathāgata arises in the world, an arahant, fully enlightened, accomplished in true knowledge and conduct, sublime, knower of the world, uns urpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened On

e, the Blessed One, he teaches the Dhamma thus: 'Such is form, such its origin, such its p assing away; such is feeling ... such is perception ... such are volitional constructions ... such is consciousness, such its origin, such its passing away.'&106

"Then, bhikkhus, when those devas who are long-lived, beautiful, abounding in happi ness, dwelling for a long time in lofty palaces, hear the Tathāgata's teaching of the Dham ma, they are for the most part filled with fear, a sense of urgency, and terror, saying: 'It s eems, sir, that we are impermanent, though we thought ourselves permanent; it seems, sir, that we are unstable, though we thought ourselves stable; it seems, sir, that we are non-e ternal, though we thought ourselves eternal. It seems, sir, that we are impermanent, unstable, non-eternal, included within identity.'&107 So powerful, bhikkhus, is the Tathāgata over this world together with its devas, so majestic and mighty."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this: [86]

15 "When the Buddha, through direct knowledge, Sets in motion the Wheel of Dhamma, The peerless Teacher in this world With its devas (makes this known):

The cessation of identity
The origin of identity,
And the noble eightfold path
That leads to suffering's appeasement.

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Then those devas who enjoy long life,
Beautiful, ablaze with glory,
Are struck with fear, filled with terror,
Like beasts who hear the lion's roar.

'We've not transcended identity;It seems, sir, we're impermanent,'(So they say) having heard the utteranceOf the Arahant, the Stable One released."

79 (7) Being Devoured

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Setting at Sāvatthī. "Bhikkhus, those recluses and brahmins who recollect their manif old past abodes all recollect the five aggregates subject to clinging or a certain one amon g them.&108 What five?

"When recollecting thus, bhikkhus: 'I had such form in the past,' it is just form that o ne recollects. When recollecting: 'I had such a feeling in the past,' it is just feeling that o ne recollects. When recollecting: 'I had such a perception in the past,' it is just perception that one recollects. When recollecting: 'I had such volitional constructions in the past,' it is just volitional constructions that one recollects. When recollecting: 'I had such consciousness in the past,' it is just consciousness that one recollects.

"And why, bhikkhus, do you say form?&109 'It is deformed,' bhikkhus, therefore it is called form. Deformed by what? Deformed by cold, deformed by heat, deformed by hunger, deformed by thirst, deformed by contact with flies, mosquitoes, wind, sun, and serp ents. 'It is deformed,' bhikkhus, therefore it is called form.&110

"And why, bhikkhus, do you say feeling? 'It feels,' bhikkhus, therefore it is called fee ling. And what does it feel? It feels pleasure, it feels pain, [87] it feels neither-pain-nor-pl easure. 'It feels,' bhikkhus, therefore it is called feeling.&111

"And why, bhikkhus, do you say perception? 'It perceives,' bhikkhus, therefore it is c alled perception. And what does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. 'It perceives,' bhikkhus, therefore it is called perception.

"And why, bhikkhus, do you say volitional constructions? 'They construct the constructed,' bhikkhus, therefore they are called volitional constructions.&112 And what is the constructed that they construct? They construct constructed form for its nature as form;&1 they construct constructed feeling for its nature as feeling; they construct constructed perception for its nature as perception; they construct constructed volitional constructions for its nature as volitional constructions; they construct constructed consciousness for its nature as consciousness. 'They construct the constructed,' bhikkhus, therefore they are called volitional constructions.

"And why, bhikkhus, do you say consciousness? 'It cognizes,' bhikkhus, therefore it is called consciousness. And what does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes sharp, it cognizes mild, it cognizes salty, it cognizes unsalty. 'It cognizes,' bhikkhus, therefore it is called consciousness.&114

"Therein, bhikkhus, the instructed noble disciple reflects thus: 'I am now being devoured by form.&115 In the past too I was devoured by form in the very same way that I am now being devoured by present form. If I were to seek delight in future form, then in the f

uture too I shall be devoured by form in the very same way that I am now being devoured by present form.'

"Having reflected thus, he becomes indifferent towards past form, he does not seek de light in future form, and he is practising for disenchantment with present form, for its fadi ng away and cessation.

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"(He reflects thus:) 'I am now being devoured by feeling.' ... [88] ... 'I am now being devoured by perception.' ... 'I am now being devoured by volitional constructions.' ... 'I am now being devoured by consciousness. In the past too I was devoured by consciousness in the very same way that I am now being devoured by present consciousness. If I were to seek delight in future consciousness, then in the future too I shall be devoured by consciousness in the very same way that I am now being devoured by present consciousness.'

"What do you think, bhikkhus, is form permanent or impermanent?... Is feeling ... pe rception ... volitional constructions ... [89] consciousness permanent or impermanent?" &116 – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to chang e fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever ... Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"This is called, bhikkhus, a noble disciple who dismantles and does not build up; who abandons and does not cling; who scatters and does not amass; who extinguishes and does not kindle.&117

"And what is it that he dismantles and does not build up? He dismantles form and does not build it up. He dismantles feeling ... perception ... volitional constructions ... consciousness and does not build it up.

"And what is it that he abandons and does not cling to? He abandons form and does not cling to it. He abandons feeling ... perception ... volitional constructions ... conscious ness and does not cling to it.

"And what is it that he scatters and does not amass? He scatters form and does not am ass it. He scatters feeling ... perception ... volitional constructions ... consciousness and does not amass it. [90]

"And what is it that he extinguishes and does not kindle? He extinguishes form and does not kindle it. He extinguishes feeling ... perception ... volitional constructions ... consciousness and does not kindle it.

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'

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"This is called, bhikkhus, a noble disciple who neither builds up nor dismantles, but who abides having dismantled; who neither abandons nor clings, but who abides having a bandoned; who neither scatters nor amasses, but who abides having scattered; who neither extinguishes nor kindles, but who abides having extinguished.&118

"And what is it, bhikkhus, that he neither builds up nor dismantles, but abides having dismantled? He neither builds up nor dismantles form, but abides having dismantled it. He neither builds up nor dismantles feeling ... perception ... volitional constructions ... consciousness, but abides having dismantled it.

"And what is it that he neither abandons nor clings to, but abides having abandoned? He neither abandons nor clings to form, but abides having abandoned it. He neither aband ons nor clings to feeling ... perception ... volitional constructions ... consciousness, but a bides having abandoned it.

"And what is it that he neither scatters nor amasses, but abides having scattered? He n either scatters nor amasses form, but abides having scattered it. He neither scatters nor a masses feeling ... perception ... volitional constructions ... consciousness, but abides ha ving scattered it.

"And what is it that he neither extinguishes nor kindles, but abides having extinguished. He neither extinguishes nor kindles form, but abides having extinguished it. He neither extinguishes nor kindles feeling ... perception ... volitional constructions ... consciousn ess, but abides having extinguished it.

"When, bhikkhus, a bhikkhu is thus liberated in mind, the devas together with Indra, Brahmā, and Pajāpati pay homage to him from afar: [91]

"Homage to you, O thoroughbred man!

Homage to you, O highest among men!

We ourselves do not directly know

Dependent upon what you meditate." & 119

80 (9) Alms-gatherer

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On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park.

Then the Blessed One, having dismissed the bhikkhus for a particular reason,&120 dr essed in the morning and, taking bowl and robe, entered Kapilavatthu for alms. When he had walked for alms in Kapilavatthu and had returned from the alms round, after his meal he went to the Great Wood for the day's abiding. Having plunged into the Great Wood, he sat down at the foot of a beluva sapling tree for the day's abiding.

Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thu s:&121 "The Sangha of bhikkhus has been dismissed by me. There are bhikkhus here wh o are newly ordained, not long gone forth, recently come to this Dhamma and Discipline. If they do not see me there may take place in them some alteration or change. Just as when a young calf does not see its mother there may take place in it some alteration or change, so too there are bhikkhus here who are newly ordained.... If they do not see me there may take place in them some alteration or change, so too there are bhikkhus here who are newly ordained.... If they do not see me there may take place in them some alteration or change, so too there are bhikkhus here who are newly ordained.... If they do not see me there may take place in them some alteration or change. Let me assist the Sangha of bhikkhus now just as I have assisted it in the past."

Then Brahmā Sahampati, having known with his own mind the reflection in the Bless ed One's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the Brahma-world and reappeared before the Blessed One. [92] He arranged his upper robe over one shoulder, saluted the Blessed One reveren tially, and said to him: "So it is, Blessed One! So it is, Sublime One! The Sangha of bhik khus has been dismissed by the Blessed One. There are bhikkhus here who are newly ord ained ... (as above, including the similes) ... If they do not see the Blessed One there may take place in them some alteration or change. Venerable sir, let the Blessed One take de light in the Sangha of bhikkhus! Let the Blessed One welcome the Sangha of bhikkhus! Let the Blessed One assist the Sangha of bhikkhus now just as he has assisted it in the past.

The Blessed One consented by silence. Then Brahmā Sahampati, having understood t he Blessed One's consent, paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

Then in the evening the Blessed One emerged from seclusion and went to Nigrodha's Park. He sat down in the appointed seat and performed such a feat of spiritual power that

the bhikkhus would come to him, alone and in pairs, in an apprehensive manner.&122 T hen those bhikkhus approached the Blessed One, alone and in pairs, in an apprehensive m anner. [93] Having approached, they paid homage to the Blessed One and sat down to on e side. The Blessed One then said to them:

"Bhikkhus, this is the lowest form of livelihood, that is, gathering alms. In the world this is a term of abuse:&123 'You alms-gatherer; you roam about with a begging bowl in your hand!' And yet, bhikkhus, clansmen intent on the good take up that way of life for a valid reason. It is not because they have been driven to it by kings that they do so, nor because they have been driven to it by thieves, nor owing to debt, nor from fear, nor to earn a livelihood. But they do so with the thought: 'I am immersed in birth, in aging, in death, in sorrow, in lamentation, in pain, in displeasure, in despair. I am immersed in suffering, o ppressed by suffering. Perhaps an ending of this entire mass of suffering might be discerned!'

"It is in such a way, bhikkhus, that this clansman has gone forth. Yet he is covetous, i nflamed by lust for sensual pleasures, with a mind full of ill will, with intentions corrupte d by hate, muddle-minded, lacking clear comprehension, unconcentrated, with a wanderi ng mind, loose in their sense faculties. Just as a brand from a funeral pyre, burning at bot h ends and smeared with excrement in the middle, cannot be used as timber either in the village or in the forest, in just such a way do I speak about this person: he has missed out on the enjoyments of a householder, yet he does not fulfil the goal of recluseship.

"There are, bhikkhus, these three kinds of unwholesome thoughts: sensual thought, th ought of ill will, thought of harming.&124 And where, bhikkhus, do these three unwholes ome thoughts cease without remainder? For one who dwells with a mind well established in the four foundations of mindfulness, or for one who develops the signless concentration.&125 This is reason enough, bhikkhus, to develop the signless concentration. When the signless concentration is developed and cultivated, bhikkhus, it is of great fruit and ben efit.

"There are, bhikkhus, these two views: the view of becoming and the view of disbeco ming.&126 [94] Therein, bhikkhus, the instructed noble disciple reflects thus: 'Is there anything in the world that I could cling to without being blameworthy?' He understand thus: 'There is nothing in the world that I could cling to without being blameworthy. For if I s hould cling, it is only form that I would be clinging to, only feeling ... only perception ... only volitional constructions ... only consciousness that I would be clinging to. With that t clinging of mine as condition, there would be becoming; with becoming as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair would come to be. Such would be the origin of this whole mass of suffering.'

"What do you think, bhikkhus, is form permanent or impermanent?... Is feeling ... pe rception ... volitional constructions ... consciousness permanent or impermanent?" – "Im permanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world." & 127

81 (9) *Pārileyya*

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On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park.

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Ko sambi3 for alms. When he had walked for alms in Kosambī and had returned from the al ms round, after his meal [95] he set his lodging in order himself, took his bowl and robe, and without informing his personal attendants, without taking leave of the Bhikkhu Sang ha, he set out on tour alone, without a companion.&128

Then, not long after the Blessed One had departed, a certain bhikkhu approached the Venerable Ānanda and told him: "Friend Ānanda, the Blessed One has set his lodging in order himself, taken his bowl and robe, and without informing his personal attendants, wi thout taking leave of the Bhikkhu Sangha, he has set out on tour alone, without a compan ion."

"Friend, whenever the Blessed One does that he wishes to dwell alone. On such an oc casion the Blessed One should not be followed by anyone."

Then the Blessed One, wandering by stages, arrived at Pārileyyaka. There at Pārileyy aka the Blessed One dwelt at the foot of an auspicious *sāla* tree.&129

Then a number of bhikkhus approached the Venerable Ānanda and exchanged greetin gs with him.&130 When they had concluded their greetings and cordial talk, they sat dow n to one side and said to the Venerable Ānanda: "Friend Ānanda, it has been a long time s ince we heard a Dhamma talk in the presence of the Blessed One. We should like to hear such a talk, friend Ānanda."

Then the Venerable Ānanda together with those bhikkhus approached the Blessed On e at Pārileyyaka, at the foot of the auspicious *sāla* tree. Having approached, they paid ho mage to the Blessed One and sat down to one side. The Blessed One then instructed, exh orted, inspired, and encouraged those bhikkhus with a Dhamma talk. [96] Now on that oc casion a reflection arose in the mind of a certain bhikkhu thus: "How should one know, h ow should one see, for the immediate destruction of the taints to occur?"

The Blessed One, having known with his own mind the reflection in that bhikkhu's m ind, addressed the bhikkhus thus:

"Bhikkhus, this Dhamma has been taught by me discriminately. &131 The four found ations of mindfulness have been taught by me discriminately. The four right kinds of stri ving ... The four bases for spiritual power ... The five spiritual faculties ... The five pow ers ... The seven factors of enlightenment ... The noble eightfold path has been taught by me discriminately. Bhikkhus, in regard to the Dhamma that has been taught by me thus d iscriminately, a reflection arose in the mind of a certain bhikkhu thus: 'How should one k now, how should one see, for the immediate destruction of the taints to occur?' &132

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"And how, bhikkhus, should one know, how should one see, for the immediate destru ction of the taints to occur? Here, bhikkhus, the uninstructed worldling, who does not get to see the noble ones and is unskilled and undisciplined in their Dhamma, who does not g et to see superior persons and is unskilled and undisciplined in their Dhamma, regards for m as self. That regarding, bhikkhus, is a construction.&133 That construction—what is it source, what is its origin, from what is it born and produced? When the uninstructed wo rldling is contacted by a feeling born of ignorance-contact, craving arises: thence that con struction is born.

"Thus, bhikkhus, that construction is impermanent, constructed, dependently arisen; that craving is impermanent, constructed, dependently arisen; that feeling is impermanent, constructed, dependently arisen; that contact is impermanent, constructed, dependently a risen; that ignorance is impermanent, constructed, dependently arisen. [97] When one kn ows and sees thus, bhikkhus, the immediate destruction of the taints occurs.

"He may not regard form as self, but he regards self as possessing form. That regardin g is a construction ... (all as above) ... When one knows and sees thus, bhikkhus, the im mediate destruction of the taints occurs.

"He may not regard form as self or self as possessing form, but he regards form as in self. That regarding is a construction....

"He may not regard form as self or self as possessing form or form as in self, but he r egards self as in form. That regarding is a construction.... [98]

"He may not regard form as self ... or self as in form, but he regards feeling as self ... perception as self ... volitional constructions as self ... consciousness as self ... self as in consciousness. That regarding is a construction.... When one knows and sees thus, bhikk hus, the immediate destruction of the taints occurs.

"He may not regard form as self ... [99] ... or self as in consciousness, but he holds s uch a view as this: 'That which is the self is the world; having passed away, that I shall b e—permanent, stable, eternal, not subject to change.'&134 That eternalist view is a const ruction.... When one knows and sees thus, bhikkhus, the immediate destruction of the tai nts occurs.

"He may not regard form as self ... or hold such an (eternalist) view, but he holds such a view as this: 'I might not be, and it might not be for me; I will not be, (and) it will not be for me.'&135 That annihilationist view is a construction....

"He may not regard form as self ... or hold such an (annihilationist) view, but he is perplexed, doubtful, indecisive in regard to the true Dhamma. That perplexity, doubtfulness, indecisiveness in regard to the true Dhamma is a construction. That construction—what is its source, what is its origin, from what is it born and produced? When the uninstructed worldling is contacted by a feeling born of ignorance-contact, craving arises: thence that construction is born.&136

"So that construction, bhikkhus, is impermanent, constructed, dependently arisen; that t craving is impermanent, constructed, dependently arisen; that feeling is impermanent, c onstructed, dependently arisen; that contact is impermanent, constructed, dependently arisen; that ignorance is impermanent, constructed, dependently arisen. When one knows an d sees thus, bhikkhus, the immediate destruction of the taints occurs." &137 [100]

82 (10) The Full-moon Night

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On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in the Mansion of Migāra's Mother, together with a great Sangha of bhikkhus.&138 Now on th at occasion—the Uposatha day of the fifteenth, a full-moon night—the Blessed One was sitting out in the open surrounded by the Sangha of bhikkhus.

Then a certain bhikkhu rose from his seat, arranged his upper robe over one shoulder, saluted the Blessed One reverentially, and said to him: "Venerable sir, I would ask the Bl essed One about a certain point, if the Blessed One would grant me the favour of answering my question."

"Well then, bhikkhu, sit down in your own seat and ask whatever you wish."

"Yes, venerable sir," that bhikkhu replied. Then he sat down in his own seat and said to the Blessed One:

"Aren't these the five aggregates subject to clinging, venerable sir: that is, the form a ggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional constructions aggregate subject to clinging, the consciousness aggregate subject to clinging?"

"Those are the five aggregates subject to clinging, bhikkhu: that is, the form aggregat e subject to clinging ... the consciousness aggregate subject to clinging."

Saying, "Good, venerable sir," that bhikkhu delighted and rejoiced in the Blessed One 's statement. Then he asked the Blessed One a further question:

"But, venerable sir, in what are these five aggregates subject to clinging rooted?"

"These five aggregates subject to clinging, bhikkhu, are rooted in desire." &139

"Venerable sir, is that clinging the same as these five aggregates subject to clinging, or is the clinging something apart from the five aggregates subject to clinging?"

"Bhikkhus, that clinging is neither the same as the five aggregates subject to clinging, [101] nor is the clinging something apart from the five aggregates subject to clinging. But rather, the desire and lust in regard to them, that is the clinging there." & 140

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Saying, "Good, venerable sir," that bhikkhu ... asked the Blessed One a further questi on:

"But, venerable sir, can there be diversity in the desire and lust in regard to the five a ggregates subject to clinging?"

"There can be, bhikkhu," the Blessed One said. "Here, bhikkhu, it occurs to someone: 'May I have such form in the future! May I have such feeling in the future! May I have s uch perception in the future! May I have such volitional constructions in the future! May I have such consciousness in the future!' Thus, bhikkhu, there can be diversity in the desi re and lust in regard to the five aggregates subject to clinging."

Saying, "Good, venerable sir," that bhikkhu ... asked the Blessed One a further questi on:

"In what way, venerable sir, does the designation 'aggregates' apply to the aggregates?"

"Whatever kind of form there is, bhikkhu, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate. Whatever kind of feeling there is ... this is called the feeling aggregate. Whatever kind of perception there is ... this is called the perception aggregate. Whatever kind of volitional constructions there are ... this is called the volitional constructions aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the consciousness aggregate. It is in this way, bhikkhu, that the designation 'aggregates' applies to the aggregates."

Saying, "Good, venerable sir," that bhikkhu ... asked the Blessed One a further question:

"What is the cause and condition, venerable sir, for the manifestation of the form aggregate?&141 What is the cause and condition for the manifestation of the feeling aggregat e?... the perception aggregate?... the volitional constructions aggregate?... the conscious ness aggregate?"

"The four great elements, bhikkhu, are the cause and condition for the manifestation of the form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate. Contact is the cause and condition for the manifestation of the perception a

ggregate. [102] Contact is the cause and condition for the manifestation of the volitional constructions aggregate. Name-and-form is the cause and condition for the manifestation of the consciousness aggregate."

"Venerable sir, how does identity view come to be?"

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"Here, bhikkhu, the uninstructed worldling, who does not get to see the noble ones an d is unskilled and undisciplined in their Dhamma, who does not get to see superior perso ns and is unskilled and undisciplined in their Dhamma, regards form as self, or self as pos sessing form, or form as in self, or self as in form. He regards feeling as self ... perceptio n as self ... volitional constructions as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identit y view comes to be."

"But, venerable sir, how does identity view not come to be?"

"Here, bhikkhu, the instructed noble disciple, who gets to see the noble ones and is skilled and disciplined in their Dhamma, who gets to see superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view does not come to be."

"What, venerable sir, is the gratification, what is the danger, and what is the escape in the case of form? What is the gratification, what is the danger, and what is the escape in the case of feeling?... in the case of perception?... in the case of volitional constructions? ... in the case of consciousness?"

"The pleasure and joy, bhikkhu, that arise in dependence on form: this is the gratificat ion in form. That form is impermanent, suffering, and subject to change: this is the dange r in form. The removal and abandonment of desire and lust for form: this is the escape from form. The pleasure and joy that arise in dependence on feeling ... [103] in dependence on perception ... in dependence on volitional constructions ... in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandon ment of desire and lust for consciousness: this is the escape from consciousness."

Saying, "Good, venerable sir," that bhikkhu delighted and rejoiced in the Blessed One 's statement. Then he asked the Blessed One a further question:

"Venerable sir, how should one know, how should one see so that, in regard to this bo dy with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?" "Any kind of form whatsoever, bhikkhu, whether past, future, or present, internal or e xternal, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whethe r past, future, or present, internal or external, gross or subtle, inferior or superior, far or n ear—one sees all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"When one knows and sees thus, bhikkhu, then in regard to this body with consciousn ess and in regard to all external signs, I-making, mine-making, and the underlying tenden cy to conceit no longer occur within."

Now on that occasion the following reflection arose in the mind of a certain bhikkhu: "So it seems that form is non-self, feeling is non-self, perception is non-self, volitional co nstructions are non-self, consciousness is non-self. How then will deeds done by what is non-self affect the self?" & 142

Then the Blessed One, knowing with his own mind the reflection in the mind of that b hikkhu, addressed the bhikkhus: "It is possible, bhikkhus, that some senseless man h ere, obtuse and ignorant, with his mind dominated by craving, might think that he can out strip the Teacher's Teaching thus: 'So it seems that form is non-self, feeling ... perceptio n ... volitional constructions ... consciousness is non-self. [104] How then will deeds don e by what is non-self affect the self?' Now, bhikkhus, you have been trained by me throu gh interrogation here and there in regard to diverse teachings.&143

"What do you think, bhikkhu, is form permanent or impermanent?" – "Impermanent, venerable sir."... – "Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Is conscious ness permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my se If'?" – "No, venerable sir."

"Therefore ... Seeing thus ... He understands: '... there is no more for this world." & 144

These are the ten questions
That the bhikkhu came to ask:
Two about the aggregates,
Whether the same, can there be,

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Designation and the cause, Two about identity, Gratification and with consciousness:

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IV. The Elders

83 (1) Ānanda

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[105] Setting at Sāvatthī. There the Venerable Ānanda addressed the bhikkhus thus: "Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Ānanda said this:

"Friends, the Venerable Puṇṇa Mantāniputta was very helpful to us when we were ne wly ordained.&145 He exhorted us with the following exhortation:

"It is by clinging, Ānanda, that (the notion) 'I am' occurs, not without clinging. And by clinging to what does 'I am' occur, not without clinging?&146 It is by clinging to form that 'I am' occurs, not without clinging. It is by clinging to feeling ... to perception ... to voli tional constructions ... to consciousness that 'I am' occurs, not without clinging.

"Suppose, friend Ānanda, a young woman—or a man—youthful and fond of ornamen ts, would examine her own facial image in a mirror or in a bowl filled with pure, clear, cl ean water: she would look at it with clinging, not without clinging. So too, it is by clingin g to form that 'I am' occurs, not without clinging. It is by clinging to feeling ... to perception ... to volitional constructions ... to consciousness that 'I am' occurs, not without clinging.

"What do you think, friend Ānanda, is form permanent or impermanent?"... (as in pr eceding sutta) ... "Seeing thus ... He understands: '... there is no more for this world."

"Friends, the Venerable Puṇṇa Mantāniputta [106] was very helpful to us when we were newly ordained. He exhorted us with that exhortation. And when I heard his Dhamma tea ching I made the breakthrough to the Dhamma." & 147

84 (2) Tissa

Setting at Sāvatthī. Now on that occasion the Venerable Tissa, the Blessed One's pate rnal cousin,&148 informed a number of bhikkhus: "Friends, my body seems as if it has b een drugged, I have become disoriented, I cannot make sense out of anything.&149 Sloth and torpor persists obsessing my mind. I am leading the holy life dissatisfied, and I have doubt about the teachings."

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat do wn to one side, and reported this matter to him. The Blessed One then addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Tissa in my name that the Teacher calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to the Venerable Tissa and tol d him: "The Teacher calls you, friend Tissa."

"Yes, friend," the Venerable Tissa replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Is it true, T issa, [107] that you informed a number of bhikkhus thus: 'Friends, my body seems as if it were drugged ... and I have doubt about the teachings'?"

"Yes, venerable sir."

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"What do you think, Tissa, if one is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it, then with the change and alteration of that for m, do sorrow, lamentation, pain, displeasure, and despair arise within?"

"Yes, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is not devoid of lust for form. If one is not devoid of lust for feeling ... for perception ... for volitional constructions ... for c onsciousness ... [108] ... then with the change and alteration of that consciousness, do so rrow, lamentation, pain, displeasure, and despair arise within?"

"Yes, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is not devoid of lust for consciousne ss. If one is devoid of lust for form, devoid of desire, affection, thirst, passion, and cravin g for it, then with the change and alteration of that form, do sorrow, lamentation, pain, dis pleasure, and despair arise within?"

"No, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is devoid of lust for form. If one is devoid of lust for feeling ... for perception ... for volitional constructions ... for consciousness ... then with the change and alteration of that consciousness, do sorrow, lamentatio n, pain, displeasure, and despair arise within?"

"No, venerable sir."

"Good, good, Tissa! So it is, Tissa, with one who is devoid of lust for consciousness. What do you think, Tissa, is form permanent or impermanent?" – "Impermanent, venerab le sir."... – "Therefore ... Seeing thus ... He understands: '... there is no more for this w orld.'

"Suppose, Tissa, there were two men: one unskilled in the path, the other skilled in the path. The man unskilled in the path would ask the skilled man a question about the path, and the latter would say: 'Come, good man, this is the path. Go along it a little way and you will see a fork in the road. Avoid the left-hand branch and take the right-hand branch. Go a little further and you will see a

vast marshy swamp. Go a little further and you will see a steep precipice. Go a little furth er and you will see a delightful expanse of level ground.'

"I have made up this simile, Tissa, in order to convey a meaning. This here is the mea ning: 'The man unskilled in the path': this is a designation for the worldling. 'The man sk illed in the path': this is a designation for the Tathāgata, the Arahant, the Fully Enlighten ed One. 'The forked road': this is a designation for doubt. [109] 'The left-hand branch': this is a designation for the wrong eightfold path; that is, wrong view ... wrong concentrat ion. 'The right-hand branch': this is a designation for the noble eightfold path; that is, right view ... right concentration. 'The dense thicket': this is a designation for ignorance. 'The vast marshy swamp': this is a designation for sensual pleasures. 'The steep precipice': this is a designation for despair due to anger. 'The delightful expanse of level ground': this is a designation for Nibbāna.

"Rejoice, Tissa! Rejoice, Tissa! I am here to exhort, I am here to assist, I am here to i nstruct!"

This is what the Blessed One said. Being pleased, the Venerable Tissa delighted in the Blessed One's statement.&150

85 (3) Yamaka

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On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta's Grove, An āthapiṇḍika's Park. Now on that occasion the following pernicious view had arisen in a b hikkhu named Yamaka: "As I understand the Dhamma taught by the Blessed One, a bhik khu whose taints are destroyed is annihilated and perishes with the breakup of the body a nd does not exist after death." & 151

A number of bhikkhus heard that such a pernicious view had arisen in the bhikkhu Ya maka. Then they approached the Venerable Yamaka and exchanged greetings with him, a fter which they sat down to one side and said to him: "Is it true, friend Yamaka, that such a pernicious view as this has arisen in you: [110] 'As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death'?"

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, a bhikk hu whose taints are destroyed is annihilated and perishes with the breakup of the body an d does not exist after death."

"Friend Yamaka, do not speak thus. Do not misrepresent the Blessed One. It is not go od to misrepresent the Blessed One. The Blessed One would not speak thus: 'A bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death."

Yet, although he was admonished by the bhikkhus in this way, the Venerable Yamaka still obstinately grasped that pernicious view, adhered to it, and declared: "As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annih ilated and perishes with the breakup of the body and does not exist after death."

Since those bhikkhus were unable to detach the Venerable Yamaka from that pernicio us view, they rose from their seats, approached the Venerable Sāriputta, and told him all t hat had occurred, adding: "It would be good if the Venerable Sāriputta would approach the bhikkhu Yamaka out of compassion for him." The Venerable Sāriputta consented by sil ence.

Then, in the evening, the Venerable Sāriputta emerged from seclusion. He approache d the Venerable Yamaka and exchanged greetings with him, after which he sat down to o ne side and said to him: "Is it true, friend Yamaka, that such a pernicious view as this has arisen in you: 'As I understand the Dhamma taught by the Blessed One, [111] a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and d oes not exist after death'?"

"It is exactly thus, friend, that I understand the Dhamma."

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"What do you think, friend Yamaka, is form permanent or impermanent?" – "Imperm anent, friend."... – "Therefore ... Seeing thus ... He understands: '... there is no more for this world.' & 152

"What do you think, friend Yamaka, do you regard form as the Tathāgata?" – "No, fri end." – Do you regard feeling ... perception ... volitional constructions ... consciousness as the Tathāgata?" – "No, friend."

"What do you think, friend Yamaka, do you regard the Tathāgata as in form?" – "No, friend." – "Do you regard the Tathāgata as apart from form?" – "No, friend." – "Do you regard the Tathāgata as in feeling? As apart from feeling? As in perception? As apart from perception? As in volitional constructions? As apart from volitional constructions? As in consciousness? As apart from consciousness?" – "No, friend."

"What do you think, friend Yamaka, do you regard form, feeling, perception, volition al constructions, and consciousness (taken together) as the Tathāgata?" – "No, friend." [1 12]

"What do you think, friend Yamaka, do you regard the Tathāgata as one who is without form, without feeling, without perception, without volitional constructions, without consciousness?" – "No, friend."&153

"But, friend, when the Tathāgata is not apprehended by you as real and actual here in this very life,&154 is it fitting for you to declare: 'As I understand the Dhamma taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death'?"

"Formerly, friend Sāriputta, when I was ignorant, I did hold that pernicious view, but now that I have heard this Dhamma teaching of the Venerable Sāriputta I have abandone d that pernicious view and have made the breakthrough to the Dhamma." & 155

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"If, friend Yamaka, they were to ask you: 'Friend Yamaka, in the case of a bhikkhu w ho is an arahant, one whose taints are destroyed, with the breakup of the body, after death, what happens to him?'—being asked thus, what would you answer?"

"If they were to ask me this, friend, I would answer thus: 'Friends, form is imperman ent. What is impermanent is suffering. What is suffering has ceased, has passed away. Fe eling ... Perception ... Volitional constructions ... Consciousness is impermanent. What is impermanent is suffering. What is suffering has ceased, has passed away.' Being asked thus, friend, I would answer in such a way." & 156

"Good, good, friend Yamaka! Now, friend Yamaka, I will make up a simile for you in order to convey this same meaning even more clearly. Suppose, friend Yamaka, there was a householder or a householder's son, a rich man, with much wealth and property, protected by a bodyguard. Then some man would appear who wanted to ruin him, to harm him, to endanger him, to take his life. [113] It would occur to that man: 'This householder or householder's son is a rich man, with much wealth and property, protected by a bodyguard. It won't be easy to take his life by force. Let me get close to him and then take his life.'

"Then he would approach that householder or householder's son and say to him: 'I w ould serve you, sir.' Then the householder or householder's son would appoint him as a s ervant. The man would serve him, rising up before him, retiring after him, doing whateve r he wants, agreeable in his conduct, endearing in his speech. The householder or householder's son would consider him a friend,&157 a bosom friend, and he would place trust in him. But when the man is aware that the householder or householder's son has placed trust in him, then, finding him alone, he would take his life with a sharp knife.

"What do you think, friend Yamaka, when that man had approached that householder or householder's son and said to him: 'I would serve you, sir,' wasn't he a murderer even then, though the other did not recognize him as 'my murderer'? And when the man was s erving him, rising up before him, retiring after him, doing whatever he wants, agreeable in his conduct, endearing in his speech, wasn't he a murderer then too, though the other did not recognize him as 'my murderer'? And when the man came upon him while he was alone and took his life with a sharp knife, wasn't he a murderer then too, though the other did not recognize him as 'my murderer'?"

"Yes, friend."

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"So too, friend Yamaka,&158 the uninstructed worldling, who does not get to see the noble ones and is unskilled and undisciplined in their Dhamma, who does not get to see s uperior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form.

"He regards feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, [114] or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

"He does not understand as it really is impermanent form as 'impermanent form'&15 9 ... impermanent feeling as 'impermanent feeling' ... impermanent perception as 'impermanent perception' ... impermanent volitional constructions as 'impermanent volitional constructions' ... impermanent consciousness as 'impermanent consciousness.'

"He does not understand as it really is painful form as 'painful form' ... painful feeling as 'painful feeling' ... painful perception as 'painful perception' ... painful volitional constructions as 'painful volitional constructions' ... painful consciousness as 'painful consciousness.'

"He does not understand as it really is selfless form as 'selfless form' ... selfless feeling as 'selfless feeling' ... selfless perception as 'selfless perception' ... selfless volitional constructions as 'selfless volitional constructions' ... selfless consciousness as 'selfless consciousness.'

"He does not understand as it really is constructed form as 'constructed form' ... constructed feeling as 'constructed feeling' ... constructed perception as 'constructed perception' ... constructed volitional constructions as 'constructed volitional constructions' ... constructed consciousness as 'constructed consciousness.'

"He does not understand as it really is murderous form as 'murderous form' ... murde rous feeling as 'murderous feeling' ... murderous perception as 'murderous perception' ... murderous volitional constructions as 'murderous volitional constructions' ... murder ous consciousness as 'murderous consciousness.'

"He becomes engaged with form, clings to it, and takes a stand upon it as 'my self.' & 160 He becomes engaged with feeling ... with perception ... with volitional construction s ... with consciousness, clings to it, and takes a stand upon it as 'my self.' These same fi ve aggregates of clinging, to which he becomes engaged and to which he clings, lead to h is harm and suffering for a long time.

"But, friend, the instructed noble disciple, who gets to see the noble ones ... does not regard form as self, or self as possessing form, or form as in self, or self as in form.

"He does not regard feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. [115]

"He understands as it really is impermanent form as 'impermanent form' ... impermanent consciousness as 'impermanent consciousness.'

"He understands as it really is painful form as 'painful form' ... painful consciousnes s as 'painful consciousness.'

"He understands as it really is selfless form as 'selfless form' ... selfless consciousne ss as 'selfless consciousness.'

"He understands as it really is constructed form as 'constructed form' ... constructed consciousness as 'constructed consciousness.'

"He understands as it really is murderous form as 'murderous form' ... murderous consciousness as 'murderous consciousness.'

"He does not become engaged with form, cling to it, and take a stand upon it as 'my s elf.' He does not become engaged with feeling ... with perception ... with volitional cons tructions ... with consciousness, cling to it, and take a stand upon it as 'my self.' These sa me five aggregates of clinging, to which he does not become engaged and to which he do es not cling, lead to his welfare and happiness for a long time."

"So it is, friend Sāriputta, for those venerable ones who have such companions in the holy life—compassionate, benevolent, exhorters, instructors. And now that I have heard this Dhamma teaching of the Venerable Sāriputta, my mind is liberated from the taints by non-clinging." & 161 [116]

This is what the Venerable Sāriputta said. Being pleased, the Venerable Yamaka deli ghted in his statement.

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86 (4) Anurādha

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Ha ll with the Peaked Roof.&162 Now on that occasion the Venerable Anurādha was dwelling in a forest hut not far from the Blessed One. Then a number of wanderers of other sects approached the Venerable Anurādha and exchanged greetings with him. When they had c oncluded their greetings and cordial talk, they sat down to one side and said to him:

"Friend Anurādha, when a Tathāgata is describing a Tathāgata—the highest type of m an, the supreme man, the attainer of the supreme attainment&163—he describes him in te rms of these four cases: 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.'"

When this was said, the Venerable Anurādha said to those wanderers: 'Friends, when a Tathāgata is describing a Tathāgata—the the highest type of man, the supreme man, the attainer of the supreme attainment—he describes him apart from these four cases: 'The T athāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.'"&164

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When this was said, those wanderers said to the Venerable Anurādha: 'This bhikkhu must be newly ordained, not long gone forth; or, if he is an elder, he must be an incompet ent fool."

Then those wanderers of other sects, having denigrated the Venerable Anurādha with the terms "newly ordained" and "fool," rose from their seats and departed. [117]

Then, not long after those wanderers had left, it occurred to the Venerable Anurādha: "If those wanderers of other sects should question me further, how should I answer if I a m to state what has been said by the Blessed One and not misrepresent him with what is c ontrary to fact? And how should I explain in accordance with the Dhamma, so that no rea sonable consequence of my assertion would give ground for criticism?"

Then the Venerable Anurādha approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One everything that had happened, [118] as king: "If those wanderers of other sects should question me further, how should I answer ... so that no reasonable consequence of my assertion would give ground for criticism?"

"What do you think, Anurādha, is form permanent or impermanent?" – "Impermanent , venerable sir."... – "Therefore ... Seeing thus ... He understands: '... there is no more f or this world.'

"What do you think, Anurādha, do you regard form as the Tathāgata?" – "No, venera ble sir." – Do you regard feeling ... perception ... volitional constructions ... consciousn ess as the Tathāgata?" – "No, venerable sir."

"What do you think, Anurādha, do you regard the Tathāgata as in form?" – "No, vene rable sir." – "Do you regard the Tathāgata as apart from form?" – "No, venerable sir." – "Do you regard the Tathāgata as in feeling? As apart from feeling? As in perception? As a part from perception? As in volitional constructions? As apart from volitional constructions? As in consciousness? As apart from consciousness?" – "No, venerable sir."

"What do you think, Anurādha, do you regard form, feeling, perception, volitional constructions, and consciousness (taken together) as the Tathāgata?" – "No, venerable sir."

"What do you think, Anurādha, do you regard the Tathāgata as one who is without for m, without feeling, without perception, without volitional constructions, without conscio usness?" – "No, venerable sir."

"But, Anurādha, when the Tathāgata is not apprehended by you as real and actual her e in this very life, is it fitting for you to declare: 'Friends, when a Tathāgata is describing a Tathāgata—the highest type of man, the supreme man, the attainer of the supreme attai nment—he describes him apart from these four cases: [119] 'The Tathāgata exists after d eath,' or ... 'The Tathāgata neither exists nor does not exist after death'?"

"No, venerable sir."

"Good, good, Anurādha! Formerly, Anurādha, and also now, I make known just suffering and the cessation of suffering." & 165

87 (5) Vakkali

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Vakkali was dwelling in a potter's shed, sick, afflicted, gravely ill.&166 Then the Venerable Vakkali addressed his attendants:

"Come, friends, approach the Blessed One, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the bhikkhu Vakkali is sick, afflicted, gravely ill; he pays homage to the Blessed One with his head at his feet.' Then say: 'It would be go od, venerable sir, if the Blessed One would approach the bhikkhu Vakkali out of compass ion.'"

"Yes, friend," those bhikkhus replied, and they approached the Blessed One, paid ho mage to him, sat down to one side, and delivered their message. The Blessed One consent ed by silence.

Then the Blessed One dressed and, taking bowl and robe, approached the Venerable Vakkali. [120] The Venerable Vakkali saw the Blessed One coming in the distance and st irred on his bed.&167 The Blessed One said to him: "Enough, Vakkali, do not stir on you r bed. There are these seats ready, I will sit down there."

The Blessed One then sat down on the appointed seat and said to the Venerable Vakk ali: "I hope you are bearing up, Vakkali, I hope you are getting better. I hope that your pa inful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings ar e increasing in me, not subsiding, and their increase, not their subsiding, is to be discerne d."

"I hope then, Vakkali, that you are not troubled by worry or remorse."

"Indeed, venerable sir, I have quite a lot of worry, quite a lot of remorse."

"I hope, Vakkali, that you have nothing for which to reproach yourself in regard to vir tue."

"I have nothing, venerable sir, for which to reproach myself in regard to virtue."

"Then, Vakkali, if you have nothing for which to reproach yourself in regard to virtue, why are you troubled by worry and remorse?"

"For a long time, venerable sir, I have wanted to come to see the Blessed One, but I h aven't been fit enough to do so."

"Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma a sees me; one who sees me sees the Dhamma. & 168 For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma.

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"What do you think, Vakkali, is form permanent or impermanent?" – [121] "Impermanent, venerable sir."... – "Therefore ... Seeing thus ... He understands: '... there is no more for this world."

Then the Blessed One, having given this exhortation to the Venerable Vakkali, rose from his seat and departed for Mount Vulture Peak.

Then, not long after the Blessed One had left, the Venerable Vakkali addressed his att endants thus: "Come, friends, lift me up on this bed and carry me to the Black Rock on the Isigili Slope.&169 How can one like me think of dying among the houses?"

"Yes, friend," those bhikkhus replied and, having lifted up the Venerable Vakkali on t he bed, they carried him to the Black Rock on the Isigili Slope.

The Blessed One spent the rest of that day and night on Mount Vulture Peak. Then, when the night was well advanced, two devatās of stunning beauty approached the Blessed One, illuminating the whole of Mount Vulture Peak.... Standing to one side, one devatās aid to the Blessed One: "Venerable sir, the bhikkhu Vakkali is intent on deliverance." & 170 The other devatā said: "Surely, venerable sir, he will be liberated as one well liberated." & 171 This is what those devatās said. Having said this, they paid homage to the Blessed One and, keeping him on their right, they disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Co me, bhikkhus, approach the bhikkhu Vakkali and say to him: 'Friend Vakkali, listen to the word of the Blessed One [122] and two devatās. Last night, friend, when the night was well advanced, two devatās of stunning beauty approached the Blessed One.... The other devatā said: 'Surely, venerable sir, he will be liberated as one well liberated.' And the Ble ssed One says to you, friend Vakkali: 'Do not be afraid, Vakkali, do not be afraid! Your death will not be a bad one. Your demise will not be a bad one.'"

"Yes, venerable sir," those bhikkhus replied, and they approached the Venerable Vak kali and said to him: "Friend Vakkali, listen to the word of the Blessed One and two deiti es."

Then the Venerable Vakkali addressed his attendants: "Come, friends, lower me from the bed. How can one like me think of listening to the Blessed One's teaching while seat ed on a high seat."

"Yes, friend," those bhikkhus replied, and they lowered the Venerable Vakkali from t he bed.

"Last night, friend, two deities of stunning beauty approached the Blessed One.... An d the Blessed One says to you, friend Vakkali: 'Do not be afraid, Vakkali, do not be afraid! Your death will not be a bad one. Your demise will not be a bad one.'"

"Well then, friends, pay homage to the Blessed One in my name with your head at his feet and say: 'Venerable sir, the bhikkhu Vakkali is sick, afflicted, gravely ill; he pays ho mage to the Blessed One with his head at his feet.' Then say: 'Form is impermanent: I ha ve no perplexity about this, venerable sir, I do not doubt that whatever is impermanent is suffering. I do not doubt that in regard to what is impermanent, suffering, and subject to c hange, I have no more desire or lust or affection. [123] Feeling is impermanent ... Percep tion is impermanent ... Volitional constructions are impermanent ... Consciousness is im permanent: I have no perplexity about this, venerable sir, I do not doubt that whatever is i mpermanent is suffering. I do not doubt that in regard to what is impermanent, suffering, and subject to change, I have no more desire or lust or affection."

"Yes, friend," those bhikkhus replied, and then they departed. Then, not long after tho se bhikkhus had left, the Venerable Vakkali used the knife.&172

Then those bhikkhus approached the Blessed One ... and delivered their message. The Blessed One then addressed the bhikkhus thus: "Come, bhikkhus, let us go to the Black Rock on the Isigili Slope, where the clansman Vakkali has used the knife." & 173

"Yes, venerable sir," those bhikkhus replied. Then the Blessed One, together with a n umber of bhikkhus, went to the Black Rock on the Isigili Slope. The Blessed One saw in the distance the Venerable Vakkali lying on the bed with his shoulder turned. [124]

Now on that occasion a cloud of smoke, a swirl of darkness, was moving to the east, t hen to the west, to the north, to the south, upwards, downwards, and to the intermediate q uarters. The Blessed One then addressed the bhikkhus thus: "Do you see, bhikkhus, that c loud of smoke, that swirl of darkness, moving to the east ... and to the intermediate quart ers?"

"Yes, venerable sir."

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"That, bhikkhus, is Māra the Evil One searching for the consciousness of the clansma n Vakkali, wondering: 'Where now has the consciousness of the clansman Vakkali been established?' However, bhikkhus, with consciousness unestablished, the clansman Vakka li has attained final Nibbāna."

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88 (6) Assaji

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, th e Squirrel Sanctuary. Now on that occasion the Venerable Assaji was dwelling at Kassap aka's Park, sick, afflicted, gravely ill.

(As in preceding sutta, down to:) [125]

"Then if you have nothing for which to reproach yourself in regard to virtue, Assaji, why are you troubled by worry and remorse?"

"Formerly, venerable sir, when I was will I kept on tranquillizing the bodily construct ionss, but (now) I do not obtain concentration. & 174 As I do not obtain concentration, it o ccurs to me: 'Let me not fall away!'"

"Those recluses and brahmins, Assaji, who regard concentration as the essence, who i dentify concentration with recluseship, failing to obtain concentration might think, 'Let u s not fall away!'&175

"What do you think, Assaji, is form permanent or impermanent?" – "Impermanent, ve nerable sir."... [126] - "Therefore ... Seeing thus ... He understands: '... there is no mor e for this world.'

"If he feels a pleasant feeling, & 176 he understands: 'It is impermanent'; he understan ds: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It i s impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feel s it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling t erminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, fol lowing the exhaustion of life, all that is felt, not being delighted in, will become cool righ t here.'

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"Just as, Assaji, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, Assaji,

when a bhikkhu feels a feeling terminating with the body ... terminating with life ... He understands: 'With the breakup of the body, following the exhaustion of life, all that is fe lt, not being delighted in, will become cool right here.'"

5 89 (7) Khemaka

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On one occasion a number of elder bhikkhus were dwelling at Kosambī in Ghosita's Park. Now on that occasion the Venerable Khemaka was living at Jujube Tree Park, sick, afflicted, gravely ill. [127]

Then, in the evening, those elder bhikkhus emerged from seclusion and addressed the Venerable Dāsaka thus: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: 'The elders say to you, friend Khemaka: We hope that you are bearing up, friend, we hope that you are getting better. We hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned.""

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khe maka and delivered his message.

(The Venerable Khemaka answered:) "I am not bearing up, friend, I am not getting be tter. Strong painful feelings are increasing in me, not subsiding, and their increase, not th eir subsiding, is to be discerned."

Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They told him: "Come, friend Dāsaka, approach the bhikkhu K hemaka and say to him: 'The elders say to you, friend Khemaka: These five aggregates s ubject to clinging, friend, have been spoken of by the Blessed One; that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate e subject to clinging, the volitional constructions aggregate subject to clinging, the consciousness aggregate subject to clinging. Does the Venerable Khemaka regard anything as s elf or as belonging to self among these five aggregates subject to clinging?"

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khe maka and delivered his message.

(The Venerable Khemaka replied:) [128] "These five aggregates subject to clinging h ave been spoken of by the Blessed One; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. I do not regard anything as self or as bel onging to self among these five aggregates subject to clinging."

Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They replied: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: 'The elders say to you, friend Khemaka: These five aggregates subject to clinging, friend, have been spoken of by the Blessed One; that is, the form aggreg

ate subject to clinging ... the consciousness aggregate subject to clinging. If the Venerabl e Khemaka does not regard anything as self or as belonging to self among these five aggregates subject to clinging, then he is an arahant, one whose taints are destroyed."

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khe maka and delivered his message.

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(The Venerable Khemaka replied:) "These five aggregates subject to clinging have be en spoken of by the Blessed One; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. I do not regard anything as self or as belonging to self among these five aggregates subject to clinging, yet I am not an arahant, one whose taints are destroyed. Friends, (the notion) 'I am' has not yet vanished in me in relation to these five aggregates subject to clinging, but I do not regard (anything among them) as 'This I am.'"&177 [129]

Then the Venerable Dāsaka approached the elder bhikkhus and reported what the Venerable Khemaka had said. They replied: "Come, friend Dāsaka, approach the bhikkhu Khemaka and say to him: 'The elders say to you, friend Khemaka: Friend Khemaka, when you speak of this "I am"—what is it that you speak of as "I am"? Do you speak of form as "I am," or do you speak of "I am" apart from form? Do you speak of feeling ... of perception ... of volitional constructions ... of consciousness as "I am," or do you speak of "I am" apart from consciousness? When you speak of this "I am," friend Khemaka, what is it that you speak of as "I am"?"

"Yes, friends," the Venerable Dāsaka replied, and he approached the Venerable Khe maka and delivered his message.

"Enough, friend Dāsaka! Why keep running back and forth? Bring me my staff, frien d. I'll go to the elder bhikkhus myself."

Then the Venerable Khemaka, leaning on his staff, approached the elder bhikkhus, ex changed greetings with them, and sat down to one side. [130] The elder bhikkhus then sai d to him: "Friend Khemaka, when you speak of this "I am" ... what is it that you speak of as 'I am'?"

"Friends, I do not speak of form as 'I am,' nor do I speak of 'I am' apart from form. I do not speak of feeling as 'I am' ... nor of perception as 'I am' ... nor of volitional constructions as 'I am' ... nor of consciousness as 'I am,' nor do I speak of 'I am' apart from c onsciousness. Friends, although (the notion) 'I am' has not yet vanished in me in relation to these five aggregates subject to clinging, still I do not regard (anything among them) as 'This I am.'

"Suppose, friends, there is the scent of a blue, red, or white lotus. Would one be speak ing rightly if one would say, 'The scent belongs to the petals,' or 'The scent belongs to the e colour,' or "The scent belongs to the pistils?"

"No, friend."

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"And how, friends, should one answer if one is to answer rightly?"

"Answering rightly, friend, one should answer: 'The scent belongs to the flower."

"So too, friends, I do not speak of form as 'I am,' nor do I speak of 'I am' apart from form. I do not speak of feeling as 'I am' ... nor of perception as 'I am' ... nor of volitiona I constructions as 'I am' ... nor of consciousness as 'I am,' nor do I speak of 'I am' apart from consciousness. Friends, although (the notion) 'I am' has not yet vanished in me in r elation to these five aggregates subject to clinging, still I do not regard (anything among t hem) as 'This I am.'

"Friends, even though a noble disciple has abandoned the five lower fetters, still, in re lation to the five aggregates subject to clinging, there lingers in him a residual conceit 'I a m,' a desire 'I am,' an underlying tendency 'I am' that has not yet been uprooted.&178 S ometime later he dwells contemplating rise and fall in the five aggregates subject to cling ing: 'Such is form, such its origin, [131] such its passing away; such is feeling ... such is perception ... such are volitional constructions ... such is consciousness, such its origin, s uch its passing away.' As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit 'I am,' the desire 'I am,' the underlying tendency 'I am' that had not yet been uprooted—this comes to be uprooted.

"Suppose, friends, a cloth has become soiled and stained, and its owners give it to a la undryman. The laundryman would scour it evenly with cleaning salt, lye, or cowdung, an d rinse it in clean water. Even though that cloth would become pure and clean, it would st ill retain a residual smell of cleaning salt, lye, or cow dung that had not yet vanished. The laundryman would then give it back to the owners. The owners would put it in a sweet-s cented casket, and the residual smell of cleaning salt, lye, or cowdung that had not yet vanished would vanish.&179

"So too, friends, even though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there lingers in him a residual conceit 'I am,' a desire 'I am,' an underlying tendency 'I am' that has not yet been uprooted As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit 'I am,' the desire 'I am,' the underlying tendency 'I am' that had not yet been uprooted—this comes to be uprooted."

When this was said, the elder bhikkhus said to the Venerable Khemaka: "We did not ask our questions in order to trouble the Venerable Khemaka, [132] but we thought that t

he Venerable Khemaka would be capable of explaining, teaching, proclaiming, establishing, disclosing, analysing, and elucidating the Blessed One's teaching in detail. And the V enerable Khemaka has explained, taught, proclaimed, established, disclosed, analysed, and elucidated the Blessed One's teaching in detail."

This is what the Venerable Khemaka said. Being pleased, the elder bhikkhus delighte d in the Venerable Khemaka's statement. And while this exposition was being spoken, the minds of sixty elder bhikkhus and of the Venerable Khemaka were liberated from the taints by non-clinging.

90 (8) Channa

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On one occasion a number of bhikkhus were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Channa emerged from seclusion and, takin g a key, went from dwelling to dwelling saying to the elder bhikkhus: "Let the elder vene rable ones exhort me, let them instruct me, let them give me a Dhamma talk in such a way that I might see the Dhamma." & 180

When this was said, the elder bhikkhus said to the Venerable Channa: "Form, friend Channa, is impermanent, feeling is impermanent, perception is impermanent, volitional constructions are impermanent, consciousness is impermanent. Form is non-self, [133] feeling is non-self, perception is non-self, volitional constructions are non-self, consciousness is non-self. All constructions are impermanent; all phenomena are non-self." & 181

Then it occurred to the Venerable Channa: "I too think in this way: 'Form is imperma nent ... consciousness is impermanent. Form is non-self ... consciousness is non-self. All constructions are impermanent; all phenomena are non-self.' When, however, it comes t o the stilling of all constructions, the relinquishing of all acquisitions, the destruction of c raving, dispassion, cessation, Nibbāna, my mind does not launch out upon it, acquire conf idence, settle down there, and resolve on it. Instead, agitation and clinging arise and the mind turns back, thinking: 'But who is my self?' &182 But such does not happen to one w ho sees the Dhamma. So who can teach me the Dhamma in such a way that I might see the Dhamma?"

Then it occurred to the Venerable Channa: "This Venerable Ānanda is dwelling at Ko sambī in Ghosita's Park, and he has been praised by the Teacher and is esteemed by his wise companions in the holy life. The Venerable Ānanda is capable of teaching me the D hamma in such a way that I might see the Dhamma. Since I have so much trust in the Venerable Ānanda, let me approach him."

Then the Venerable Channa set his lodging in order, took his bowl and robe, and went to Ghosita's Park in Kosambī, where he approached the Venerable Ānanda and exchange

d greetings with him. When they had concluded their greetings and cordial talk, he sat do wn to one side and told the Venerable Ānanda everything that had happened, adding: [13 4] "Let the Venerable Ānanda exhort me, let him instruct me, let him give me a Dhamma talk in such a way that I might see the Dhamma."

"Even by this much am I pleased with the Venerable Channa. Perhaps the Venerable Channa has opened himself up and broken down his mental barrenness.&183 Lend your ear, friend Channa, you are capable of understanding the Dhamma."

Then at once a lofty rapture and gladness arose in the Venerable Channa as he though t: "It seems that I am capable of understanding the Dhamma."

(The Venerable Ānanda then said:) "In the presence of the Blessed One I have heard this, friend Channa, in his presence I have received the exhortation he spoke to the bhikkh u Kaccānagotta:&184

"This world, Kaccāna, for the most part relies upon a duality ... [135] (the entire sutta 12 :15 is cited here) ... Such is the cessation of this whole mass of suffering."

"So it is, friend Ānanda, for those venerable ones who have such companions in the holy life—compassionate, benevolent, exhorters, instructors. And now that I have heard this D hamma teaching of the Venerable Ānanda, I have made the breakthrough to the Dhamma.

91 (9) Rāhula (1)

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Setting at Sāvatthī.&185 Then the Venerable Rāhula approached the Blessed One, pai d homage to him, sat down to one side, [136] and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this bo dy with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?"

"Any kind of form whatsoever, Rāhula, whether past, future, or present, internal or ex ternal, gross or subtle, inferior or superior, far or near—one sees all form as it really is wi th correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whethe r past, future, or present, internal or external, gross or subtle, inferior or superior, far or n ear—one sees all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"When one knows and sees thus, Rāhula, then in regard to this body with consciousne ss and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within."

5 92 (10) Rāhula (2)

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Setting at Sāvatthī. Then the Venerable Rāhula ... said to the Blessed One:

"Venerable sir, how should one know, how should one see so that, in regard to this bo dy with consciousness and in regard to all external signs, the mind is rid of I-making, min e-making, and conceit, has transcended discrimination, and is peaceful and well liberated ?"

"Any kind of form whatsoever, Rāhula, whether past, future, or present ... far or near—having seen all form as it really is with correct wisdom thus: 'This is not mine, this I a m not, this is not my self,' one is liberated by non-clinging.

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whethe r past, future, or present, internal or external, gross or subtle, inferior or superior, far or n ear—[137] having seen all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self,' one is liberated by non-clinging.

"When one knows and sees thus, Rāhula, then in regard to this body with consciousne ss and in regard to all external signs, the mind is rid of I-making, mine-making, and conc eit, has transcended discrimination, and is peaceful and well liberated."

V. Flowers

25 93 (1) The River

Setting at Sāvatthī. "Bhikkhus, suppose there was a mountain river sweeping downwa rds, flowing into the distance with a swift current. If on either bank of the river $k\bar{a}sa$ grass or kusa grass were to grow, it would overhang it; if rushes, reeds, or trees were to grow, t hey would overhang it. If a man being carried along by the current should grasp the $k\bar{a}sa$ grass, it would break off, and he would thereby meet with calamity and disaster; if he should grasp the kusa grass, it would break off, and he would thereby meet with calamity and disaster; if he should grasp the rushes ... the reeds ... the trees, [138] they would break off, and he would thereby meet with calamity and disaster.

"So too, bhikkhus, the uninstructed worldling ... regards form as self, or self as posse ssing form, or form as in self, or self as in form. That form of his disintegrates, and he the reby meets with calamity and disaster. He regards feeling as self ... perception as self ...

volitional constructions as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his disin tegrates, and he thereby meets with calamity and disaster.

"What do you think, bhikkhus, is form permanent or impermanent?" – "Impermanent, venerable sir."... – "Therefore ... Seeing thus ... He understands: '... there is no more for this world."

94 (2) Flowers

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Setting at Sāvatthī. "Bhikkhus, I do not dispute with the world; rather, it is the world t hat disputes with me. A proponent of the Dhamma does not dispute with anyone in the w orld. Of that which the wise in the world agree upon as not existing, I too say that it does not exist. And of that which the wise in the world agree upon as existing, I too say that it exists.

"And what is it, bhikkhus, that the wise in the world agree upon as not existing, of wh ich I too say that it does not exist? [139] Form that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist. Feeling ... Perception ... Volitional constructions ... Consciousness that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist.

"That, bhikkhus, is what the wise in the world agree upon as not existing, of which I t oo say that it does not exist.

"And what is it, bhikkhus, that the wise in the world agree upon as existing, of which I too say that it exists? Form that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists. Feeling that is impermanent ... Perception ... Volitional constructions ... Consciousness that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists.

"That, bhikkhus, is what the wise in the world agree upon as existing, of which I too s ay that it exists.

"There is, bhikkhus, a world-phenomenon&186 in the world to which the Tathāgata h as awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it.

"And what is that world-phenomenon in the world to which the Tathāgata has awaken ed and broken through? Form, bhikkhus, is a world-phenomenon in the world to which the Tathāgata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. When it is being thus ex

plained ... [140] ... elucidated by the Tathāgata, if anyone does not know and see, how c an I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

"Feeling is a world-phenomenon in the world ... Perception ... Volitional constructions ... Consciousness is a world-phenomenon in the world to which the Tathāgata has awa kened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. When it is being thus explained ... and elucidated by the Tathāgata, if anyone does not know and see, how can I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

"Bhikkhus, just as a blue, red, or white lotus is born in the water and grows up in the water, but having risen up above the water, it stands unsullied by the water, so too the Tat hāgata was born in the world and grew up in the world, but having overcome the world, he dwells unsullied by the world." & 187

95 (3) A Lump of Foam

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On one occasion the Blessed One was dwelling at Ayojjhā on the bank of the river Ganges. There the Blessed One addressed the bhikkhus thus: &188

"Bhikkhus, suppose that this river Ganges was carrying along a great lump of foam. A man with good sight would inspect it, ponder it, and properly investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a l ump of foam? So too, bhikkhus, whatever kind of form there is, whether past, future, or p resent ... far or near: [141] a bhikkhu inspects it, ponders it, and properly investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in form?&189

"Suppose, bhikkhus, that in the autumn, when it is raining and big rain drops are falling, a water bubble arises and bursts on the surface of the water. A man with good sight would inspect it, ponder it, and properly investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a water bubble? So too, bhikkhus, whatever kind of feeling there is, whether past, future, or present ... far or near: a bhikkhu inspects it, ponders it, and properly investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in feeling?&190

"Suppose, bhikkhus, that in the last month of the hot season, at high noon, a shimmeri ng mirage appears. A man with good sight would inspect it, ponder it, and properly invest igate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a mirage? So too, bhikkhus, whatever kind of perception there is, wheth er past, future, or present ... far or near: a bhikkhu inspects it, ponders it, and properly in

vestigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in perception?&191

"Suppose, bhikkhus, that a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest. There he would see the tr unk of a large plantain tree, straight, fresh, without a fruit-bud core.&192 He would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would n ot find even softwood, let alone heartwood. A man with good sight would inspect it, pond er it, and properly investigate it, [142] and it would appear to him to be void, hollow, insu bstantial. For what substance could there be in the trunk of a plantain tree? So too, bhikkh us, whatever kind of volitional constructions there are, whether past, future, or present ... far or near: a bhikkhu inspects them, ponders them, and properly investigates them. As h e investigates them, they appear to him to be void, hollow, insubstantial. For what substance could there be in volitional constructions?&193

"Suppose, bhikkhus, that a magician or a magician's apprentice would display a magical illusion at a crossroads. A man with good sight would inspect it, ponder it, and proper ly investigate it, and it would appear to him to be void, hollow, insubstantial. For what su bstance could there be in a magical illusion? So too, bhikkhus, whatever kind of conscious sness there is, whether past, future, or present ... far or near: a bhikkhu inspects it, ponder it, and properly investigates it, and it would appear to him to be void, hollow, insubstant ial. For what substance could there be in consciousness?&194

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"Form is like a lump of foam,
Feeling like a water bubble;
Perception are like a mirage,
Constructions like a plantain trunk,
And consciousness like an illusion:
So explained the Kinsman of the Sun.

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However one may ponder it, Or properly investigate, It appears but hollow and void When one sees it properly. [143]

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With reference to this body
The One of Broad Wisdom has taught
That with the abandoning of three things
One sees this form discarded.

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When vitality, heat, and consciousness Depart from this physical body, Then it lies there cast away: Food for others, without volition.&195

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Such is this continuum,
This illusion, beguiler of fools.
It is taught to be a murderer,
Here no substance can be found.&196

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A bhikkhu with energy aroused Should look upon the aggregates thus, Whether by day or by night, Comprehending, ever mindful.

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He should discard all the fetters
And make a refuge for himself;
Let him fare as if with head ablaze,
Yearning for the imperishable state."

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96 (4) The Ball of Cowdung

Setting at Sāvatthī. Then a certain bhikkhu ... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, is there any form that is permanent, stable, eternal, not subject to chan ge, and that will remain the same just like eternity itself? Is there, venerable sir, any feeling ... any perception ... any volitional constructions ... any consciousness [144] that is p

ermanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form that is permanent, stable, eternal, not subject to change, a nd that will remain the same just like eternity itself. There is no feeling ... no perception ... no volitional constructions ... no consciousness that is permanent, stable, eternal, not s ubject to change, and that will remain the same just like eternity itself."

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Then the Blessed One took up a little piece of cowdung in his hand and said to that bh ikkhu: "Bhikkhu, there is not even this much individual existence&197 that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itsel f. If there was this much individual existence that was permanent ... not subject to change, this living of the holy life for the complete destruction of suffering could not be discern ed.&198 But because there is not this much individual existence that is permanent ... not subject to change, this living of the holy life for the complete destruction of suffering is d iscerned.

"In the past, bhikkhu, I was a head-anointed khattiya king.&199 I had 84,000 cities, t he chief of which was the capital Kusāvatī. I had 84,000 palaces, the chief of which was t he palace (named) Dhamma. I had 84,000 halls with peaked roofs, the chief of which was the hall (named) the Great Array. I had 84,000 couches made of ivory, of heartwood, of gold and silver,&200 decked with long-haired coverlets, embroidered with flowers, with choice spreads made of antelope hides, [145] with red awnings overhead and red cushion s at both ends.

"I had 84,000 bull elephants with golden ornaments and golden banners, covered with nets of golden thread, the chief of which was the royal bull elephant (named) Uposatha. &201 I had 84,000 steeds with golden ornaments and golden banners, covered with nets of golden thread, the chief of which was the royal steed (named) Valāhaka. I had 84,000 chariots with golden ornaments and golden banners, covered with nets of golden thread, the chief of which was the chariot (named) Vejayanta.

"I had 84,000 jewels, the chief of which was the jewel-treasure. I had 84,000 women, the chief of whom was Queen Subhaddā. I had 84,000 vassals of the khattiya caste, the chief of whom was the counsellor-treasure. I had 84,000 cows with tethers of fine jute and milk pails of bronze. I had 84,000 *koṭis* of garments made of fine linen, of fine silk, of fine wool, of fine cotton. I had 84,000 plates on which my meals were served both in the mo rning and in the evening.

"Of those 84,000 cities, bhikkhu, there was only one city in which I resided at that ti me: the capital Kusāvatī. Of those 84,000 palaces, [146] there was only one palace in whi ch I resided at that time: the palace (named) Dhamma. Of those 84,000 halls with peaked

roof, there was only one hall with peaked roof in which I resided at that time: the hall (na med) the Great Array. Of those 84,000 couches, there was only one couch that I used at t hat time, one made either of ivory or of heartwood or of gold or of silver.

"Of those 84,000 elephants, there was only one elephant that I rode at that time, the royal bull elephant (named) Uposatha. Of those 84,000 steeds, there was only one steed that I rode at that time, the royal steed (named) Valāhaka. Of those 84,000 chariots, there was only one chariot that I rode in at that time, the chariot (named) Vejayanta.

"Of those 84,000 women, there was only one woman who waited on me at that time, either Khattiyāni or Velamikā. Of those 84,000 *koṭis* of garments, there was only one pair of garments that I wore at that time, one made either of fine linen or of fine silk or of fine wool or of fine cotton. Of those 84,000 plates, there was only one plate from which I at e at most a measure of rice with a suitable curry.

"Thus, bhikkhu, all those constructions have passed, ceased, changed. So impermane nt are constructions, bhikkhu, so unstable, so unreliable. [147] It is enough, bhikkhu, to b ecome disenchanted with all constructions, enough to become dispassionate towards the m, enough to be liberated from them." & 202

97 (5) The Fingernail

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Setting at Sāvatthī. Sitting to one side, that bhikkhu said to the Blessed One: "Is there, venerable sir, any form that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself? Is there any feeling ... any perception ... any volitional constructions ... any consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form ... no feeling ... no perception ... no volitional constructi ons ... no consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself."

Then the Blessed One took up a little bit of soil in his fingernail and said to that bhikk hu: "Bhikkhu, there is not even this much form that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. If there was this much form that was permanent ... not subject to change, this living of the holy life for the complete destruction of suffering could not be discerned. But because there is not even this much form that is permanent ... not subject to change, this living of the holy life for the complete destruction of suffering is discerned. [148]

"There is not even this much feeling ... perception ... volitional constructions ... con sciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. If there was this much consciousness ... But because there

is not even this much consciousness that is permanent ... not subject to change, this livin g of the holy life for the complete destruction of suffering is discerned.

"What do you think, bhikkhu, is form permanent or impermanent?" – "Impermanent, venerable sir."... [149] – "Therefore ... Seeing thus ... He understands: '... there is no m ore for this world."

98 (6) Simple Version

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Setting at Sāvatthī. Sitting to one side, that bhikkhus said to the Blessed One: "Is ther e, venerable sir, any form, any feeling, any perception, any volitional constructions, any c onsciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself?"

"Bhikkhu, there is no form, no feeling, no perception, no volitional constructions, no consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself."

99 (7) The Leash (1)

Setting at Sāvatthī. "Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fet tered by craving.&203

"There comes a time, bhikkhus, when the great ocean dries up and evaporates and no longer exists,&204 but still, I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving.

"There comes a time, bhikkhus, when Sineru, the king of mountains, burns up and per ishes and no longer exists, but still, I say, [150] there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving.

"There comes a time, bhikkhus, when the great earth burns up and perishes and no lo nger exists, but still, I say, there is no making an end of suffering for those beings roamin g and wandering on hindered by ignorance and fettered by craving.

"Suppose, bhikkhus, a dog tied up on a leash was bound to a strong post or pillar: it w ould just keep on running and revolving around that same post or pillar. So too, the uninst ructed worldling ... regards form as self ... feeling as self ... perception as self ... volitio nal constructions as self ... consciousness as self.... He just keeps running and revolving around that same form, that same feeling, that same perception, those same volitional constructions, that same consciousness.&205 As he keeps on running and revolving around them, he is not freed from form, not freed from feeling, not freed from perception, not freed from volitional constructions, not freed from consciousness. He is not freed from birth

, from aging-and-death, from sorrow, from lamentation, from pain, from displeasure, from despair; he is not freed from suffering, I say.

"But the instructed noble disciple ... does not regard form as self ... nor feeling as self ... nor perception as self ... nor volitional constructions as self ... nor consciousness as self.... He no longer keeps running and revolving around that same form ... that same co nsciousness. As he no longer keeps running and revolving around them, he is freed from f orm, freed from feeling, freed from perception, freed from volitional constructions, freed from consciousness. He is freed from birth, from aging-and-death, from sorrow, from lam entation, from pain, from displeasure, from despair; he is freed from suffering, I say." [15]

100 (8) The Leash (2)

"Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discern ed of beings roaming and wandering on hindered by ignorance and fettered by craving....

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"Suppose, bhikkhus, a dog tied up on a leash was bound to a strong post or pillar. If it walks, it walks close to that post or pillar. If it stands, it stands close to that post or pillar. If it sits down, it sits down close to that post or pillar. If it lies down, it lies down close to that post or pillar.

"So too, bhikkhus, the uninstructed worldling regards form thus: 'This is mine, this I am, this is my self.' He regards feeling ... perception ... volitional constructions ... consc iousness thus: 'This is mine, this I am, this is my self.' If he walks, he walks close to those five aggregates subject to clinging. If he stands, he stands close to those five aggregates subject to clinging. If he sits down, he sits down close to those five aggregates subject to clinging. If he lies down, he lies down close to those five aggregates subject to clinging.

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, by hatred, by delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

"Bhikkhus, have you seen the picture called 'Conduct'?" & 206

"Yes, venerable sir."

"Even that picture called 'Conduct' has been designed in its diversity by the mind, yet the mind is even more diverse than that picture called 'Conduct'.&207

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, by hatred, by delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified. [152]

"Bhikkhus, I do not see any other order of living beings so diversified as those in the animal realm. Even those beings in the animal realm have been diversified by the mind,& 208 yet the mind is even more diverse than those beings in the animal realm.

"Therefore, bhikkhus, one should often reflect upon one's own mind thus: 'For a long time this mind has been defiled by lust, by hatred, by delusion.' Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

"Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or cri mson, would create the figure of a man or a woman complete in all its features on a well-polished plank or wall or roll of cloth.&209 So too, when the uninstructed worldling gene rates anything, it is only form that he generates; it is only feeling ... only perception ... only volitional constructions ... only consciousness that he generates.

"What do you think, bhikkhus, is form permanent or impermanent?" – "Impermanent, venerable sir."... – "Therefore ... Seeing thus ... He understands: '... there is no more for this world."

101 (9) The Adze Handle (or The Ship)

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Setting at Sāvatthī. "Bhikkhus, I say that the destruction of the taints is for one who k nows and sees, not for one who does not know and does not see. For one who knows what, who sees what, does the destruction of the taints come about? 'Such is form, such its or igin, such its passing away; such is feeling ... such is perception ... such are volitional constructions ... such is consciousness, such its origin, [153] such its passing away': it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about.&210

"Bhikkhus, when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him: 'Oh, that my mind might be liberated from the taints by non-clinging!', yet his mind is not liberated from the taints by non-clinging. For what reason? It should be said: because of non-development. Because of non-development of what? Because of non-development of the four foundations of mindfulness ... of the four right kinds of striving ... of the four bases of spiritual power ... of the five spiritual faculties ... of the five powers ... of the seven factors of enlightenment ... of the noble eightfold path.&211

"Suppose, bhikkhus there was a hen with eight, ten, or twelve eggs which she had not covered, incubated, and nurtured properly. Even though such a wish as this might arise in her: 'Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch safely!', yet the chicks are incapable of piercing their shells with the points

of their claws and beaks and hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had not covered, incubated, and nurtured them properly.

"So too, bhikkhus, when a bhikkhu does not dwell devoted to development, even thou gh such a wish as this might arise in him: 'Oh, that my mind might be liberated from the t aints by non-clinging!', yet his mind is not liberated from the taints by non-clinging. For what reason? It should be said: because of non-development ... of the noble eightfold pat h.

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"Bhikkhus, when a bhikkhu dwells devoted to development, [154] even though no su ch wish as this might arise in him: 'Oh, that my mind might be liberated from the taints by non-clinging!', yet his mind is liberated from the taints by non-clinging. For what reaso n? It should be said: because of development. Because of development of what? Because of development of the four foundations of mindfulness ... of the four right kinds of striving ... of the four bases of spiritual power ... of the five spiritual faculties ... of the five powers ... of the seven factors of enlightenment ... of the noble eightfold path.

"Suppose, bhikkhus there was a hen with eight, ten, or twelve eggs which she had covered, incubated, and nurtured properly. Even though no such wish as this might arise in her: 'Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch safely!' yet the chicks are capable of piercing their shells with the points of their claws and beaks and of hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had covered, incubated, and nurtured them properly.

"So too, bhikkhus,&212 when a bhikkhu dwells devoted to development, even though no such wish as this might arise in him: 'Oh, that my mind might be liberated from the ta ints by non-clinging!' yet his mind is liberated from the taints by non-clinging. For what r eason? It should be said: because of development ... of the noble eightfold path.

"When, bhikkhus, a carpenter&213 or a carpenter's apprentice looks at the handle of his adze, he sees the impressions of his fingers and his thumb, but he does not know: 'So much of the adze handle has been worn away today, so much yesterday, so much earlier.'

"So too, bhikkhus, when a bhikkhu dwells devoted to development, [155] even thoug h no such knowledge occurs to him: 'So much of my taints has been destroyed today, so much yesterday, so much earlier,' yet when they are destroyed, the knowledge occurs to him that they have been destroyed.

"Suppose, bhikkhus, there was a seafaring ship bound with rigging that had been wor nout in the water for six months.&214 It would be hauled up on dry land during the cold season and its rigging would be further attacked by wind and sun. Inundated by rain from a rain cloud, the rigging would easily collapse and rot away. So too, bhikkhus, when a bhikkhu dwells devoted to development, his fetters easily collapse and rot away."

102 (10) Perception of Impermanence

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Setting at Sāvatthī. "Bhikkhus, when the perception of impermanence is developed an d cultivated, it eliminates all sensual lust, it eliminates all lust for becoming, it eliminates all ignorance, it uproots all conceit 'I am.' & 215

"Just as, bhikkhus, in the autumn a ploughman ploughing with a great ploughshare cu ts through all the rootlets as he ploughs, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust ... it uproots all conceit 'I am.'

"Just as, bhikkhus, a rush-cutter would cut down a rush, grab it by the top, and shake it down and shake it out and thump it about, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust ... it uproots all conceit 'I am.'

"Just as, bhikkhus, when the stalk of a bunch of mangoes has been cut, [156] all the mangoes attached to the stalk follow along with it, so too, when the perception of imperm anence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, all the rafters of a house with a peaked roof lead to the roof peak, s lope towards the roof peak, and converge upon the roof peak, and the roof peak is declare d to be their chief, so too, when the perception of impermanence is developed ... it uproo ts all conceit 'I am.' & 216

"Just as, bhikkhus, among fragrant roots, black orris is declared to be their chief, so to o, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, among fragrant heartwoods, red sandalwood is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, among fragrant flowers, jasmine is declared to be their chief, so to o, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, all petty princes are the vassals of a wheel-turning monarch, and t he wheel-turning monarch is declared to be their chief, so too, when the perception of im permanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, the radiance of all the stars does not amount to a sixteenth part of the radiance of the moon, and the radiance of the moon is declared to be their chief, so too, when the perception of impermanence is developed ... it uproots all conceit 'I am.'

"Just as, bhikkhus, in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, dispels all darkness from space as it shines and beams and radiates, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for becoming, it eliminates all ignorance, it uproots all conceit 'I am.'

"And how, bhikkhus, is the perception of impermanence developed [157] and cultivat ed so that it eliminates all sensual lust ... and uproots all conceit 'I am'? 'Such is form, s uch its origin, such its passing away; such is feeling ... such is perception ... such are vol itional constructions ... such is consciousness, such its origin, such its passing away': that is how the perception of impermanence is developed and cultivated so that it eliminates all sensual lust, eliminates all lust for becoming, eliminates all ignorance, uproots all conceit 'I am."

Part III The Final Fifty

I. Portions

103 (1) Portions

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Setting at Sāvatthī. "Bhikkhus, there are these four portions.&217 What four? [158] T he portion of identity, the portion of the origin of identity, the portion of the cessation of identity, the portion of the way leading to the cessation of identity.

"And what, bhikkhus, is the portion of identity? It should be said: the five aggregates subject to clinging. What five? The form aggregate subject to clinging, the feeling aggreg ate subject to clinging, the perception aggregate subject to clinging, the constructional-act ivities aggregate subject to clinging, the consciousness aggregate subject to clinging. This is called the portion of identity.

"And what, bhikkhus, is the portion of the origin of identity? It is this craving which I eads to re-becoming, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for becoming, craving for disbecoming. This is called the portion of the origin of identity.

"And what, bhikkhus, is the portion of the cessation of identity? It is the remainderles s fading away and cessation of that same craving, the giving up and relinquishing of it, fr eedom from it, non-reliance on it. This is called the portion of the cessation of identity.

"And what, bhikkhus, is the portion of the way leading to the cessation of identity? It is this noble eightfold path; that is, right view ... right concentration. This is called the portion of the way leading to the cessation of identity.

"These, bhikkhus, are the four portions."

104 (2) Suffering

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Setting at Sāvatthī. "Bhikkhus, I will teach you suffering, the origin of suffering, the c essation of suffering, and the way leading to the cessation of suffering.

"And what, bhikkhus, is suffering? It should be said: the five aggregates subject to cli nging. What five?... (as above) ... This is called suffering.

"And what, bhikkhus, is the origin of suffering? It is this craving which leads to re-be coming.... This is called the origin of suffering.

"And what, bhikkhus, is the cessation of suffering? It is the remainderless fading awa y and cessation of that same craving.... This is called the cessation of suffering. [159]

"And what, bhikkhus, is the way leading to the cessation of suffering? It is this noble eightfold path; that is, right view ... right concentration. This is called the way leading to the cessation of suffering."

105 (3) Identity

Setting at Sāvatthī. "Bhikkhus, I will teach you identity, the origin of identity, the ces sation of identity, and the way leading to the cessation of identity."

(The remainder of this sutta is identical with the preceding one, with appropriate sub stitutions.)

20 106 (4) To Be Fully Understood

Setting at Sāvatthī. "Bhikkhus, I will teach you things that should be fully understood, full understanding, and the person who has fully understood.&218 Listen to that....

"And what, bhikkhus, are the things that should be fully understood? Form, bhikkhus, is something that should be fully understood. Feeling ... Perception ... Volitional constructions ... Consciousness is something that should be fully understood. These are called the things that should be fully understood. [160]

"And what, bhikkhus, is full understanding? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called full understanding.&219

"And who, bhikkhus, is the person that has fully understood? It should be said: the ar ahant, the venerable one of such a name and such a clan. This is called the person that has fully understood."

107 (5) Recluses (1)

Setting at Sāvatthī.&220 "Bhikkhus, there are these five aggregates subject to clingin g. What five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging.

"Bhikkhus, those recluses and brahmins who do not understand as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to cli nging: these I do not consider to be recluses among recluses or brahmins among brahmin s, and these venerable ones do not, by realizing it for themselves with direct knowledge, i n this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand these things as they real ly are: these I consider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very li fe enter and dwell in the goal of recluseship and the goal of brahminhood."

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108 (6) Recluses (2)

Setting at Sāvatthī. "Bhikkhus, there are these five aggregates subject to clinging. Wh at five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging.

"Bhikkhus, those recluses and brahmins who do not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of th ese five aggregates subject to clinging: these I do not consider to be recluses among recluses or brahmins among brahmins....

"But, bhikkhus, those recluses and brahmins who understand these things as they real ly are ... in this very life enter and dwell in the goal of recluseship and the goal of brahmi nhood."

109 (7) Stream-enterer

Setting at Sāvatthī. "Bhikkhus, there are these five aggregates subject to clinging. Wh at five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging.

"When, bhikkhus, a noble disciple understands as they really are the origin and the pa ssing away, [161] the gratification, the danger, and the escape in the case of these five ag gregates subject to clinging, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

110 (8) Arahant

... "When, bhikkhus, having understood as they really are the origin and the passing a way, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, a noble disciple is liberated by non-clinging,&221 then he is called a bhik khu who is an arahant, one whose taints are destroyed, who has lived the holy life, done

what had to be done, laid down the burden, reached his own goal, utterly destroyed the fe tters of becoming, one completely liberated through final knowledge."

111 (9) Abandoning Desire (1)

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Setting at Sāvatthī. "Bhikkhus, whatever desire there is for form, whatever lust, delig ht, craving—abandon it. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. So too in the case of feeling, perception, volitional constructions, and consciousness."

10 112 (10) Abandoning Desire (2)

Setting at Sāvatthī. "Bhikkhus, whatever desire there is for form, whatever lust, delig ht, craving, whatever engagement and clinging, mental standpoints, adherences, and unde rlying tendencies—[162] abandon them. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. So too in the case of feeling, perception, volitional constructions, and consciousness."

II. A Speaker on the Dhamma

113 (1) Ignorance

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

"Venerable sir, it is said, 'ignorance, ignorance.' What now, venerable sir, is ignorance, and in what way is one immersed in ignorance?"

"Here, bhikkhu, the uninstructed worldling does not understand form, its origin, its ce ssation, and the way leading to its cessation. He does not understand feeling ... perceptio n ... volitional constructions ... consciousness, its origin, its cessation, and the way leading to its cessation. [163] This is called ignorance, and in this way one is immersed in ign orance."

Setting at Sāvatthī.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, 'true knowledge, true knowledge.' What now, venerable sir, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, bhikkhu, the instructed noble disciple understands form, its origin, its cessation, and the way leading to its cessation. He understands feeling ... perception ... volitional

constructions ... consciousness, its origin, its cessation, and the way leading to its cessation. This is called true knowledge, and in this way one has arrived at true knowledge."

115 (3) A Speaker on the Dhamma (1)

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Setting at Sāvatthī.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable, sir, it is said, 'a speaker on the Dhamma, a speaker on the Dhamma.' In what way, venerable sir, is one a speaker on the Dhamma?" & 222

"Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with form, f or its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with form, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through disenchantment with form, through its fading away and cessation, one is liberated by non-clinging, one can be called a bhikkhu who has attained Nibbāna in this very life.

"Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with feeling ... consciousness, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with consciousness, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through disenchantment with consciousness, [164] through its fading away and cessation, one is liberated by non-clinging, one can be called a bhikkhu who has attained Nibbāna in this very life."

116 (4) A Speaker on the Dhamma (2)

Setting at Savatthi.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable, sir, it is said, 'a speaker on the Dhamma, a speaker on the Dhamma.' In what way, venerable sir, is one a speaker on the Dhamma? In what way is one practising in accordance with the Dhamma? In what way has one attained Nibbāna in this very life?"

(The rest of this sutta is identical with the preceding one.)

117 (5) Bondage

Setting at Sāvatthī. "Here, bhikkhus, the uninstructed worldling ... regards form as se lf, or self as possessing form, or form as in self, or self as in form. This is called, bhikkhus, an uninstructed worldling who is bound by bondage to form, who is bound by inner and outer bondage, who does not see the near shore and the far shore, who grows out in bondage,&223 who dies in bondage, who in bondage goes from this world to the other world. [165]

"He regards feeling as self ... perception as self ... volitional constructions as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called, bhikkhus, an uninstructed worldling who is bound by bondage to consciousness ... who in bondage goes from this world to the other world.

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"But, bhikkhus the instructed noble disciple ... does not regard form as self, or self as possessing form, or form as in self, or self as in form. This is called, bhikkhus, an instructed noble disciple who is not bound by bondage to form, who is not bound by inner and o uter bondage, who sees the near shore or the far shore. He is freed from suffering, I say.

"He does not regard feeling as self ... perception as self ... volitional constructions as self ... consciousness as self ... or self as in consciousness. This is called, bhikkhus, an i nstructed noble disciple who is not bound by bondage to consciousness.... He is freed fro m suffering, I say."

15 118 (6) Interrogation (1) &224

Setting at Sāvatthī. "Bhikkhus, what do you think, do you regard form thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Good, bhikkhus! Form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Do you regard feeling ... perception ... volitional constructions ... [166] consciousn ess thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Good, bhikkhus! Consciousness should be seen as it really is with correct wisdom th us: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world."

119 (7) Interrogation (2)

Setting at Sāvatthī. "Bhikkhus, what do you think, do you regard form thus: 'This is n ot mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, bhikkhus! Form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Do you regard feeling ... perception ... volitional constructions ... consciousness th us: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, bhikkhus! Consciousness should be seen as it really is with correct wisdom th us: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world."

5 120 (8) Things That Fetter

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Setting at Sāvatthī. "Bhikkhus, I will teach you the things that fetter and the fetter. Lis ten to that....

"And what, bhikkhus, are the things that fetter, and what is the fetter? Form, bhikkhus, is a thing that fetters; the desire and lust for it is the fetter there. Feeling ... Perception ... Volitional constructions ... [167] Consciousness is a thing that fetters; the desire and I ust for it is the fetter there. These are called the things that fetter, and this the fetter."

121 (9) Things That Can Be Clung To

"Bhikkhus, I will teach you the things that can be clung to and the clinging. Listen to that....

"And what, bhikkhus, are the things that can be clung to, and what is the clinging? Fo rm, bhikkhus, is a thing that can be clung to; the desire and lust for it is the clinging there. Feeling ... Perception ... Volitional constructions ... Consciousness is a thing that can be clung to; the desire and lust for it is the clinging there. These are called the things that c an be clung to, and this the clinging."

122 (10) Virtuous

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭ thita emerged from seclusion, approached the Venerable Sāriputta, ... and said to him: "Friend Sāriputta, what are the things that a virtuous bhikkhu should properly attend to?"

"Friend Kotthita, a virtuous bhikkhu should properly attend to the five aggregates sub ject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as miser y, as an affliction, as alien, as disintegrating, as empty, as non-self.&225 What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the constructional-activities aggregate subject to clinging, the consciousness aggregate subject to clinging. A virtuous bhikkhu should properly attend to these five aggregates subject to clinging as impermanent ... as non-self. [168] Whe n, friend, a virtuous bhikkhu properly attends to these five aggregates subject to clinging as impermanent ... as non-self, it is possible that he may realize the fruit of stream-entry.

"But, friend Sāriputta, what are the things that a bhikkhu who is a stream-enterer should properly attend to?"

"Friend Kotthita, a bhikkhu who is a stream-enterer should properly attend to these five aggregates subject to clinging as impermanent ... as non-self. When, friend, a bhikkhu who is a stream-enterer properly attends to these five aggregates subject to clinging as i mpermanent ... as non-self, it is possible that he may realize the fruit of once-returning."

"But, friend Sāriputta, what are the things that a bhikkhu who is a once-returner shoul d properly attend to?"

"Friend Kotthita, a bhikkhu who is a once-returner should properly attend to these five aggregates subject to clinging as impermanent ... as non-self. When, friend, a bhikkhu who is a once-returner properly attends to these five aggregates subject to clinging as impermanent ... as non-self, it is possible that he may realize the fruit of non-returning."

"But, friend Sāriputta, what are the things that a bhikkhu who is a non-returner should properly attend to?"

"Friend Kotthita, a bhikkhu who is a non-returner should properly attend to these five aggregates subject to clinging as impermanent ... as non-self. When, friend, a bhikkhu w ho is a non-returner properly attends to these five aggregates subject to clinging as impermanent ... as non-self, it is possible that he may realize the fruit of arahantship."

"But, friend Sāriputta, what are the things that a bhikkhu who is an arahant should properly attend to?"

"Friend Kotthita, a bhikkhu who is an arahant should properly attend to these five agg regates subject to clinging as impermanent ... as non-self. For the arahant, friend, there is nothing further that has to be done and no repetition of what he has already done.&226 [169] However, when these things are developed and cultivated, they lead to a pleasant d welling in this very life and to mindfulness and clear comprehension."

123 (11) Instructed

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(This sutta is identical with the preceding one except that the opening question and re ply are phrased in terms of "an instructed bhikkhu.")

124 (12) Kappa (1)

Setting at Sāvatthī. Then the Venerable Kappa approached the Blessed One, paid hom age to him, sat down to one side, and said to him:

"Venerable sir, how should one know, how should one see so that, in regard to this bo dy with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?" (Remainder identical with §71, but addressed to Kappa.) [170]

125 (13) Kappa (2)

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Setting at Sāvatthī. Then the Venerable Kappa approached the Blessed One ... and sa id to him:

"Venerable sir, how should one know, how should one see, so that, in regard to this b ody with consciousness and in regard to all external signs, the mind is rid of I-making, mi ne-making, and conceit, has transcended discrimination, and is peaceful and well liberate d?"

(Remainder identical with §72, but addressed to Kappa.)

III. Ignorance

126 (1) Subject to Arising (1)

Setting at Sāvatthī. [171] Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, it is said, 'ignorance, ignorance.' What now, venerable sir, is ignorance, and in what way is one immersed in ignorance?"

"Here, bhikkhu, the uninstructed worldling does not understand form subject to arising as it really is thus: 'Form is subject to arising.' He does not understand form subject to vanishing as it really is thus: 'Form is subject to vanishing.' He does not understand for m subject to arising and vanishing as it really is thus: 'Form is subject to arising and vanishing.' He does not understand feeling ... perception ... volitional constructions ... consciousness subject to arising ... subject to vanishing ... subject to arising and vanishing as it really is thus: 'Consciousness is subject to arising and vanishing.'

"This is called ignorance, bhikkhu, and in this way one is immersed in ignorance." When this was said, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, 'true knowledge, true knowledge.' What now, venerable sir, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, bhikkhu, the instructed noble disciple understands form subject to arising as it really is thus: 'Form is subject to arising.' He understands form subject to vanishing as it really is thus: 'Form is subject to vanishing.' He understands form subject to arising and vanishing as it really is thus: 'Form is subject to arising and vanishing.' He understands f eeling ... perception ... volitional constructions ... consciousness subject to arising ... su bject to vanishing ... subject to arising and vanishing as it really is thus: 'Consciousness i s subject to arising and vanishing.'

"This is called true knowledge, bhikkhu, and in this way one has arrived at true knowledge."

127 (2) Subject to Arising (2)

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On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭ thita emerged from seclusion, approached the Venerable Sāriputta, ... and said to him: "Friend Sāriputta, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

(The rest of this sutta is identical with the exchange on ignorance in the preceding sut ta.) [173]

128 (3) Subject to Arising (3)

At Bārāṇasī in the Deer Park at Isipatana. Sitting to one side, the Venerable Mahākoṭṭ hita said to the Venerable Sāriputta: "Friend Sāriputta, it is said, 'true knowledge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true k nowledge?"

(The rest of this sutta is identical with the exchange on true knowledge in §126.)

20 129 (4) Gratification (1)

At Bārāṇasī in the Deer Park at Isipatana. Sitting to one side, the Venerable Mahākoṭṭ hita said to the Venerable Sāriputta: "Friend Sāriputta, it is said, 'ignorance, ignorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand as it really is the gratification, the danger, and the escape in the case of form. He does not understand all this in the case of feeling ... perception ... volitional constructions ... consciousness. This, frien d, is called ignorance, and in this way one is immersed in ignorance."

130 (5) Gratification (2)

At Bārāṇasī in the Deer Park at Isipatana.... [174] "Friend Sāriputta, it is said, 'true k nowledge, true knowledge.' What now, friend, is true knowledge, and in what way has on e arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands as it really is the gratification, the danger, and the escape in the case of form. He understands all this in the case of feeling ... perception ... volitional constructions ... consciousness. This, friend, is called true knowledge, and in this way one has arrived at true knowledge."

131 (6) Origin (1)

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At Bārāṇasī in the Deer Park at Isipatana.... "Friend Sāriputta, it is said, 'ignorance, i gnorance.' What now, friend, is ignorance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form. He does not understand all this in the case of feeling ... perception ... volitional constructions ... consciousness. This, friend, is called ignorance, and in this way one is immersed in ignorance."

132 (7) Origin (2)

At Bārāṇasī in the Deer Park at Isipatana.... "Friend Sāriputta, it is said, 'true knowle dge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form. He under stands all this in the case of feeling ... perception ... volitional constructions ... conscious sness. This, friend, is called true knowledge, and in this way one has arrived at true knowledge." [175]

133 (8) Kotthita (1)

(Identical with §129 and §130 combined, except here Sāriputta asks the questions and Mahākoṭṭhita replies.)

134 (9) Kotthita (2)

(Ientical with §131 and §132 combined, except here Sāriputta asks the questions and Mahākoṭṭhita replies.) [176]

30 135 (10) Koṭṭhita (3)

The same setting. Sitting to one side, the Venerable Sāriputta said to the Venerable M ahākoṭṭhita: "Friend Koṭṭhita, it is said, 'ignorance, ignorance.' What now, friend, is igno rance, and in what way is one immersed in ignorance?"

"Here, friend, the uninstructed worldling does not understand form, its origin, its cess ation, and the way leading to its cessation. He does not understand feeling ... perception ... volitional constructions ... consciousness, its origin, its cessation, and the way leading

to its cessation. This, friend, is called ignorance, and in this way one is immersed in igno rance."

When this was said, the Venerable Sāriputta said to the Venerable Mahākoṭṭhita: "Fri end Koṭṭhita, it is said, 'true knowledge, true knowledge.' What now, friend, is true knowledge, and in what way has one arrived at true knowledge?"

"Here, friend, the instructed noble disciple understands form, [177] its origin, its cess ation, and the way leading to its cessation. He understands feeling ... perception ... voliti onal constructions ... consciousness, its origin, its cessation, and the way leading to its ce ssation. This, friend, is called true knowledge, and in this way one has arrived at true knowledge."

IV. Hot Embers

136 (1) Hot Embers

Setting at Sāvatthī. "Bhikkhus, form is hot embers,&227 feeling is hot embers, percep tion is hot embers, volitional constructions are hot embers, consciousness is hot embers. Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with form ... disenchanted with consciousness. Being disenchanted, he becomes dispassionate.... He u nderstands: '... there is no more for this world."

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137 (2) Impermanent (1)

Setting at Sāvatthī. "Bhikkhus, you should abandon desire for whatever is impermane nt. And what is impermanent? [178] Form is impermanent; you should abandon desire fo r it. Feeling ... Perception ... Volitional constructions ... Consciousness is impermanent; you should abandon desire for it. Bhikkhus, you should abandon desire for whatever is i mpermanent."

138 (3) Impermanent (2)

... "Bhikkhus, you should abandon lust for whatever is impermanent."...

(Complete as in the preceding sutta, with "lust" instead of "desire.")

139 (4) Impermanent (3)

... "Bhikkhus, you should abandon desire and lust for whatever is impermanent."...

35 140 (5) Suffering (1)

... "Bhikkhus, you should abandon desire for whatever is suffering."...

141 (6) Suffering (2)

... "Bhikkhus, you should abandon lust for whatever is suffering."...

5 142 (7) Suffering (3)

... "Bhikkhus, you should abandon desire and lust for whatever is suffering."...

143 (8) Non-self (1)

... "Bhikkhus, you should abandon desire for whatever is non-self."... [179]

144 (9) Non-self (2)

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... "Bhikkhus, you should abandon lust for whatever is non-self."...

145 (10) Non-self (3)

... "Bhikkhus, you should abandon desire and lust for whatever is non-self."...

146 (11) Engrossed in Disenchantment

Setting at Sāvatthī. "Bhikkhus, for a clansman who has gone forth out of faith, this is what accords with the Dhamma: he should dwell engrossed in disenchantment with form, &228 engrossed in disenchantment with feeling ... perception ... volitional constructions ... consciousness. One who dwells engrossed in disenchantment with form ... engrossed in disenchantment with consciousness, fully understands form ... fully understands consciousness. One who fully understands form ... consciousness is freed from form, freed from feeling, freed from perception, freed from volitional constructions, freed from consciousness. He is freed from birth, from aging-and-death, from sorrow, from lamentation, from pain, from displeasure, from despair. He is freed from suffering, I say."

147 (12) Contemplating Impermanence

Setting at Sāvatthī.&229 "Bhikkhus, for a clansman who has gone forth out of faith, t his is what accords with the Dhamma: he should dwell contemplating impermanence in f orm ... (as above) ... [180] He is freed from suffering, I say."

148 (13) Contemplating Suffering

... "he should dwell contemplating suffering in form ... He is freed from suffering, I say."

149 (14) Contemplating Non-self

... "he should dwell contemplating non-self in form ... He is freed from suffering, I s ay."

5 V. Views

150 (1) Internally

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, do pleasure an d pain arise internally?" &230 [181]

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, pleasure and pain arise internally . When there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, pleasure and pain arise internally.

"What do you think, bhikkhus, is form permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?"

"No, venerable sir."

"Is feeling ... perception ... volitional constructions ... consciousness permanent or i mpermanent?... But without clinging to what is impermanent, suffering, and subject to c hange, could pleasure and pain arise internally?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world."

151 (2) This Is Mine

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what,&231 does one regard things thus: 'This is mine, this I am, this is my self'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, [182] one re gards things thus: 'This is mine, this I am, this is my self.' When there is feeling ... perce ption ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, one regards things thus: 'This is mine, this I am, this is my self.'

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could one regard anything thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world."

152 (3) The Self

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'That which is the self is the world; having passed a way, that I shall be—permanent, stable, eternal, not subject to change'?"&232

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'That which is the self is the world; having passed away, that I shall be—p ermanent, stable, eternal, not subject to change.' When there is feeling ... perception ... v olitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this [183] arises: 'That which is the self is the world ... not s ubject to change.'

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world."

153 (4) It Would Not Be For Me

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'I might not be, and it might not be for me; I will not be, (and) it will not be for me'?"&233

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'I might not be, and it might not be for me; I will not be, (and) it will not be for me.' When there is feeling ... perception ... volitional constructions ... [184] consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this a rises: 'I might not be ... and it will not be for me.'

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world."

154 (5) Wrong View

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does wrong view arise?" & 234

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, wrong view arises. When there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, wrong view arises.

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?" [185]

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could wrong view arise."

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world."

155 (6) Identity View

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does identity view arise?" &235

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, identity vie w arises. When there is feeling ... perception ... volitional constructions ... consciousnes s, by clinging to consciousness, by adhering to consciousness, identity view arises."...

"Seeing thus ... He understands: '... there is no more for this world."

156 (7) View of Self

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does view of self arise?" & 236

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, view of self arises. [186] When there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, view of self arises."...

"Seeing thus ... He understands: '... there is no more for this world."

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157 (8) Adherence (1)

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, do the fetters, adherences, and shackles arise?" & 237

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is form, bhikkhus, by clinging to form, by adhering to form, the fetters, adherences, and shackles arise. When there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, the fetters, adherences, and shackles arise."...

"Seeing thus ... He understands: '... there is no more for this world." [187]

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158 (9) Adherence (2)

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, do the fetters, adherences, shackles, and holding arise?"

"Venerable sir, our teachings are rooted in the Blessed One...." (Complete as above.)

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159 (10) Ānanda

Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One ... and s aid to him: "Venerable sir, it would be good if the Blessed One would teach me the Dha mma in brief, so that having heard the Dhamma from the Blessed One, I might dwell alon e, withdrawn, diligent, ardent, and resolute." & 238

"What do you think, Ānanda, is form permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent? ... Are volitional constructions permanent or impermanent?... Is consciousness permane nt or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and s ubject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

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"Therefore, Ānanda, any kind of form whatsoever, whether past, future, or present.... [188]

"Seeing thus \dots He understands: ' \dots there is no more for this world.""

Book II Chapter 23

Connected Discourses with Rādha

(Rādha-samyutta)

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I. The First Māra Chapter

1 (1) Māra

Setting at Sāvatthī. Then the Venerable Rādha approached the Blessed One,&239 [18 9] paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'Māra, Māra.' In what way, venerable sir, might Māra be?"&240

"When there is form, Rādha, there might be Māra, or the killer, or the one who is kille d.&241 Therefore, Rādha, see form as Māra, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly.

"When there is feeling ... When there is perception ... When there are volitional cons tructions ... When there is consciousness, Rādha, there might be Māra, or the killer, or th e one who is killed. Therefore, Rādha, see consciousness as Māra, see it as the killer, see it as the one who is killed. See it as a disease ... as real misery. Those who see it thus see rightly."

- "What, venerable sir, is the purpose of seeing rightly?"
- "The purpose of seeing rightly, Rādha, is disenchantment."
- "And what, venerable sir, is the purpose of disenchantment?"
- "The purpose of disenchantment is dispassion."
 - "And what, venerable sir, is the purpose of dispassion?"
 - "The purpose of dispassion is liberation."
 - "And what, venerable sir, is the purpose of liberation?"
 - "The purpose of liberation is Nibbāna." & 242
- "And what, venerable sir, is the purpose of Nibbana?"

"You have gone beyond the range of questioning, Rādha.&243 You were not able to grasp the limit to questioning. For, Rādha, the holy life is lived for the plunge into Nibbā na, with Nibbāna as its destination, Nibbāna as its final goal."

2 (2) A Being

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Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: [190] "Venerable sir, it is said, 'a being, a being.' In what way, venerable sir, is one called a being?"

"One is stuck, Rādha, tightly stuck, in desire, lust, delight, and craving for form; there fore one is called a being.&244 One is stuck, tightly stuck, in desire, lust, delight, and craving for feeling ... perception ... volitional constructions ... consciousness; therefore one is called a being.

"Suppose, Rādha, some little boys or girls are playing with sand castles. So long as the ey are not devoid of lust, desire, affection, thirst, passion, and craving for those sand castles, they cherish them, play with them, treasure them,&245 and treat them possessively. But when those little boys or girls lose their lust, desire, affection, thirst, passion, and craving for those sand castles, then they scatter those sand castles with their hands and feet, demolish them, shatter them, and put them out of play.

"So too, Rādha, scatter form, demolish it, shatter it, put it out of play; practise for the destruction of craving. Scatter feeling ... Scatter perception ... Scatter volitional constructions ... Scatter consciousness, demolish it, shatter it, put it out of play; practise for the destruction of craving. For the destruction of craving, Rādha, is Nibbāna."

3 (3) The Conduit to Becoming

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'the conduit to becoming, the conduit to becoming.' & 246 What, venerable sir, is the conduit to becoming, and what is the cessation of the conduit to becoming?" [191]

"Rādha, the desire, lust, delight, craving, engagement and clinging, mental standpoint s, adherences, and underlying tendencies regarding form: &247 this is called the conduit t o becoming. Their cessation is the cessation of the conduit to becoming.

"The desire, lust, delight, craving, engagement and clinging, mental standpoints, adhe rences, and underlying tendencies regarding feeling ... perception ... volitional constructions ... consciousness: this is called the conduit to becoming. Their cessation is the cessation of the conduit to becoming."

4 (4)–10 (10)

(These seven suttas are identical with 22:106–12, but addressed to Rādha.) [192–94]

II. The Second Māra Chapter

11 (1) Māra

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[195] Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'Māra, Māra.' What now, venerable sir, is Māra?"

"Form, Rādha, is Māra. Feeling ... Perception ... Volitional constructions ... Consciousness is Māra. Seeing thus ... He understands: '... there is no more for this world."

12 (2) Subject to Māra

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'subject to Māra, subject to Māra.' & 248 What now, venerable s ir, is subject to Māra?"

"Form, Rādha, is subject to Māra. Feeling ... Perception ... Volitional constructions ... Consciousness is subject to Māra. Seeing thus ... He understands: '... there is no more for this world."

13 (3) Impermanent

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'impermanent, impermanent.' What now, venerable sir, is impermanent?"

"Form, Rādha, is impermanent. Feeling ... Perception ... Volitional constructions ... Consciousness is impermanent. Seeing thus ... He understands: '... there is no more for this world."

25 14 (4) Subject to Impermanence

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'subject to impermanence, subject to impermanence.' What now, venerable sir, is subject to impermanence?"

"Form, Rādha, is subject to impermanence. Feeling ... [196] Perception ... Volitional constructions ... Consciousness is subject to impermanence. Seeing thus ... He understands: '... there is no more for this world."

15 (5) Suffering

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'suffering, suffering.' What now, venerable sir, is suffering?"

"Form, Rādha, is suffering, feeling is suffering, perception is suffering, volitional con structions are suffering, consciousness is suffering. Seeing thus ... He understands: '... there is no more for this world."

5 16 (6) Subject to Suffering

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'subject to suffering, subject to suffering.' What now, venerable sir, is subject to suffering?"

"Form, Rādha, is subject to suffering. Feeling ... Perception ... Volitional constructions ... Consciousness is subject to suffering. Seeing thus ... He understands: '... there is no more for this world.'"

17 (7) Non-self

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Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One:

"Venerable sir, it is said, 'non-self, non-self.' What now, venerable sir, is non-self?"

"Form, Rādha, is non-self, feeling is non-self, perception is non-self, volitional constructions are non-self, consciousness is non-self. Seeing thus ... He understands: '... there is no more for this world."

20 18 (8) Subject to Selflessness

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'subject to selflessness, subject to selflessness.' What now, vene rable sir, is subject to selflessness?"

"Form, Rādha, is subject to selflessness. Feeling ... [197] Perception ... Volitional constructions ... Consciousness is subject to selflessness. Seeing thus ... He understands: ... there is no more for this world."

19 (9) Subject to Destruction

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'subject to destruction, subject to destruction.' What now, vener able sir, is subject to destruction?"

"Form, Rādha, is subject to destruction. Feeling ... Perception ... Volitional construct ions ... Consciousness is subject to destruction. Seeing thus ... He understands: '... there is no more for this world."

20 (10) Subject to Vanishing

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'subject to vanishing, subject to vanishing.' What now, venerable sir, is subject to vanishing?"

"Form, Rādha, is subject to vanishing. Feeling ... Perception ... Volitional constructions ... Consciousness is subject to vanishing. Seeing thus ... He understands: '... there is no more for this world."

21 (11) Subject to Arising

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Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'subject to arising, subject to arising.' What now, venerable sir, is subject to arising?"

"Form, Rādha, is subject to arising. Feeling ... Perception ... Volitional constructions ... Consciousness is subject to arising. Seeing thus ... He understands: '... there is no m ore for this world."

22 (12) Subject to Cessation

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'subject to cessation, [198] subject to cessation.' What now, venerable sir, is subject to cessation?"

"Form, Rādha, is subject to cessation. Feeling ... Perception ... Volitional constructions ... Consciousness is subject to cessation. Seeing thus ... He understands: '... there is no more for this world.'"

III. Request

23 (1) Māra

Setting at Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, 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, withdraw n, diligent, ardent, and resolute."

"Rādha, you should abandon desire, you should abandon lust, you should abandon de sire and lust, for whatever is Māra. And what, Rādha is Māra? Form is Māra. Feeling ... Perception ... Volitional constructions ... Consciousness is Māra. Seeing thus ... He und erstands: '... there is no more for this world."

24 (2)–34 (12) Subject to Māra, Etc.

... "Rādha, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is subject to Māra ... [199] ... for whatever is impermanent ... for whatever is subject to impermanence ... for whatever is suffering ... for whatever is subject to selflessness ... for whatever is subject to destruction ... for whatever is subject to perishing ... for w hatever is subject to arising ... for whatever is subject to cessation. And what, Rādha is s ubject to cessation? Form is subject to cessation. Feeling ... Perception ... Volitional con structions ... Consciousness is subject to cessation. Seeing thus ... He understands: '... th ere is no more for this world."

IV. Sitting Nearby

35 (1) Māra

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15 [200] Setting at Sāvatthī. The Blessed One said to the Venerable Rādha as he was sitting to one side: "Rādha, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is Māra. And what, Rādha, is Māra?"... (Complete as in §23.)

20 36 (2)–46 (12) Subject to Māra, Etc.

(Identical with §\$24–34, but opening as in the preceding sutta.) [201]

Book III Chapter 24

Connected Discourses on Views

(Ditthi-samyutta)

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I. Stream-entry

1 (1) Winds

[202] Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar'?"&249

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.' When there is fe eling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'

"What do you think, bhikkhus, is form permanent or impermanent?... [203] ... Is con sciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"That which is seen, heard, sensed, cognized, attained, sought after, and ranged over by the mind:&250 is that permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases,&251 and when, further, he has abandoned perplexity about suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he is then calle

d a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in d estiny, with enlightenment as his destination."

2 (2) This Is Mine

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'This is mine, this I am, this is my self'?"

"Venerable sir, our teachings are rooted in the Blessed One..." [204]

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'This is mine, this I am, this is my self.' When there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'This is mine, this I am, this is my self.'"...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

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3 (3) The Self

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'That which is the self is the world; having passed a way, that I shall be—permanent, stable, eternal, not subject to change'?"&252 [205]

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'That which is the self is the world; having passed away, that I shall be—p ermanent, stable, eternal, not subject to change' When there is feeling ... perception ... v olitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'That which is the self is the world ... not subject to change.' ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

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4 (4) It Might Not Be For Me

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'I might not be, and it might not be for me; I will not be, (and) it will not be for me'?"&253

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, [206] such a view as this arises: 'I might not be, and it might not be for me; I will not be, (and) it wil I not be for me' When there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this a rises: 'I might not be ... it will not be for me.'"...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

5 (5) There Is Not

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:&254 'There is nothing given, nothing offered, nothing presented in charity; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuo us recluses and brahmins in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others. This person consists of the four great elements. [207] When one dies, earth returns to and merges with the body of earth; water returns to and merges with the body of water; fire returns to and merges with the body of fire; air returns to and merges with the body of air; the faculties are transferred to space. (Four) men with the bier as fifth carry away the corpse. The funeral orations last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of fools. When anyone asserts the doctrine that there is (giving and the like), it is empty, false prattle. Fools and the wise are alike cut off and perish with the breakup of the body; after death they do not exist'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional cons tructions ... consciousness, by clinging to consciousness, by adhering to consciousness, s uch a view as this arises: 'There is nothing given ... [208] ... after death they do not exist .'"...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

6 (6) Acting

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: \$255 'When one acts or makes others act, when one

mutilates or makes others mutilate, when one tortures or makes others inflict torture, whe n one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one de stroys life, takes what is not given, breaks into houses, plunders wealth, commits burglar y, ambushes highways, seduces another's wife, utters falsehood—no evil is done by the d oer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into o ne mass of flesh, into one heap of flesh, because of this there would be no evil and no out come of evil. If one where to go along the south bank of the Ganges [209] killing and sla ughtering, mutilating and making others mutilate, torturing and making others inflict tort ure, because of this there would be no evil and no outcome of evil. If one where to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is no me rit and no outcome of merit?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional cons tructions ... consciousness, by clinging to consciousness, by adhering to consciousness, s uch a view as this arises: 'When one acts or makes others act ... there is no merit and no outcome of merit.""...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination." [210]

7 (7) Cause

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise:&256 'There is no cause or condition for the defilem ent of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. There is no power, no energy, no manly strength, no manly endurance. All beings, all living beings, all creatures, all souls are without mastery, power, and energy; moulded by destiny, circu mstance, and nature, they experience pleasure and pain in the six classes'?"&257

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, s uch a view as this arises: 'There is no cause or condition for the defilement of beings ... t hey experience pleasure and pain in the six classes.'"...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... [21 1] ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

5 8 (8) The Great View

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: &258 'There are these seven bodies that are unmade, not brought forth, uncreated, without a creator, barren, steady as mountain peaks, steady as pillars. They do not move or change or obstruct each other. None is able (to arouse) pl easure or pain or pleasure-and-pain in the others. What are the seven? They are: the earth -body, the water-body, the fire-body, the air-body, pleasure, pain, and the soul as the seve nth. These seven bodies are unmade.... [Herein, there is no killer, no slaughterer, no hear er, no speaker, no knower, no intimater. \\ 259 Even one who cuts off another's head with a sharp sword does not deprive anyone of life; the sword merely passes through the spac e between the seven bodies. There are fourteen hundred thousand principal modes of gen eration, & 260 and six thousand, and six hundred; there are five hundred kinds of kamma, and five kinds of kamma, and three kinds of kamma, and full kamma, and half-kamma; th ere are sixty-two pathways, sixty-two sub-aeons, six classes, eight stages in the life of ma n, forty-nine hundred kinds of Ājīvakas, & 261 forty-nine hundred kinds of wanderers, fort y-nine hundred abodes of nagas, twenty hundred faculties, thirty hundred hells, thirty-six realms of dust, seven spheres of percipient beings, seven spheres of non-percipient beings , seven spheres of knotless ones, seven [212] kinds of devas, seven kinds of human being s, seven kinds of demons, seven great lakes, seven kinds of knots, seven hundred (other) kinds of knots, seven precipices, seven hundred (other) precipices, seven kinds of dreams , seven hundred (other) kinds of dreams, eighty-four hundred thousand great aeons throug h which the foolish and the wise roam and wander, after which they will alike make an en d to suffering. There is none of this: "By this virtue or vow or austerity or holy life I will make unripened kamma ripen or eradicata ripened kamma by repeatedly experiencing it" —not so! Pleasure and pain are meted out; samsāra's limits are fixed; there is no shorteni ng it or extending it, no advancing forward or falling back. Just as, when a ball of string i s thrown, it runs away unwinding, so too, the foolish and the wise, by unwinding, run aw ay from pleasure and pain'?"&262

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, s

uch a view as this arises: 'There are these seven bodies that are unmade ... the foolish and the wise fly forth unwinding to the end of pleasure and pain.'"... [213] ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

9 (9) The World Is Eternal

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The world is eternal'?" & 263

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, when there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, s uch a view as this arises: 'The world is eternal.'"... [214] ...

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases ... he is then called a noble disciple who is a stream-enterer ... with enlightenment as his destination."

10 (10) The World Is Not Eternal

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The world is not eternal'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

11 (11) Finite

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The world is finite'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination." [215]

30 12 (12) The World Is Infinite

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The world is infinite'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

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13 (13) Soul and Body Are the Same

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The soul and the body are the same'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

14 (14) Soul and Body Are Different

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The soul is one thing, the body another'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

15 (15) The Tathāgata Exists

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata exists after death'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

16 (16) The Tathāgata Does Not Exist

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata does not exist after death'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

25 17 (17) The Tathāgata Both Exists and Does Not Exist

Setting at Sāvatthī. "Bhikkhus, when what exists, [216] by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata both exists and does not exist a fter death'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When, bhikkhus, a noble disciple ... with enlightenment as his destination."

18 (18) The Tathāgata Neither Exists Nor Does Not Exist

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The Tathāgata neither exists nor does not exist after death'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The Tathāgata neither exists nor does not exist after death.' When there is feeling ... perception ... volitional constructions ... consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: 'The Tathāgata neither e xists nor does not exist after death.'

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"That which is seen, heard, sensed, cognized, attained, sought after, and ranged over by the mind: is that permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"When, bhikkhus, a noble disciple has abandoned perplexity in these six cases, and w hen, further, he has abandoned perplexity about suffering, the origin of suffering, the cess ation of suffering, and the way leading to the cessation of suffering, he is then called a no ble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination." [217]

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II. The Second Round&264

19 (1) Winds

Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, preg nant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... (everything) stands as steady as a pillar.' When there is feeling ... perception ... volitional constructions ... consciousness, by clinging t

o consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'

"What do you think, bhikkhus, is form ... [218] ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Thus, bhikkhus, when there is suffering, it is by clinging to suffering, by adhering to suffering, &265 that such a view as this arises: 'The winds do not blow ... but stand as ste ady as a pillar.'"

20 (2)-36 (18)

(These suttas repeat the views of 24:2–18, but modelled on the preceding sutta.)

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37 (19) A Self Made of Form

Setting at Sāvatthī. "Bhikkhus, when what is present ... [219] ... does such a view as this arise: 'The self is made of form and is unimpaired after death'?"...&266

Setting at Sāvatthī. "Bhikkhus, when what is present ... does such a view as this arise : 'The self is formless and is unimpaired after death'?"...

39 (21) A Self Both Made of Form and Formless

25 Setting at Sāvatthī. "Bhikkhus, when what is present ... does such a view as this arise : 'The self is both made of form and formless and is unimpaired after death'?"...

40 (22) A Self Neither Made of Form nor Formless

Setting at Sāvatthī. "Bhikkhus, when what is present ... does such a view as this arise : 'The self is neither made of form nor formless and is unimpaired after death'?"...

41 (23) Exclusively Happy

Setting at Sāvatthī. "Bhikkhus, when what is present ... does such a view as this arise : 'The self is exclusively happy, unimpaired after death'?"... [220]

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42 (24) Exclusively Miserable

Setting at Sāvatthī. "Bhikkhus, when what is present ... does such a view as this arise : 'The self is exclusively miserable, unimpaired after death'?"...

5 43 (25) Both Happy and Miserable

Setting at Sāvatthī. "Bhikkhus, when what is present ... does such a view as this arise : 'The self is both happy and miserable, unimpaired after death'?"...

44 (26) Neither Happy nor Miserable

Setting at Sāvatthī. "Bhikkhus, when what is present ... does such a view as this arise : 'The self is neither happy nor miserable, unimpaired after death'?"...

III. The Third Round

15 45 (1) Winds

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[221] Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... (everything) stands as steady as a pillar.' When there is feeling ... perception ... volitional constructions ... consciousness, by clinging t o consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'

"What do you think, bhikkhus, is form ... consciousness permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could such a view as that arise?"

"No, venerable sir."

"Thus, bhikkhus, whatever is impermanent is suffering. When that is present, it is by clinging to that, that such a view as this arises: &267 'The winds do not blow ... but stand as steady as a pillar."

46 (2)–70 (26) This Is Mine, Etc.

(These suttas repeat the views expressed in the preceding section, modelled on the ab ove paradigm.) [222]

IV. The Fourth Round

71 (1) Winds

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Setting at Sāvatthī. "Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: 'The winds do not blow, the rivers do not [223] flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as stea dy as a pillar'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is form, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: 'The winds do not blow ... (everything) stands as steady as a pillar.' When there is feeling ... perception ... volitional constructions ... consciousness, by clinging t o consciousness, by adhering to consciousness, such a view as this arises: 'The winds do not blow ... but stand as steady as a pillar.'

"What do you think, bhikkhus, is form ... feeling ... perception ... volitional constructions ... consciousness permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever ... Any kind of feeling whatsoeve r ... Any kind of perception whatsoever ... Any kind of volitional constructions whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—all consciousness should be see n as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my s elf.'

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional constructions, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

72 (2)–96 (26) This Is Mine, Etc.

(These suttas repeat the views expressed in The Second Round, modelled on the abov e paradigm.) [224]

Book IV Chapter 25

Connected Discourses on Entering (Okkanti-samyutta)

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1 The Eye

[225] Setting at Sāvatthī. "Bhikkhus, the eye is impermanent, changing, becoming oth erwise. The ear ... The nose ... The tongue ... The body ... The mind is impermanent, changing, becoming otherwise. One who places faith in these teachings and resolves on the m thus is called a faith-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the sphere of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.&268

"One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower,&269 one who has entered the fixed co urse of rightness, entered the plane of superior persons, transcended the plane of the worl dlings. He is incapable of doing any deed by reason of which he might be reborn in hell, i n the animal realm, or in the sphere of ghosts; he is incapable of passing away without ha ving realized the fruit of stream-entry.

"One who knows and sees these teachings thus is called a stream-enterer, no longer b ound to the nether world, fixed in destiny, with enlightenment as his destination." & 270

2 Forms

Setting at Sāvatthī. "Bhikkhus, forms are impermanent, changing, becoming otherwis e. Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are impermanent , changing, becoming otherwise. [226] One who places faith in these teachings and resolv es on them thus is called a faith-follower, one who has entered the fixed course of rightne ss...; he is incapable of passing away without having realized the fruit of stream-entry.

"One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness...; he is incapable of passing away without having realized the fruit of strea m-entry.

"One who knows and sees these teachings thus is called a stream-enterer, no longer b ound to the nether world, fixed in destiny, with enlightenment as his destination."

3 Consciousness

Setting at Sāvatthī. "Bhikkhus, eye-consciousness is impermanent, changing, becoming otherwise. Ear-consciousness ... Nose-consciousness ... Tongue-consciousness ... Bo dy-consciousness ... Mind-consciousness is impermanent, changing, becoming otherwise . One who ... with enlightenment as his destination."

4 Contact

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Setting at Sāvatthī. "Bhikkhus, eye-contact is impermanent, changing, becoming othe rwise. Ear-contact ... Nose-contact ... Tongue-contact ... Body-contact ... Mind-contact is impermanent, changing, becoming otherwise. One who ... with enlightenment as his d estination."

5 Feeling

Setting at Sāvatthī. "Bhikkhus, feeling born of eye-contact is impermanent, changing, becoming otherwise. Feeling born of ear-contact ... Feeling born of nose-contact ... Feeling born of tongue-contact ... Feeling born of body-contact ... Feeling born of mind-cont act is impermanent, changing, becoming otherwise. One who ... with enlightenment as hi s destination." [227]

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6 Perception

Setting at Sāvatthī. "Bhikkhus, perception of forms is impermanent, changing, becoming otherwise. Perception of sounds ... Perception of odours ... Perception of tastes ... Perception of tactile objects ... Perception of mental phenomena is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination."

7 Volition

Setting at Sāvatthī. "Bhikkhus, volition regarding forms is impermanent, changing, be coming otherwise. Volition regarding sounds ... Volition regarding odours ... Volition regarding tastes ... Volition regarding tactile objects ... Volition regarding mental phenom ena is impermanent, changing, becoming otherwise. One who ... with enlightenment as h is destination."

8 Craving

Setting at Sāvatthī. "Bhikkhus, craving for forms is impermanent, changing, becomin g otherwise. Craving for sounds ... Craving for odours ... Craving for tastes ... Craving f

or tactile objects ... Craving for mental phenomena is impermanent, changing, becoming otherwise. One who ... with enlightenment as his destination."

9 Elements

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Setting at Sāvatthī. "Bhikkhus, the earth element is impermanent, changing, becomin g otherwise. The water element ... The heat element ... The air element ... The space element ... The consciousness element is impermanent, changing, becoming otherwise.&27 1 One who ... with enlightenment as his destination."

10 Aggregates

Setting at Sāvatthī. "Bhikkhus, form is impermanent, changing, becoming otherwise. Feeling ... Perception ... Volitional constructions ... Consciousness is impermanent, changing, becoming otherwise. One who places faith in these teachings and resolves on them thus is called a faith-follower, one who has entered the fixed course of rightness, [228] entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the sphere of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

"One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldling s. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the sphere of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

"One who knows and sees these teachings thus is called a stream-enterer, no longer b ound to the nether world, fixed in destiny, with enlightenment as his destination."

Book V Chapter 26

Connected Discourses on Arising

(Uppāda-saṃyutta)

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1The Eye

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestation of the eye is the arising of suffering, the continuation of disease, the manifestation of ag ing-and-death.&272 The arising, continuation, production, and manifestation of the ear ... of the nose ... of the tongue ... of the body ... of the mind [229] is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of the eye ... the mind is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

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2 Forms

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestation of forms ... of sounds ... of odours ... of tastes ... of tactile objects ... of mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of forms ... of mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

3 Eve-consciousness

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestatio n of eye-consciousness ... of mind-consciousness is the arising of suffering, the continuat ion of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of eye-consciousness ... of mind-consciousness is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death." [230]

4 Contact

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestation of eye-contact ... of mind-contact is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of eye-contact ... of mind-contact is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

5 Feeling

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Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestation of feeling born of eye-contact ... of feeling born of mind-contact is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of feeling born of eye-contact ... of feeling born of mind-contact is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

6 Perception

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestation of perception of forms ... of perception of mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of perception of forms ... of perception of mental phenomena is the cessation of suffering, the subsiding of disease, the passing a way of aging-and-death."

20 7 Volition

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestation of volition regarding forms ... of volition regarding mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of volition regarding forms ... of volitio n regarding mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

8 Craving

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestation of craving for forms ... of craving for mental phenomena is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. [231]

"The cessation, subsiding, and passing away of craving for forms ... of craving for m ental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

9 Elements

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Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestation of the earth element ... of the water element ... of the heat element ... of the air element ... of the space element ... of the consciousness element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of the earth element ... of the conscious ness element is the cessation of suffering, the subsiding of disease, the passing away of a ging-and-death."

10 10 Aggregates

Setting at Sāvatthī. "Bhikkhus, the arising, continuation, production, and manifestatio n of form ... of feeling ... of perception ... of volitional constructions ... of consciousnes s is the arising of suffering, the continuation of disease, the manifestation of aging-and-de ath.

"The cessation, subsiding, and passing away of form ... of consciousness is the cessat ion of suffering, the subsiding of disease, the passing away of aging-and-death."

Book VI Chapter 27

Connected Discourses on Defilements

(Kilesa-samyutta)

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1 The Eye

[232] Setting at Sāvatthī. "Bhikkhus, desire and lust for the eye is a defilement of the mind.&273 Desire and lust for the ear ... for the nose ... for the tongue ... for the body ... for the mind is a defilement of the mind. When a bhikkhu has abandoned the mental d efilement in these six cases, his mind inclines to renunciation. A mind fortified by renunc iation becomes wieldy in regard to those things that are to be realized by direct knowledg e."&274

2 Forms

Setting at Sāvatthī. "Bhikkhus, desire and lust for forms is a defilement of the mind. Desire and lust for sounds ... for odours ... for tastes ... for tactile objects ... for mental phenomena is a defilement of the mind. When a bhikkhu has abandoned the mental defile ment in these six cases, his mind inclines to renunciation. A mind fortified by renunciation becomes wieldy in regard to those things that are to be realized by direct knowledge."

3 Consciousness

"Bhikkhus, desire and lust for eye-consciousness ... for mind-consciousness is a defil ement of the mind. When a bhikkhu has abandoned the mental defilement in these six cas es ... [233] ... in regard to those things that are to be realized by direct knowledge."

4 Contact

"Bhikkhus, desire and lust for eye-contact ... for mind-contact is a defilement of the mind. When a bhikkhu has abandoned the mental defilement in these six cases ... in regard to those things that are to be realized by direct knowledge."

5 Feeling

"Bhikkhus, desire and lust for feeling born of eye-contact ... for feeling born of mind-contact is a defilement of the mind. When a bhikkhu has abandoned the mental defilement in these six cases ... in regard to those things that are to be realized by direct knowledge."

6 Perception

"Bhikkhus, desire and lust for perception of forms ... for perception of mental pheno mena is a defilement of the mind. When a bhikkhu has abandoned the mental defilement in these six cases ... in regard to those things that are to be realized by direct knowledge."

7 Volition

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"Bhikkhus, desire and lust for volition regarding forms ... [234] ... for volition regarding mental phenomena is a defilement of the mind. When a bhikkhu has abandoned the mental defilement in these six cases ... in regard to those things that are to be realized by direct knowledge."

8 Craving

"Bhikkhus, desire and lust for craving for forms ... for craving for mental phenomena is a defilement of the mind. When a bhikkhu has abandoned the mental defilement in the se six cases ... in regard to those things that are to be realized by direct knowledge."

9 Elements

"Bhikkhus, desire and lust for the earth element for the water element ... for the h eat element ... for the air element ... for the space element ... for the consciousness element is a defilement of the mind. When a bhikkhu has abandoned the mental defilement in these six cases ... in regard to those things that are to be realized by direct knowledge."

10 Aggregates

"Bhikkhus, desire and lust for form ... for feeling ... for perception ... for volitional c onstructions ... for consciousness is a defilement of the mind. When a bhikkhu has aband oned the mental defilement in these five cases, his mind inclines to renunciation. A mind fortified by renunciation becomes wieldy in regard to those things that are to be realized by direct knowledge."

Book VII Chapter 28

Connected Discourses with Sāriputta

(Sāriputta-saṃyutta)

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1 Born of Seclusion

[235] On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta's Gro ve, Anāthapiṇḍika's Park.

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, ente red Sāvatthī for alms. Then, when he had walked for alms in Sāvatthī and had returned fr om the alms round, after his meal he went to the Blind Men's Grove for the day's abiding. Having plunged into the Blind Men's Grove, he sat down at the foot of a tree for the day's abiding.

Then, in the evening, the Venerable Sāriputta emerged from seclusion and went to Jet a's Grove, Anāthapiṇḍika's Park. The Venerable Ānanda saw the Venerable Sāriputta co ming in the distance and said to him: "Friend Sāriputta, your faculties are serene, your fa cial complexion is pure and bright. In what dwelling has the Venerable Sāriputta spent the day?"&275

"Here, friend, secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelt in the first jhāna, which is accompanied by thought and examination, w ith rapture and happiness born of seclusion. Yet, friend, it did not occur to me, 'I am attaining the first jhāna,' or 'I have attained the first jhāna,' or 'I have emerged from the first jhāna.'" [236]

"It must be because I-making, mine-making, and the underlying tendency to conceit h ave been thoroughly uprooted in the Venerable Sāriputta for a long time that such though ts did not occur to him." & 276

2 Without Thought

Setting at Sāvatthī.... (as above) ... The Venerable Ānanda saw the Venerable Sāripu tta coming in the distance and said to him: "Friend Sāriputta, your faculties are serene, yo ur complexion is pure and bright. In what dwelling has the Venerable Sāriputta spent the day?"

"Here, friend, with the subsiding of thought and examination, I entered and dwelt in t he second jhāna, which has internal confidence and unification of mind, is without thoug ht and examination, and has rapture and happiness born of concentration. Yet, friend, it di

d not occur to me, 'I am attaining the second jhāna,' or 'I have attained the second jhāna,' or 'I have emerged from the second jhāna.'"

"It must be because I-making, mine-making, and the underlying tendency to conceit h ave been thoroughly uprooted in the Venerable Sāriputta for a long time that such though ts did not occur to him."

3 Rapture

Setting at Sāvatthī.... The Venerable Ānanda saw the Venerable Sāriputta coming in t he distance....

"Here, friend, with the fading away as well of rapture, I dwelt equanimous and, mindf ul and clearly comprehending, I experienced happiness with the body; I entered and dwel t in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' [237] Yet, friend, it did not occur to me...." (Complete as in preceding s utta.)

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4 Equanimity

Setting at Sāvatthī.... The Venerable Ānanda saw the Venerable Sāriputta coming in t he distance....

"Here, friend, with the abandoning of pleasure and pain, and with the previous passin g away of joy and displeasure, I entered and dwelt in the fourth jhāna, which is neither pa inful nor pleasant and includes the purification of mindfulness by equanimity. Yet, friend, it did not occur to me...."

5 The Base of the Infinity of Space

Setting at Sāvatthī.... The Venerable Ānanda saw the Venerable Sāriputta coming in t he distance....

"Here, friend, with the complete transcendence of perceptions of forms, with the passi ng away of perceptions of sensory impingement, with non-attention to perceptions of div ersity, aware that 'space is infinite,' I entered and dwelt in the base of the infinity of spac e."...

6 The Base of the Infinity of Consciousness

Setting at Sāvatthī.... The Venerable Ānanda saw the Venerable Sāriputta coming in t he distance....

"Here, friend, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite,' I entered and dwelt in the base of the infinity of consciousnes s."...

5 7 The Base of Nothingness

Setting at Sāvatthī.... The Venerable Ānanda saw the Venerable Sāriputta coming in t he distance....

"Here, friend, by completely transcending the base of the infinity of consciousness, a ware that 'there is nothing,' I entered and dwelt in the base of nothingness."... [238]

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8 The Base of Neither-perception-nor-non-perception

Setting at Sāvatthī.... The Venerable Ānanda saw the Venerable Sāriputta coming in t he distance....

"Here, friend, by completely transcending the base of nothingness, I entered and dwel t in the base of neither-perception-nor-non-perception."...

9 The Attainment of Cessation

Setting at Sāvatthī.... The Venerable Ānanda saw the Venerable Sāriputta coming in t he distance....

"Here, friend, by completely transcending the base of neither-perception-nor-non-per ception, I entered and dwelt in the cessation of perception and feeling. Yet, friend, it did not occur to me, 'I am attaining the cessation of perception and feeling,' or 'I have attaine d the cessation of perception and feeling,' or 'I have emerged from the cessation of perception and feeling."

"It must be because I-making, mine-making, and the underlying tendency to conceit h ave been thoroughly uprooted in the Venerable Sāriputta for a long time that such though ts did not occur to him."

10 Sucimukhī

On one occasion the Venerable Sāriputta was dwelling at Rājagaha in the Bamboo Gr ove, the Squirrel Sanctuary. Then, in the morning, the Venerable Sāriputta dressed and, ta king bowl and robe, entered Rājagaha for alms. Then, when he had walked for alms on co ntinuous alms round in Rājagaha,&277 he ate that almsfood leaning against a certain wall

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Then the female wanderer Sucimukhī approached the Venerable Sāriputta and said to him: "Recluse, do you eat facing downwards?"&278

"I don't eat facing downwards, sister."

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- "Then, recluse, do you eat facing upwards?"
- "I don't eat facing upwards, sister." [239]
- "Then, recluse, do you eat facing the (four) quarters?" & 279
- "I don't eat facing the (four) quarters, sister."
- "Then, recluse, do you eat facing the intermediate directions?"
- "I don't eat facing the intermediate directions, sister."

"When you are asked, 'Recluse, do you eat facing downwards?'... 'Do you eat facing the intermediate directions?' you reply, 'I don't eat thus, sister.' How then do you eat, re cluse?"

"Sister, those recluses and brahmins who earn their living by the debased art of geom ancy&280—a wrong means of livelihood—these are called recluses and brahmins who e at facing downwards. Those recluses and brahmins who earn their living by the debased a rt of astrology&281—a wrong means of livelihood—these are called recluses and brahmins who eat facing upwards. Those recluses and brahmins who earn their living by underta king to go on errands and run messages&282—a wrong means of livelihood—these are c alled recluses and brahmins who eat facing the (four) quarters. Those recluses and brahmins who earn their living by the debased art of palmistry&283—a wrong means of liveliho od—these are called recluses and brahmins who eat facing the intermediate directions.

"Sister, I do not earn my living by such wrong means of livelihood as the debased art of geomancy, or the debased art of astrology, or by undertaking to go on errands and run messages, or by the debased art of palmistry. I seek almsfood righteously and, having sou ght it, I eat my almsfood righteously." [240]

Then the female wanderer Sucimukh \bar{i} went from street to street and from square to square in R \bar{a} jagaha announcing: "The recluses who are followers of the Sakyan scion eat righteous food; they eat blameless food. Give almsfood to the recluses who are followers of the Sakyan scion."

Book VIII Chapter 29 Connected Discourses on Nāgas (Nāga-samyutta)

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1 Simple Version

Setting at Sāvatthī. "Bhikkhus, there are these four modes of generation of nāgas.&28 4 What four? Nāgas born from eggs, nāgas born from the womb, nāgas born from moistu re, nāgas of spontaneous birth. These are the four modes of generation of nāgas."

2 Superior

Setting at Sāvatthī. "Bhikkhus, there are these four modes of generation of nāgas.... [241]

"Therein, bhikkhus, nāgas born from the womb, from moisture, and born spontaneous ly are superior to nāgas born from eggs. Nāgas born from moisture and born spontaneously are superior to nāgas born from eggs and from the womb. Nāgas born spontaneously are superior to nāgas born from eggs, from the womb, and from moisture.

"These, bhikkhus, are the four modes of generation of nagas."

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3 The Uposatha (1)

Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what is the cause and reaso n why some egg-born nāgas here observe the Uposatha and relinquish (concern for) their bodies?" &285

"Here, bhikkhus, some egg-born nāgas think thus: 'In the past we acted ambivalently with the body, ambivalently with speech, ambivalently with the mind.&286 Having done so, with the breakup of the body, after death, we were reborn in the company of egg-born nāgas. If today we practise good conduct with the body, good conduct with speech, and g ood conduct with the mind, then with the breakup of the body, after death, we shall be re born in a happy destination, in a heavenly world. Come now, let us practise good conduct with the body, speech, and mind.'

"This, bhikkhu, is the cause and reason why some egg-born nāgas here observe the U posatha and relinquish their bodies." [242]

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4–6 The Uposatha (2–4)

(The same is repeated for the other three types of nāgas.) [243]

7 He Has Heard (1)

Setting at Sāvatthī.... Sitting to one side, that bhikkhu said to the Blessed One: "Vene rable sir, what is the cause and reason why someone here, with the breakup of the body, a fter death, is reborn in the company of egg-born nāgas?"

"Here, bhikkhu, someone acts ambivalently with the body, ambivalently with speech, ambivalently with the mind. He has heard: 'Egg-born nāgas are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born nāgas!' Then, with the breakup of the body, after death, he is reborn in the company of egg-born nāgas.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the b ody, after death, is reborn in the company of egg-born nāgas."

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8–10 He Has Heard (2–4)

(These three suttas repeat the same for the other three types of nāgas.) [244]

11–20 With the Support of Giving (1)

Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the c ause and reason why [245] someone here, with the breakup of the body, after death, is reb orn in the company of egg-born nāgas?"

"Here, bhikkhu, someone acts ambivalently with the body, ambivalently with speech, ambivalently with the mind. He has heard: 'Egg-born nāgas are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born nāgas!' He gives food.... He gives drink.... He gives clothing.... He gives a vehicle.... He gives a garland.... He gives a fragrance.... He give s an unguent.... He gives a bed.... He gives a dwelling.... He gives a lamp.&287 Then, w ith the breakup of the body, after death, he is reborn in the company of egg-born nāgas.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the b ody, after death, is reborn in the company of egg-born nāgas."

21–50 With the Support of Giving (2–4)

(These three decads each repeat the preceding decad for the other three types of nāga s.) [246]

Book IX Chapter 30

Connected Discourses on Supannas

(Supanna-samyutta)

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1 Simple Version

Setting at Sāvatthī. "Bhikkhus, there are these four modes of generation of supaṇṇas. What four? Supaṇṇas born from eggs, supaṇṇas born from the womb, supaṇṇas born from moisture, supaṇṇas of spontaneous birth. These are the four modes of generation of supaṇṇas." [247]

2 They Carry Off

Setting at Sāvatthī. "Bhikkhus, there are these four modes of generation of supaṇṇas

"Therein, bhikkhus, egg-born supaṇṇas carry off only nāgas that are egg-born, not the womb-born, or the moisture-born, or the spontaneously born.&288 Womb-born supaṇṇa s carry off nāgas that are egg-born and womb-born, but not the moisture-born or the spon taneously born. Moisture-born supaṇṇas carry off nāgas that are egg-born, womb-born, a nd moisture-born, but not the spontaneously born. Spontaneously born supaṇṇas carry off

 $n\bar{a}gas$ that are egg-born, womb-born, moisture-born, and spontaneously born.

"These, bhikkhus, are the four modes of generation of supannas."

3 Ambivalent (1)

Setting at Sāvatthī.... Sitting to one side, that bhikkhu said to the Blessed One: "Vene rable sir, what is the cause and reason why someone here, with the breakup of the body, a fter death, is reborn in the company of egg-born supannas?"

"Here, bhikkhu, someone acts ambivalently with the body, ambivalently with speech, ambivalently with the mind. He has heard: 'Egg-born supaṇṇas are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born supaṇṇas!' Then, with the breakup of the body, after death, he is reborn in the company of egg-born supaṇṇas.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the b ody, after death, is reborn in the company of egg-born supannas."

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4–6 *Ambivalent* (2–4)

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(The same is repeated for the other three types of supannas.) [248]

7–16 With the Support of Giving (1)

Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, what is the c ause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supaṇṇas?"

"Here, bhikkhu, someone acts ambivalently with the body, ambivalently with speech, ambivalently with the mind. He has heard: 'Egg-born supaṇṇas are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of egg-born supaṇṇas!' He gives food.... He gives drink.... He gives clothing.... He gives a vehicle.... He gives a garland.... He gives a fragrance.... He gives an unguent.... He gives a bed.... He gives a dwelling.... He gives a lamp. Then, with the breakup of the body, after death, he is reborn in the company of egg-born supaṇ nas.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the b ody, after death, is reborn in the company of egg-born supannas."

17–46 With the Support of Giving (2–4)

(These three decads each repeat the preceding decad for the other three types of supa nnas.) [249]

Book X

Chapter 31

Connected Discourses on Gandhabbas (Gandhabba-samyutta)

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1 Simple Version

Setting at Sāvatthī. [250] "Bhikkhus, I will teach you about the devas of the gandhabb a order. Listen to that....

"And what, bhikkhus, are the devas of the gandhabba order? There are, bhikkhus, dev as dwelling in fragrant roots;&289 there are devas dwelling in fragrant heartwood; there are devas dwelling in fragrant softwood; there are devas dwelling in fragrant bark; there are devas dwelling in fragrant shoots; there are devas dwelling in fragrant leaves; there are devas dwelling in fragrant flowers; there are devas dwelling in fragrant fruits; there are devas dwelling in fragrant sap; there are devas dwelling in fragrant scents.

"These, bhikkhus, are called the devas of the gandhabba order."

2 Good Conduct

Setting at Sāvatthī.... Sitting to one side, that bhikkhu said to the Blessed One: "Vene rable sir, what is the cause and reason why someone here, with the breakup of the body, a fter death, is reborn in the company of the devas of the gandhabba order?"

"Here, bhikkhu, someone practises good conduct with the body, good conduct with sp eech, good conduct with the mind.&290 He has heard: 'The devas of the gandhabba order are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of the devas of the gandhabba order!' Then, with the breakup of the body, after death, he is reborn in the company of the devas of the gandhabba order.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the b ody, after death, is reborn in the company of the devas of the gandhabba order."

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3 Giver (1)

Setting at Sāvatthī.... Sitting to one side, that bhikkhu [251] said to the Blessed One: "Venerable sir, what is the cause and reason why someone here, with the breakup of the b ody, after death, is reborn in the company of the devas who dwell in fragrant roots?"

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"Here, bhikkhu, someone practises good conduct with the body, good conduct with sp eech, good conduct with the mind. He has heard: 'The devas who dwell in fragrant roots are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of the devas who dwell in fragrant roots!' He becomes a giver of fragrant roots. Then, with the breakup of the body, after death, he is reborn in the company of the devas who dwell in fragrant roots.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the b ody, after death, is reborn in the company of the devas who dwell in fragrant roots."

4-12 Giver (2-10)

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(The same paradigm is repeated for each of the other groups of gandhabbas—those w ho dwell in fragrant heartwood, etc.—as enumerated in §1, each the giver of the corresponding type of gift.) [252]

13–22 With the Support of Giving (1)

(Repeat §3 down to the aspiration:)

"He thinks: 'Oh, with the breakup of the body, after death, may I be reborn in the company of the devas who dwell in fragrant roots!' He gives food ... He gives drink.... He gives clothing.... He gives a vehicle.... He gives a garland.... He gives a fragrance.... He gives an unguent.... He gives a bed.... He gives a dwelling.... He gives a lamp. Then, with the breakup of the body, after death, he is reborn in the company of the devas who dwell in fragrant roots.

"This, bhikkhus, is the cause and reason why someone here, with the breakup of the b ody, after death, is reborn in the company of the devas who dwell in fragrant roots." [253]

25 23–112 With the Support of Giving (2)

(Repeat the paradigm of $\S\S13-22$ for each of the other types of gandhabbas, those who dwell in fragrant heartwood, etc.)

Book XI Chapter 32

Connected Discourses on Cloud Devas (Valāhaka-samyutta)

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1 Simple Version

[254] Setting at Sāvatthī. "Bhikkhus, I will teach you about the devas of the cloud-dw elling order. Listen to that....

"And what, bhikkhus, are the devas of the cloud-dwelling order?&291 There are, bhi kkhus, cool-cloud devas; there are warm-cloud devas; there are storm-cloud devas; there are wind-cloud devas; there are rain-cloud devas.

"These, bhikkhus, are called the devas of the cloud-dwelling order."

2 Good Conduct

(Identical with 31:2, except that it concerns rebirth in the company of the devas of the cloud-dwelling order.)

3–12 With the Support of Giving (1)

(These suttas are modelled on 31:13–22, but in regard to rebirth in the company of the e cool-cloud devas.)&292[255]

13–52 With the Support of Giving (2)

(These suttas repeat the paradigm in regard to rebirth among the other types of cloud -dwelling devas.) [256]

53 Cool-cloud Devas

Setting at Sāvatthī.... Sitting to one side, that bhikkhu said to the Blessed One: "Vene rable sir, what is the cause and reason why it sometimes becomes cool?"

"There are, bhikkhu, (beings) called cool-cloud devas. When it occurs to them, 'Let u s revel in our own kind of delight,'&293 then, in accordance with their wish, it becomes c ool. This, bhikkhu, is the cause and reason why it sometimes becomes cool."

54 Warm-cloud Devas

... "Venerable sir, what is the cause and reason why it sometimes becomes warm?"

"There are, bhikkhu, (beings) called warm-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes war m. This, bhikkhu, is the cause and reason why it sometimes becomes warm."

5 55 Storm-cloud Devas

... "Venerable sir, what is the cause and reason why it sometimes becomes stormy?"

"There are, bhikkhu, (beings) called storm-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes stormy. This, bhikkhu, is the cause and reason why it sometimes becomes stormy."

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56 Wind-cloud Devas

... "Venerable sir, what is the cause and reason why it sometimes becomes windy?"

"There are, bhikkhu, (beings) called wind-cloud devas. [257] When it occurs to them,

'Let us revel in our own kind of delight,' then, in accordance with their wish, it becomes
windy. This, bhikkhu, is the cause and reason why it sometimes becomes windy."

56 Rain-cloud Devas

... "Venerable sir, what is the cause and reason why it sometimes rains?"

"There are, bhikkhu, (beings) called rain-cloud devas. When it occurs to them, 'Let us revel in our own kind of delight,' then, in accordance with their wish, it rains. This, bhik khu, is the cause and reason why it sometimes rains."

Book XII Chapter 33

Connected Discourses with Vacchagotta (Vacchagotta-samyutta)

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1 Because of Not Knowing (1)

Setting at Sāvatthī. Then the wanderer Vacchagotta approached the Blessed One and exchanged greetings with him.&294 When they had concluded their greetings and cordial talk, he sat down to one side and said to him: [258]

"Master Gotama, what is the cause and reason why these various speculative views ar ise in the world: 'The world is eternal' or 'The world is not eternal'; or 'The world is finit e' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one t hing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death'?"

"It is, Vaccha, because of not knowing form, its origin, its cessation, and the way lead ing to its cessation that those various speculative views arise in the world: 'The world is e ternal' ... or 'The Tathāgata neither exists nor does not exist after death.' This, Vaccha, is the cause and reason why those various speculative views arise in the world." & 295

2 Because of Not Knowing (2)

Setting at Sāvatthī....

"It is, Vaccha, because of not knowing feeling, its origin, its cessation, and the way le ading to its cessation that those various speculative views arise in the world: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' This, Vaccha, is the cause and reason why those various speculative views arise in the world."

3 Because of Not Knowing (3)

[259] ... "It is, Vaccha, because of not knowing perception, its origin, its cessation, a nd the way leading to its cessation that those various speculative views arise in the world"

4 Because of Not Knowing (4)

... "It is, Vaccha, because of not knowing volitional constructions, their origin, their c essation, and the way leading to their cessation that those various speculative views arise in the world...."

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5 Because of Not Knowing (5)

[260] ... "It is, Vaccha, because of not knowing consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...."

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6–10 Because of Not Seeing

... "It is, Vaccha, because of not seeing form ... not seeing feeling ... not seeing perc eption ... not seeing volitional constructions ... not seeing consciousness, its origin, its ce ssation, and the way leading to its cessation that those various speculative views arise in t

15 he world...."&296

11–15 Because of Not Breaking Through

... "It is, Vaccha, because of not breaking through form ... not breaking through feeling ... not breaking through perception ... not breaking through volitional constructions ... not breaking through consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world...." [261]

16–20 Because of Not Comprehending (The same, but read "not comprehending form," etc.)

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21–25 Because of Not Penetrating

26–30 Because of Not Discerning

30 31–35 Because of Not Discriminating

36–40 Because of Not Differentiating

41–45 Because of Not Scrutinizing

35 [262]

46-50 Because of Not Closely Examining

51–55 Because of Not Directly Cognizing

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... "It is, Vaccha, because of not directly cognizing form ... feeling ... perception ... volitional constructions ... consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world: [263] 'The world is e ternal' ... or 'The Tathāgata neither exists nor does not exist after death.' This, Vaccha, is the cause and reason why those various speculative views arise in the world: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.'"

Book XIII Chapter 34

Connected Discourses on Meditation

(Jhāna-saṃyutta)&297

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1 Attainment Rooted in Concentration

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four? [2 64]

"Here, bhikkhus, a meditator is skilled in concentration in regard to concentration but is not skilled in attainment in regard to concentration. & 298

"Here a meditator is skilled in attainment in regard to concentration but is not skilled in concentration in regard to concentration.

"Here a meditator is skilled neither in concentration in regard to concentration nor in attainment in regard to concentration.

"Here a meditator is skilled both in concentration in regard to concentration and in att ainment in regard to concentration.

"Therein, bhikkhus, the meditator who is skilled both in concentration in regard to concentration and in attainment in regard to concentration is the chief, the best, the foremos t, the highest, the most excellent of these four kinds of meditators.

"Just as, bhikkhus, from a cow comes milk, from milk comes cream, from cream com es butter, from butter comes ghee, and from ghee comes cream-of-ghee,&299 which is re ckoned the best of all these, so too, the meditator who is skilled both in concentration in r egard to concentration and in attainment in regard to concentration is the chief, the best, t he foremost, the highest, the most excellent of these four kinds of meditators."

2 Maintenance Rooted in Concentration

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in concentration in regard to concentration but is not skilled in maintenance in regard to concentration.&300

"Here a meditator is skilled in maintenance in regard to concentration but is not skille d in concentration in regard to concentration.

"Here a meditator is skilled neither in concentration in regard to concentration nor in maintenance in regard to concentration.

"Here a meditator is skilled both in concentration in regard to concentration and in m aintenance in regard to concentration.

"Therein, bhikkhus, the meditator who is skilled both in concentration in regard to concentration and in maintenance in regard to concentration [265] is the chief, the best, the foremost, the supreme, the most excellent of these four kinds of meditators.

"Just as, bhikkhus, from a cow comes milk ... and from ghee comes cream of ghee, w hich is reckoned the best of all these, so too, the meditator who is skilled both in concentr ation and in maintenance ... is the most excellent of these four kinds of meditators."

3 Emergence Rooted in Concentration

(The same, but for "skilled in maintenance" read "skilled in emergence.")&301

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4 Pliancy Rooted in Concentration

(The same, but read "skilled in pliancy.")&302 [266]

5 The Object Rooted in Concentration

(The same, but read "skilled in the object.")&303

6 The Range Rooted in Concentration

(The same, but read "skilled in the range.")&304 [267]

7 Resolution Rooted in Concentration

(The same, but read "skilled in resolution.")&305

8 Thoroughness Rooted in Concentration

(The same, but read "a thorough worker in regard to concentration.")&306 [268]

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9 Persistence Rooted in Concentration

(The same, but read "a persistent worker in regard to concentration.")&307

10 Suitability Rooted in Concentration

(The same, but read "one who does what is suitable in regard to concentration.")&3 08 [269]

11 Continuance Rooted in Attainment

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in attainment in regard to concentration but is not skilled in maintenance in regard to concentration. "Here a meditator is skilled in maintenance in regard to concentration but is not skille d in attainment in regard to concentration.

"Here a meditator is skilled neither in attainment in regard to concentration nor in mai ntenance in regard to concentration.

"Here a meditator is skilled both in attainment in regard to concentration and in maint enance in regard to concentration.

"Therein, bhikkhus, the meditator who is skilled both in attainment in regard to conce ntration and in maintenance in regard to concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.

"Just as, bhikkhus, from a cow comes milk ... and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too, the meditator who is skilled both in attain ment and maintenance ... is the most excellent of these four kinds of meditators."

12 Emergence Rooted in Attainment

(The same, but for "skilled in maintenance in regard to concentration" read "skilled in emergence in regard to concentration.") [270]

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13 Pliancy Rooted in Attainment
(The same, but read "skilled in pliancy.")
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14 The Object Rooted in Attainment

(The same, but read "skilled in the object.")

15 The Objective Range Rooted in Attainment

25 (The same, but read "skilled in the range.") [271]

16 Resolution Rooted in Attainment

(The same, but read "skilled in resolution.")

30 17 Thoroughness Rooted in Attainment

(The same, but read "a thorough worker in regard to concentration.")

18 Persistence Rooted in Attainment

(The same, but read "a persistent worker in regard to concentration.")

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19 Suitability Rooted in Attainment

(The same, but read "one who does what is suitable in regard to concentration.") [27 2]

5 20 Emergence Rooted in Continuance

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Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in maintenance in regard to concentration but i s not skilled in emergence in regard to concentration.

"Here a meditator is skilled in emergence in regard to concentration but is not skilled in maintenance in regard to concentration.

"Here a meditator is skilled neither in maintenance in regard to concentration nor in e mergence in regard to concentration.

"Here a meditator is skilled both in maintenance in regard to concentration and in em ergence in regard to concentration.

"Therein, bhikkhus, the meditator who is skilled both in maintenance in regard to concentration and in emergence in regard to concentration is the chief ... the most excellent of these four kinds of meditators." [273]

21–27 Pliancy Rooted In Continuance, Etc.

(These seven suttas are modelled on the preceding one, but "emergence" is replaced by the seven terms from "pliancy" through "one who does what is suitable," as in §§13–19.)

28 Pliancy Rooted in Emergence

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four? "Here, bhikkhus, a meditator is skilled in emergence in regard to concentration but is

not skilled in pliancy ... [274] ... skilled in pliancy in regard to concentration but is not s killed in emergence ... skilled neither in emergence in regard to concentration nor in plia ncy ... skilled both in emergence in regard to concentration and in pliancy in regard to concentration.

"Therein, bhikkhus, the meditator who is skilled both in emergence in regard to conce ntration and in pliancy in regard to concentration is the chief ... the most excellent of thes e four kinds of meditators."

29–34 The Object Rooted in Emergence, Etc.

(These six suttas are modelled on the preceding one, but "pliancy" is replaced by the six terms from "the object" through "one who does what is suitable.") [275]

5 35 The Object Rooted in Pliancy

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Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in pliancy in regard to concentration but is not skilled in the object ... skilled in the object in regard to concentration but is not skilled in pliancy ... skilled neither in pliancy in regard to concentration nor in the object ... skilled both in pliancy in regard to concentration and in the object in regard to concentration.

"Therein, bhikkhus, the meditator who is skilled both in pliancy in regard to concentr ation and in the object in regard to concentration is the chief ... the most excellent of thes e four kinds of meditators."

15 36–40 The Objective Range Rooted in Pliancy, Etc.

(These five suttas are modelled on the preceding one, but "the object" is replaced by the five terms from "the range" through "one who does what is suitable.")

41 The Objective Range Rooted in the Object

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in the object in regard to concentration but is not skilled in the range ... skilled in the range in regard to concentration but is not skilled in the object ... skilled neither in the object in regard to concentration nor in the range ... skilled both in the object in regard to concentration and in the range in regard to concentration.

"Therein, bhikkhus, the meditator who is skilled both in the object in regard to conce ntration and in the range in regard to concentration is the chief ... the most excellent of th ese four kinds of meditators." [276]

30 42–45 Resolution Rooted in the Object, Etc.

(These four suttas are modelled on the preceding one, but "the range" is replaced by the four terms from "resolution" through "one who does what is suitable.")

46 Resolution Rooted in the Objective Range

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in the range in regard to concentration but is n ot skilled in resolution ... skilled in resolution in regard to concentration but is not skilled in the range ... skilled neither in the range in regard to concentration nor in resolution ... skilled both in the range in regard to concentration and in resolution in regard to concent ration.

"Therein, bhikkhus, the meditator who is skilled both in the range in regard to concentration and in resolution in regard to concentration is the chief ... the most excellent of the ese four kinds of meditators."

47–49 Thoroughness Rooted in the Objective Range, Etc.

(These three suttas are modelled on the preceding one, but "resolution" is replaced by the three terms: "a thorough worker in regard to concentration," "a persistent worker in regard to concentration," and "one who does what is suitable in regard to concentration.")

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50 Thoroughness Rooted in Resolution

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is skilled in resolution in regard to concentration [277] but is not a thorough worker ... a thorough worker in regard to concentration but is not skilled in resolution ... neither skilled in resolution in regard to concentration nor a thorough worker ... both skilled in resolution in regard to concentration and a thorough worker in regard to concentration.

"Therein, bhikkhus, the meditator who is both skilled in resolution in regard to conce ntration and a thorough worker in regard to concentration is the chief ... the most excelle nt of these four kinds of meditators."

51–52 Thoroughness Rooted in the Objective Range, Etc.

(These two suttas are modelled on the preceding one, but "a thorough worker in regard to concentration" is replaced by the two terms: "a persistent worker in regard to concentration" and "one who does what is suitable in regard to concentration.")

53 Persistence Rooted in Thoroughness

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four?

"Here, bhikkhus, a meditator is a thorough worker in regard to concentration but not a persistent worker ... a persistent worker in regard to concentration but not a thorough wo rker ... neither a thorough worker in regard to concentration nor a persistent worker ... b

oth a thorough worker in regard to concentration and a persistent worker in regard to concentration.

"Therein, bhikkhus, the meditator who is both a thorough worker in regard to concent ration and a persistent worker in regard to concentration is the chief ... the most excellent of these four kinds of meditators."

54 Suitability Rooted in Thoroughness

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Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four? "Here, bhikkhus, a meditator is a thorough worker in regard to concentration but not one who does what is suitable...."

55 Suitability Rooted in Persistence

Setting at Sāvatthī. "Bhikkhus, there are these four kinds of meditators. What four? "Here, bhikkhus, a meditator is a persistent worker in regard to concentration but not one who does what is suitable ... one who does what is suitable in regard to concentration but not a persistent worker ... neither a persistent worker in regard to concentration nor one who does what is suitable ... [278] both a persistent worker in regard to concentration and one who does what is suitable in regard to concentration.

"Therein, bhikkhus, the meditator who is both a persistent worker in regard to concentration and one who does what is suitable in regard to concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators.

"Just as, bhikkhus, from a cow comes milk, from milk comes cream, from cream butt er, from butter ghee, and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too, the meditator who is both a persistent worker in regard to concentration and one who does what is suitable in regard to concentration is the chief, the best, the for emost, the highest, the most excellent of these four kinds of meditators."

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Notes to Part III

Chapter 22: Khandhasamyutta

- 1. The name means "Nākula's father." His wife is called Nakulamātā, "Nakula's mother, "though the texts never disclose the identity of Nakula. The Buddha pronounced him and his wife the most trusting (*etadaggaṃ vissāsakānaṃ*) of his lay disciples (AṭIṭ26). According to SA, they had been the Blessed One's parents in five hundr ed past lives and his close relations in many more past lives. For additional refere nces see DPPN 2:3.
 - 2. All three eds. of SN, and both eds. of SA, read *aniccadassāvī*, "not always a seer," but the SS reading *adhiccadassāvī*, "a chance seer," may be more original; CPD also prefers the latter. SA: "Because of my affliction I am unable to come whenever I want; I get to see (him) only sometimes, not constantly."

Manobhāvanīyā, used in apposition to *bhikkhū*, has often been misinterpreted by translators to mean "with developed mind." However, the expression is a geru ndive meaning literally "who should be brought to mind," i.e., who are worthy of esteem. SA: "Those great elders such as Sāriputta and Moggallāna are called 'wor thy of esteem' ('to be brought to mind') because the mind (*citta*) grows in wholes ome qualities whenever they are seen."

- 3. Be and Ce read the second descriptive term as anḍabhūto, lit. "egg-become," and SA e ndorses this with its explanation: "Aṇḍabhūto: become weak (dubbala) like an eg g. For just as one cannot play with an egg by throwing it around or hitting it—sinc e it breaks apart at once—so this body has "become like an egg" because it breaks apart even if one stumbles on a thorn or a stump." Despite the texts and SA, Ee's reading addhabhūto (which could be a dialectical variant of abhibhūto, "overcom e") may be preferable; see 35:29 and IV,n.14.
- 4. On the commentarial etymology of *puthujjana*, see **II,n.153**. SA gives a long analysis o f this passage; for a translation of the parallel at MAtIt20–25, see Bhikkhu Bodhi, *Discourse on the Root of Existence*, pp.33–38. The commentaries distinguish bet ween the "uninstructed worldling" (*assutavā puthujjana*) and the "good worldling" (*kalyāṇa puthujjana*). While both are worldlings in the technical sense that they have not reached the path of stream-entry, the former has neither theoretical know ledge of the Dhamma nor training in the practice, while the latter has both and is s triving to reach the path.

5. Text here enumerates the twenty types of identity view (*sakkāya-diṭṭhi*), obtained by p ositing a self in the four given ways in relation to the five aggregates that constitut e personal identity (*sakkāya*; see 22:105). Identity view is the first of the ten fetter s to be eradicated by the attainment of the path of stream-entry.

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SA: He regards form as self (rūpaṃ attato samanupassati), by regarding form and the self as indistinguishable, just as the flame of an oil lamp and its colour ar e indistinguishable. He regards self as possessing form (rūpavantaṃ attānaṃ), wh en he takes the formless (i.e., the mind or mental factors) as a self that possesses f orm, in the way a tree possesses a shadow; form as in self (attani rūpaṃ), when h e takes the formless (mind) as a self within which form is situated, as the scent is in a flower; self as in form (rūpasmiṃ attānaṃ), when he takes the formless (mind) as a self situated in form, as a jewel is in a casket. He is obsessed by the notions, "I am form, form is mine": he swallows these ideas with craving and views, takes his stand upon them, and grasps hold of them.

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SA states that the identification of each aggregate individually with the self is the annihilationist view (*uccheda-diṭṭhi*), while the other views are variants of eter nalism (*sassata-diṭṭhi*); thus there are five types of annihilationism and fifteen of e ternalism. To my mind this is unacceptable, for eternalist views can clearly be for mulated by taking the individual mental aggregates as the self. It also seems quest ionable to me that a view of self must implicitly posit one (or more) of the aggreg ates as self; for a view of self to have any meaning or content, all this is necessary is that it posit a relationship between the assumed self and the five aggregates. Ac cording to the Buddha, all such positions collapse under analysis. See the "consid erations of self" section of the Mahānidāna Sutta (DNṭIIṭ66–68), translated with c ommentary in Bhikkhu Bodhi, *the Great Discourse on Causation*, pp.53–55, 92–9 8.

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6. SA: Even for the Buddhas the body is afflicted, but the mind is afflicted when it is acc ompanied by lust, hatred, and delusion.

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7. This is the standard formula describing a disciple whose minimal attainment is streamentry (*sotāpatti*). The path of stream-entry eradicates the lower three fetters: identity view, doubt, and adherence to rules and vows.

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8. SA: Here, non-affliction of mind is shown by the absence of defilements. Thus in this s utta the worldly multitude is shown to be afflicted in both body and mind, the ara hant to be afflicted in body but unafflicted in mind. The seven *sekha* (trainees: the

four on the path and three at the fruition stages) are neither afflicted nor unafflict ed in mind, but they are pursuing non-affliction of mind (anāturacittataṃ yeva bh ajanti).

- 9. SA: They wanted to spend the three months of the rains residence there.
- 10. SA here gives a long account of how Sāriputta assists his fellow monks with both their r material needs (āmisānuggaha) and with the Dhamma (dhammānuggaha). For a translation, see Nyanaponika Thera, "Sāriputta: The Marshal of the Dhamma," in Nyanaponika and Hecker, *The Great Disciples of the Buddha*, pp.21–22.
 - 11. *Elagalāgumbha*. PED identifies *elagalā* as the plant Cassia Tora. SA: This bush grow s where there is a constant supply of flowing water. People made a bower with fo ur posts, over which they let the bush grow, forming a pavilion. Below this they made a seat by placing bricks down and strewing sand over them. It was a cool pl ace during the day, with a fresh breeze blowing from the water.
 - 12. Gone abroad (nānāverajjagataṃ): Gone to a realm different from the realm of one ki ng. A foreign realm (virajja) is another realm; for as a region different from one's own is called a foreign region (videsa), so a realm different from that one normall y resides in is called a foreign realm. That is what is meant by "abroad."
 - 13. See **II,n.73**.

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- 14. SA says that all these terms should be understood as synonyms of craving (taṇhā). I d eliberately translate pariṭāha in two ways: as "passion" when it is used as a synon ym for craving (as here), and as "fever" (just below) when it is used to signify a s evere degree of suffering.
 - 15. SA: This passage is introduced to show the danger facing one who is not devoid of lu st for the five aggregates, and the benefits won by one who is devoid of lust.
- 16. Mahākaccāna was the Buddha's foremost disciple in the detailed exposition of brief s ayings, a skill he displays in this sutta and the next, and elsewhere in SN at 35:13
 0, 132. For a study of his life and teachings, see Bhikkhu Bodhi, "Mahākaccāna: The Master of Doctrinal Exposition," in Nyanaponika and Hecker, *The Great Disciples of the Buddha*, pp.213–44. Avantī, his native region, was to the far southwe st of the Ganges basin.
 - 17. Snt844. In analysing the first line of the verse, Mahākaccāna does not simply explain the literal meaning of the words, which makes perfectly good sense in the original context, but instead treats the terms as metaphors bearing non-figurative meaning s. He then draws out these meanings by plotting the terms in relation to a technical system of exegesis. This approach to interpretation was to become prominent in the commentaries.

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18. The first line of the verse reads: okam pahāya aniketasārī. No mention is made of oka sārī or anokasārī, "one who roams in a home" and "one who roams about homele ss," but Mahākaccāna introduces these terms as implicit in the absolutive construc tive okam pahāya. The use of dhātu as a synonym for khandha is unusual; more o ften the two are treated as headings for different schemes of classiciation. But see **22:45**, **53**, **54**, etc., where we also find this usage.

I follow the reading of the text in Ce and Ee, rūpadhāturāgavinibaddham, als o supported by SA (Be), as against Be's -vinibandham. SA resolves the compoun d, rūpadhātumhi rāgena vinibaddham, and explains this consciousness as the kam mic consciousness (kamma-viññāna). The passage confirms the privileged status of consciousness among the five aggregates. While all the aggregates are conditio ned phenomena marked by the three characteristics, consciousness serves as the c onnecting thread of personal continuity through the sequence of rebirths. This ties up with the idea expressed at 12:38–40 that consciousness is the persisting eleme nt in experience that links together the old existence with the new one. The other f our aggregates serve as "stations for consciousness" (viññānatthitiyo; see 22:53–5 4). Even consciousness, however, is not a self-identical entity but a sequence of d ependently arisen occasions of cognizing; see MNtIt256-60.

- 19. SA: Why isn't the consciousness element mentioned here (as a "home for consciousn 20 ess")? To avoid confusion, for "home" is here spoken of in the sense of a conditio n (paccaya). An earlier kammic consciousness is a condition for both a later kam mic consciousness and a resultant consciousness, and an (earlier) resultant consci ousness for both a (later) resultant consciousness and a kammic consciousness. Th erefore the confusion could arise: "What kind of consciousness is intended here?" 25 To avoid such confusion, consciousness is not included, and the teaching is expre ssed without disorder. Further, the other four aggregates, as objects (or bases: āra mmanavasena), are said to be "stations for the volitionally constructive conscious ness" (abhisankhāraviññānatthitiyo), and to show them thus consciousness is not mentioned here.
 - 20. Engagement and clinging (upay'upādāna), etc. See 12:15 and II,n.31. SA explains th at although all arahants abandon these, the Tathagata, the Fully Enlightened One, is mentioned as the supreme example because his status as an arahant is most evid ent to all the world.

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- 21. SA: Why is consciousness mentioned here? To show the abandoning of defilements. For defilements are not fully abandoned in relation to the other four aggregates on ly, but in relation to all five.
- 22. I read the long compound with Be and Ce *rūpanimittaniketa-visāravinibandha*. Ee ha s -sāra- in place of -visāra-. The interpretation is as difficult as it looks. I have un ravelled it with the aid of SA, which explains: "Form itself is the 'sign' (nimitta) in the sense that it is a condition for defilements, and it is also the abode (consisting in) the 'sign of forms,' being an abode in the sense of a dwelling place, namely, for the act of objectification. By the two terms 'diffusion and confinement' (visār a-vinibandha) what is meant is the expansion of defilements and their confining (or binding) nature. (Thus the full compound should be resolved:) 'diffusion and confinement in the abode (consisting in) the sign of forms.' Hence the meaning is: 'by the diffusion of defilements, and by the bondage of defilements arisen in the a bode (consisting in) the sign of forms.' One is called 'one who roams about in an abode': one is called 'one who roams about in a dwelling place' by making (form s) an object."
- 23. SA: Why are the five aggregates here called "home," while the six objects are called "an abode"? Because of the relative strength and weakness of desire and lust, resp ectively. For though they are similar in being places of residence, "home" means one's house, a permanent dwelling place, while "abode" is a place where one dwe lls for a special purpose, such as a park, etc. As desire and lust are strong in relati on to one's home, which is inhabited by one's wife, children, wealth, and possessi ons, so too they are strong in regard to the internal aggregates. But as lust and desi re are weaker in regard to such places as parks, etc., so too in relation to external objects.

ST: Because desire and lust are strong in relation to the internal five aggregate s, the latter are called "home," and because desire and lust are weaker in relation t o the six external objects, the latter are called "an abode."

30 24. See **9:7**.

25. Ce: *purekkharāno*; Be and Ee: *purakkharāno*. Sn reads as in Ce. The word usually me ans "honouring, revering," but the text here plays on the literal meaning "putting i n front," interpreted as projecting into the future through desire. SA glosses it wit h *vaṭṭaṃ purato kurumāno*, "putting the round of becoming in front." The negativ e *apurekkharāno* is here glossed as *vaṭṭaṃ purato akurumāno*, and at SnAṭ547,6–7 as *āyatiṃ attabhāvaṃ anabhinibbattento*, "not producing individual existence in t

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- he future." Mahākaccāna's explanation mirrors the Buddha's exegesis of the Bhad dekaratta verses at MNţIIIţ188,15–26.
- 26. This passage is also found at **56:9**, also at DNtIt8,9–16 and elswhere. The expressions used are probably taken from the arsenal of rhetoric used in the heated philosophi cal debates that took place between the wanderers of different sects. The mood of these debates, and the Buddha's evaluation of them, is effectively conveyed at a n umber of suttas in the Atthakavagga; see Sn IV,8, 12, 13.
- 27. The quote is from DNtIIt283,9–13, but the words *setthā devamanussānaṃ* are not fou nd there. They are, however, attached to the partly parallel statement, also address ed to Sakka, at MNtIt252,3–5.
- 28. SA: *Liberated in the extinction of craving (taṇhāsaṅkhayavimuttā)*: Liberated *in* Nibb āna, the extinction of craving, *by* the liberation of the fruit, which takes Nibbāna a s object.
- This explanation, it seems, is supported by the texts. While simple *khaya*, in re lation to *vimutta*, usually occurs in the ablative (see e.g. MNṭIIIṭ31,2, 34, etc.), *san khaya* is in the locative (e.g., at **4:25**: *anuttare upadhisankhaye vimutto*).
 - 29. See II,n.58.
- 30. Here the text speaks of the diachronic or distal origination of the five aggregates, in c ontrast to the synchronic or proximal origination shown below at 22:56, 57. The c oncluding portion of the passage shows that we have here a compressed statement of dependent origination. To "seek delight, welcome, and remain holding" is the work of craving (taṇhā). The delight (nandi) obtained is clinging (upādāna), from which the remaining links of the series flow. The passage thus demonstrates how craving for the present five aggregates is the generative cause for the arising of a f resh set of five aggregates in the next existence. The section on passing away sho uld be understood in the converse manner: when craving for the present five aggregates ceases, one has eliminated the efficient cause for the arising of the five aggregates in a future existence.
- 31. *Paṭisallāna*. SA: The Blessed One saw those bhikkhus falling away from physical sec lusion (*kāyaviveka*) and spoke to them thus because he knew that their meditation would succeed if they would obtain physical seclusion.
 - 32. A nearly identical passage is incorporated into MN No.t138. The reading here shows t hat *anupādā paritassanā* and *anupādāya paritassati* there are ancient errors which had crept into the texts even before the age of the commentators, who were beg

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- uiled into devising bad explanations of the bad reading. The MN text should be co rrected on the basis of SN. On *paritassanā* and *paritassati*, see II,n.137.
- 33. SA explains paritassanādhammasamuppādā as a dvanda compound: taṇhāparitassan ā ca akusaladhammasamuppādā ca; "the agitation of craving and a constellation of unwholesome states." The long compound might also have been taken taken as a tappurisa: "a constellation of states (arisen from, associated with) agitation." While both SA and SŢ understand paritassanā in the sense of craving, it seems to me that the text emphasizes bhayaparitassanā, "agitation through fear." On how paritassanā has come to bear two meanings, see II,n.137.
- 34. While the preceding sutta is framed solely in terms of identity view, this one is frame d in terms of the "three grips" ($g\bar{a}ha$): "this is mine" ($etam\ mama$) is the grip of cr aving; "this I am" ($eso\ ham\ asmi$), the grip of conceit; and "this is my self" ($eso\ m$ $e\ att\bar{a}$), the grip of views. A shift also occurs in the implications of $paritassan\bar{a}$, fr om craving and fear to sorrow and grief.
- 35. Steven Collins translates *bhārahāra* as "the bearing of the burden," contending that *h āra* must here be understood as an action noun rather than as an agent noun (*Selfle ss Persons*, p.165). SED, however, lists "a carrier, a porter" as meanings of *hāra*, and it seems clear that this is the sense required here.
 - 36. SA: In what sense are these "five aggregates subject to clinging" called the burden? I n the sense of having to be borne through maintenance. For their maintenance—b y being lifted up, moved about, seated, laid to rest, bathed, adorned, fed and nouri shed, etc.—is something to be borne; thus they are called a burden in the sense of having to be borne through maintenance.
 - 37. The *puggalavāda* or "personalist" schools of Buddhism appealed to this passage as proof for the existence of the person (*puggala*) as a real entity, neither identical with the five aggregates nor different from them. It is the *puggala*, they claimed, which persists through change, undergoes rebirth, and eventually attains Nibbāna. This tenet was bluntly rejected by the other Buddhist schools, who saw in it a camoufl aged version of the *ātman*, the self of the non-Buddhist systems. For an overview of the arguments, see Dutt, *Buddhist Sects in India*, pp.184–206. The mainstream Buddhist schools held that the person was a mere convention (*vohāra*) or concept (*paññatti*) derivative upon (*upādāya*) the five aggregates, not a substantial reality in its own right.
 - SA: Thus, by the expression "the carrier of the burden," he shows the person t o be a mere convention. For the person is called the carrier of the burden because

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it "picks up" the burden of the aggregates at the moment of rebirth, maintains the burden by bathing, feeding, seating, and laying them down during the course of lif e, and then discards them at the moment of death, only to take up another burden of aggregates at the moment of rebirth.

5 38. *Bhārādāna*. This formula is identical with the definition of the second noble truth (se e **56:11**). So too, the explanation of the laying down of the burden (*bhāranikkhep a*) is identical with the definition of the third truth.

SA: Seeking delight here and there (tatratatrābhinandinī): having the habit of seeking delight in the place of rebirth or among the various objects such as forms. Lust for the five cords of sensual pleasure is craving for sensual pleasures ($k\bar{a}matanh\bar{a}$). Lust for form-sphere or formless-sphere becoming, attachment to jhāna, a nd lust accompanied by the eternalist view: this is called craving for becoming ($bhavatanh\bar{a}$). Lust accompanied by the annihilationist view is craving for disbecoming ($vibhavatanh\bar{a}$).

- 39. SA: All these terms are designations for Nibbāna. For it is contingent upon this (*taṃ hi āgamma*) that craving fades away without remainder, ceases, is given up, is reli nquished, and released; and here there is no reliance on sensual pleasures or views . For such a reason Nibbāna gains these names.
- 40. SA: The root of craving is ignorance. One draws out craving along with its root by th e path of arahantship.
 - 41. The explanation of *pariññā*, full understandiing, in terms of *rāgakkhaya*, etc., the dest ruction of lust, etc., initially seems puzzling, but see MNtIt66–67, where *pariññā* is used as a virtual synonym for *pahāna*. SA specifies *pariññā* here as *accantapari ññā*, ultimate abandonment, which it glosses as *samatikkama*, transcendence, and identifies with Nibbāna. Apparently *accantapariññā* is distinct from the usual thre e kinds of *pariññā*, on which see the following note.
 - 42. SA: By "directly knowing" (*abhijānaṃ*), the full understanding of the known (*ñātapa riññā*) is indicated; by "fully understanding" (*parijānaṃ*), full understanding by s crutinization (*tīraṇapariññā*); by "becoming dispassionate" and "abandoning", the full understanding of abandonment (*pahānapariññā*).

On the three kinds of full understanding, see **I,n.37**. In sutta usage, the distinct ion between *abhijānāti* and *parijānāti* is drawn more sharply than in the comment aries. In the suttas, *abhijānāti* and its cognates means direct knowledge of pheno mena in accordance with the pattern established by the four noble truths. This kno

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wledge is shared by both the *sekha* and the arahant. In contrast, *parijānāti* and its cognates is generally used only in relation to the arahant, and signifies the consum mation of the knowledge initiated by *abhijānāti*. MN No.ṭ1, for example, stresses that the *sekha* "has directly known" (*abhiññāya*) each of the twenty-four bases of "conceiving," but still must train further in order to fully understand it (*taṃ pariñ ñeyyam tassa*).

- 43. The next three suttas are composed on the pattern of 14:31–33. Just below, 22:29–30 correspond to 14:35–36. SA explains that in the former three texts, the four truths are discussed (see II,n.245); in the latter two, the round of becoming and its cessat ion.
- 44. Agha, glossed dukkha by SA.
- 45. *Pabhanga*, glossed *pabhijjanasabhāva*, "subject to break apart." SA: Here the charact eristic of impermanece is discussed.
- 46. The parallel at MNtIt140,33–141,19 includes *dīgharattaṃ*, "for a long time"; **35:101** a lso omits this. SA says that form, etc., is abandoned by the abandoning of desire a nd lust, confirmed by **22:111**.
- 47. Yam kho bhikkhu anuseti tena sankham gacchati. The verb anuseti implies anusaya, t he seven underlying tendencies (see 45:175), or, more simply, the three underlyin g tendencies of lust, aversion, and ignorance (see 36:3). SA: If one has an underly ing tendency towards form by way of sensual lust, etc., then one is described in te rms of that same underlying tendency as "lustful, hating, deluded." But when that underlying tendency is absent, one is not reckoned thus.

I prefer to think that one is reckoned, not by way of the defilement (though that too is possible), but more prominently by way of the aggregate with which one i dentifies. One who inclines to form is reckoned a "physical" person, one who inclines to feeling a "hedonist," etc., one who inclines to perception an aesthete (or fact-gatherer?), one who inclines to volition an enterprising person, one who inclines to consciousness a thinker.

30 48. See **I,n.376**.

49. SA explains *anumīyati* as if it were equivalent to Skt *anumṛyate*, "to die along with": "When the underlying tendency is dying, the form to which it tends dies along wit h it (*anumarati*!); for when the object is breaking up, the mental factors that take i t as object cannot persist." This of course is ludicrous. There can be no doubt that *anumīyati* is from *anu* + *mā*; CPD defines the verb as meaning "to be measured af ter," which I follow here. This statement then sheds light on the famous passage a

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t 44:1 (IVt376,20–25 = MNtIt487–88) declaring that the Tathāgata, freed from rec koning in terms of form, etc. ($r\bar{u}pasankh\bar{a}$ -vimutto), is immeasurable (appameyyo) like the great ocean.

- 50. Uppāda, vaya, thitassa aññathattam. At ANtIt152,6–10 these are called the three cons 5 tructed characteristics of the constructed (tīṇi sankhatassa sankhata-lakkhaṇāni). The commentaries identify them with the three sub-moments in the momentary lif espan of a dhamma: arising (uppāda), persistence or presence (thiti), and dissoluti on (bhanga). (For more on this, see CMAt4:6). SA explains thitassa aññathatta as the aging (or decay) of the persisting living entity (dharamānassa jīvamānassa ja $r\bar{a}$), namely, of the life faculty. The commentator mentions the opinion held by so 10 me teachers that it is not possible to posit a moment of decay in the case of the me ntal phenomena (feeling, etc.) [ST: because of the extreme brevity of the moment, decay being quickly overtaken by dissolution], but he rejects this view on the bas is of the sutta itself. ST proposes a logical argument for the sub-moment of presen ce: "Just as a stage of dissolution distinct from the stage of arising is admitted, for 15 otherwise it would follow that an entity dissolves in the very act of arising, so we must admit, as distinct from the stage of dissolution, a stage when an entity 'conf ronts its own dissolution' (bhangābhimukhāvatthā); for something cannot break u p unless it has confronted its own dissolution."
- 51. *Dhammānudhammapaṭipanna*. SA: He is practising the preliminary portion of the practice (*pubbabhāga-paṭipadā*) that is in conformity with the ninefold supramundan e Dhamma (the four paths, their fruits, and Nibbāna). Cp. **II,n.34**.
 - 52. *Rūpe nibbidābahulaṃ vihareyya*. *Nibbidā*, "disenchantment," is usually taken to refer to an advanced level of insight, which follows knowledge and vision of things as they really are (see **12:23** and **II,n.69**). SA explains "fully understands" by way of the three kinds of full understanding (see **n.42**), and "is freed" (*parimuccati*) as m eaning "freed through the full understanding of abandonment arisen at the momen t of the path." I would understand these terms somewhat differently: the former as the arahant's full knowledge of the first noble truth, the latter as the liberation from future rebirth ensured by the eradication of the taints.
 - 53. These words are identical with the Buddha's famous injunction to Ānanda in the Mah āparinibbāna Sutta (at DNṭIIṭ100,20–24). In explaining the expression *attadīpa*, "w ith self as island," SA says: "What is meant by 'self'? The mundane and supramu ndane Dhamma (*ko pan'ettha attā nāma? lokiyalokuttaro dhammo*). Therefore he says next, 'with the Dhamma as an island,' etc."

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- 54. The Ce reading seems best: *yoni yeva upaparikkhitabbā*. Be omits *yeva* and Ee treats *yoni* as a masculine noun. SA glosses *yoni* with *kāraṇa*, "cause," and refers to M NṭIIIṭ142,22–24: *yoni h'esā Bhūmija phalassa adhigamāya*; "For this, Bhūmija, is the basis for the achievement of the fruit." See too 35:239 (IVṭ175,27–28) and ANṭ IIṭ76,24–25. SṬ offers an etymology: *yavati etasmā phalaṃ pasavatī ti yoni*. At 22:95 we repeatedly find the phrase *yoniso upaparikkhati*, "properly investigates," and it is quite possible that here too *yoniso* was the original reading.
- 55. Na paritassati. See n.33 above and II,n.137.
- 56. *Tadaṅganibbuto ti vuccati*. *Nibbuto* is the past participle generally used to describe on e who has attained Nibbāna (see Introduction, p.??). Here, however, the prefix *tad aṅga* qualifies that implication, suggesting that he has not actually attained Nibbā na but has only simulated such attainment. One might have rendered this expressi on "one who has attained Nibbāna in that respect," i.e., only in respect of a particular freedom. SA: He is "quenched in that respect" because of the quenching of the defilements with respect to (or: through the factor of) insight. In this suttait is on ly insight (*vipassanā va*) that is discussed.
- 57. Dukkhasamudayagāminī samanupassanā. Identity view (sakkāyadiṭṭhi) is so called b ecause the five aggregates of clinging, which constitute personal identity (sakkāya), are also the most basic manifestation of suffering (dukkha), as declared in the first noble truth: saḥkhittena pañc 'upādānakkhandhā dukkhā (see 56:11). According to SA, samanupassanā is here equivalent to views (diṭṭhi), while in the following passage on the cessation of suffering it denotes the knowledge of the four paths along with insight.
- 58. SA: Seeing with proper wisdom is the wisdom of the path together with insight. The mind becomes dispassionate (*virajjati*) at the moment of the path, and is liberated (*vimuccati*) at the moment of the fruit.
- 59. SA: It is *steady* (*thitaṃ*) because there is no further work to be done; and *content* (*san tussitam*) because what was to be attained has been attained.
- It is noteworthy that the passage makes an unexpected transition from imperso nal neuter nominatives (describing the bhikkhu's mind, *cittaṃ*) to verbs that imply a personal subject (*na paritassati*, *parinibbāyati*, *pajānāti*).
- 60. The two expressions, "views concerning the past" (pubbāntānudiṭṭhiyo) and "views concerning the future" (aparāntānudiṭṭhiyo), clearly allude to the Brahmajāla Sutta (DN No.ṭ1), which describes the famous sixty-two speculative views, eighteen about the past and forty-four about the future. SA confirms this, and explains that at

this point the first path has been shown [ST: by showing the complete abandonme nt of views]. The following passage shows the three higher paths and fruits; or, alt ernatively, the former passage shows the abandoning of views by way of mere ins ight, the sequel the four paths along with insight.

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For "obstinate grasping," the Ce reading *thāmasā parāmāso* is superior to Be' s *thāmaso parāmāso* and Ee's *thāmaso parāmaso*; this reading is confirmed by MNṭIṭ130,34, 257,4, etc. SA glosses "obstinate grasping" as the obstinacy of view s (*diṭṭhi-thāmaso*) and the grasping of views (*diṭṭhi-parāmāso*), apparently miscon struing *thāmasā*, an instrumental used adverbially, as an independent noun.

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61. I read with Be and Ce: asmī ti c'assa avigatam hoti. Ee, and many mss, read adhigata m for avigatam. That the latter reading must be correct is proved by ANtIII292,16 –17, where we find the positive asmī ti kho me vigatam. This same argument appli es to the reading at 22:89 below (IIIt128–30), despite the prevalence of adhigata m there.

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SA explains "this way of regarding things" as regarding with views (diṭṭhi-sa manupassanā), and "the notion 'I am" as the "triple proliferation" (papañcattaya) of craving, conceit, and views. The two differ in that "regarding" is a conceptual ly formulated view, the notion "I am" a subtler manifestation of ignorance expres sive of desire and conceit; see the important discussion at 22:89. The view of self is eliminated by the path of stream-entry; the notion "I am" is fully eradicated only by the path of arahantship.

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62. I take this terse sentence to be describing the rebirth process contingent upon the persi stence of the delusion of personal selfhood. Elsewhere "descent" (*avakkanti*)—of consciousness, or of name-and-form—indicates the commencement of a new exis tence (as at 12:39, 58, 59). SA: When there is this group of defilements, there is the production of the five faculties conditioned by defilements and kamma.

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63. I interpret this whole passage as a demonstration of how the new kammically active p hase of becoming commences through the renewal of conceiving in terms of the n otion "I am" and speculative views of selfhood. SA identifies "mind" (mano) with the kamma-mind (kammamano) and "mental phenomena" (dhammā) with its objects, or the former as the bhavanga and adverting consciousness. Ignorance contact (avijjāsamphassa) is the contact associated with ignorance (avijjāsampayuttaph assa).

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Ignorance is the most fundamental condition underlying this process, and whe n this is activated by feeling it gives rise to the notion "I am" (a manifestation of c raving and conceit). The idea "I am *this*" arises subsequently, when the vacuous "I" is given a content by being identified with one or another of the five aggregates. Finally, full eternalist and annihilationist views originate when the imagined self is held either to survive death or to undergo destruction at death. This passage thus presents us with an alternative version of dependent origination, where the "way of regarding things" and notion "I am" belong to the causally active side of the p ast existence; the five faculties to the resultant side of the present existence; and the recurrence of the notion "I am" to the causal side of the present existence. This will in turn generate re-becoming in the future.

- 64. The word *khandha*, aggregate, is glossed in the commentaries with $r\bar{a}si$, "group." Each aggregate includes all instances of the particular phenomenological type that share its defining characteristic. The eleven categories into which each aggregate is classified are analysed at Vibht1–12.
- 65. The key terms distinguishing the pañc 'upādānakkhandhā from the pañcakkhandhā ar e sāsava upādāniya, "with taints and subject to clinging." As a matter of logic, the pañc'upādānakkhandhā are included within the pañcakkhandhā, for all members of the former set must also be members of the latter set. However, the fact that a distinction is drawn between them implies that there are khandha which are anāsa va anupādāniya, "untainted and not subject to clinging." On first thought it would seem that the "bare aggregates" are those of the arahant, for the arahant has elimi nated the *āsava* and *upādāna*. However, in the Abhidhamma all *rūpa* is classified as sāsava and upādāniya, and so too the resultant (vipāka) and functional (kiriya) mental aggregates of the arahant (see Dhst§§1103, 1219). The only aggregates cla ssed as anāsava and anupādāniya are the four mental aggregates occurring on the cognitive occasions of the four supramundane paths and fruits (see Dhst§§1104, 1 220). The reason for this is that sāsava and upādāniva do not mean "accompanied by taints and by clinging," but "capable of being taken as the objects of the taints and of clinging," and the arahant's mundane aggregates can be taken as objects of the taints and clinging by others (see DhsAt347). For a detailed study of this prob lem, see Bodhi, "Aggregates and Clinging Aggregates." Pāli Buddhist Review (1: 2, May 1976).

SA: Among the five aggregates the form aggregate is of the sense sphere, the

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other four aggregates are of the four planes (sense sphere, form sphere, formless s phere, supramundane). With taints (sāsava) means: what becomes a condition for the taints by way of object; so too that can be clung to (upādāniya) means what b ecomes a condition for clinging [ST: by being made its object]. Among the aggre gates subject to clinging, stated by way of the practice of insight, the form aggreg ate is sense sphere, the others pertain to the three planes (i.e., excluding only the s upramundane).

- 66. This is the threefold conceit: superiority, equality, and inferiority.
- 67. This passage applies the formula for the four noble truths to each of the five aggregat es, in accordance with the Buddha's statement, "the five aggregates subject to clin ging are suffering" (56:11). See 12:13 and II,n.27.
- 68. SA: The mutual destruction of delight (*nandi*) and lust (*rāga*) is stated to show that th ere is actually no difference between in their denotation. Or else: One abandons d elight by becoming disenchanted by means of contemplation of disenchantment (*nibbidānupassanā*); one abandons lust by becoming dispassionate by means of th e contemplation of dispassion (*virāgānupassanā*). To this extent, having set up ins ight [SṬ: with the phrase, "with the destruction of delight comes the destruction of lust," which consummates the function of insight], by the phrase "with the destruction of lust comes the destruction of delight" he shows the path; and by the phrase "with the destruction of delight and lust the mind is liberated" the fruit is show n.
- 69. I read *upayo* with Be and Ce, as against Ee's *upāyo*. Here it seems the noun is being u sed as a virtual present participle. SA: *Engaged*: one who has approached (*upagat o*) the five aggregates by way of craving, conceit, and views.
- 70. I translate in accordance with Ce. Be and Ee have omitted the clauses on *vedanā* and saññā, apparently an old scribal error. I also read *nandūpasecana*, with Be and Ce, as against Ee's *nandupasevana*. Though SA does not offer a gloss, the Be-Ce reading can claim support from the underlying metaphor of vegetation, which is made explicit in the simile in the next sutta. In the simile *nandirāga* is compared to the ewater element.

Again, we find here still another indication of how consciousness grows and e volves in dependence on the other four aggregates. This sutta and the next should be compared with 12:38–40, 12:64, and 22:3. As to why consciousness is not "en gaged" with itself, see above n.19.

71. SA: *The basis is cut off (vocchijjatārammanaṃ)*: the basis (or object) is cut off throug h the lack of any ability to precipitate rebirth. SṬ: The basis (or object), which is t he condition for rebirth by way of the sign of kamma, etc., is "cut off" by way of (the cutting off of) the kamma that generates rebirth.

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SŢ thus takes *ārammaṇa* here in the sense dominant in the Abhidhamma, i.e., as the object of rebirth consciousness (see CMAṭ3:17). However, I understand the word in the older sense of "basis," elsewhere glossed simply as *paccaya*; see **II,n.** 112. SA's explanation need not entail the interpretation proposed by SṬ.

- 72. *Anabhisankhacca vimuttam*. The "non-constructing consciousness" is the consciousn ess that does not fashion volitional constructions (*sankhāra*). SA says it is "liberat ed" because it does not construct rebirth.
 - 73. The five kinds of "seeds" $(b\bar{\imath}ja)$ are actually five means of propagation. SA gives examples of the five kinds drawn from VințIVt35.
- 74. For a poetic version of the vegetation simile, see **5:9**; for an elaboration of the compar ison of consciousness to a seed, ANtIt223–24.
 - 75. SA: The Blessed One uttered this inspired utterance because he was aroused by powe rful joy while reviewing the emancipating nature (niyyānikabhāva) of the Teachin g. The five lower fetters (pañcorambhāgiyāni saṃyojanāni) are: identity view, do ubt, distorted grasp of rules and vows, sensual lust, and ill will.

The formula for resolution recommended by the Buddha is found in the suttas in two versions, one used by the annihilationists, the other the Buddha's adaptatio n of this; as the two versions differ only with respect to two verb forms, they are s ometimes confounded in the various recensions. From the commentarial glosses, i t appears that the confusion had already set in before the age of the commentaries. Readings also differ among several editions of the same text. Generally I prefer t he readings in Ce, though in relation to the present sutta Ce follows the lemma an d gloss of SA, which has adopted the first phrase in its annihilationist variant (tho ugh not interpreted as such). This corruption was probably already present in the t ext available to the commentators.

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The annihilationist version—explicitly identified as *uccheda-dițțhi* at 22:81 and classed among the wrong views at 22:152 and 24:4—reads: *no c'assaṃ no ca m e siyā, na bhavissāmi na me bhavissati*. At ANţVţ63–64 the Buddha describes this creed as the highest of outsider views (*etadaggaṃ bāhirakānaṃ diṭṭhigatānaṃ*), t

he reason being that one who accepts such a view will not be attracted to becomin g nor averse to the cessation of becoming. It is problematic how the optative claus e in the annihilationist version should be interpreted; perhaps it can be read as an assertion that personal existence, along with its world, is utterly fortuitous ("It mi ght not have been and it might not have been mine"). The clause in the future tens e is clearly asserting that personal existence and its world will terminate at death.

The Buddha transformed this formula into a theme for contemplation consona nt with his own teaching by replacing the first person verbs with their third person counterparts: No c'assa no ca me siyā, na bhavissati na me bhavissati. The chang e of person shifts the stress from the view of self implicit in the annihilationist ver sion ("I will be annihilated") to an impersonal perspective that harmonizes with th e anattā doctrine. In the present sutta, resolving (adhimuccamāno) on the formula is said to culminate in the destruction of the five lower fetters, that is, in the stage of non-returning (anāgāmitā). Elsewhere the formula includes a rider, yad atthi y am bhūtam tam pajahāmi, "what exists, what has come to be, that I am abandonin g." Contemplation of this is said to lead to equanimity. At MNtIIt264–65 practice guided by the full formula (with the rider) culminates in rebirth in the base of neit her-perception-nor-non-perception (if the meditator clings to the equanimity) or i n Nibbāna (if there is no clinging to the equanimity). At ANtIVt70–74, resolution guided by the formula, again with the rider, leads to one of the five levels of non-r eturning or to arahantship. At Udt78 the shorter formula is applied to mindfulness of the body; one who dwells thus gradually crosses attachment, i.e., wins arahant ship.

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It may be significant that in the Nikāyas themselves the precise meaning of the formula is never explicated, which suggests it may have functioned as an opened nded guide to reflection to be filled in by the meditator's personal intuition. As to the actual word meaning, the commentaries take the opening particle c' to represe nt ce, "if," glossed sace by SA and yadi by ST. On this basis they interpret each p art of the formula as a conditional. SA explains the formula in the present sutta on the basis of the questionable reading c'assam, though its second alternative conforms to the superior reading c'assa. I translate very literally, rendering the lemma in the way favoured by the explanation: "If I were not, it would not be for me: If I were not (sace aham na bhaveyyam), neither would there be my belongings (mam a parikkhāro). Or else: If in my past there had not been kammic construction (ka

mmābhisankhāro), now there would not be for me these five aggregates. I will not be, (and) it will not be for me: I will now so strive that there will not be any kam mic construction of mine producing the aggregates in the future; when that is absent, there will be for me no future rebirth."

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I part with the commentaries on the meaning of c', which I take to represent c a; the syntax of the phrase as a whole clearly requires this. The Skt parallels actually contain ca (e.g., at Uvț15:4, parallel to Udț78). If we accept this reading, then (in the present sutta) the first "it" can be taken to refer to the personal five aggregates, the second to the world apprehended through the aggregates. For the worldling this dyad is misconstrued as the duality of self and world; for the noble disciple it is simply the duality of impersonal internal and external phenomena. On this basis I would interpret the formula thus: "The five aggregates can be terminated, and the world presented by them can be terminated. I will so strive that the five aggregates will be terminated, (and) so that the world presented by them will be terminated." Alternatively, the first "it" might be taken to refer to craving, and the second to the five aggregates arisen through craving. In the additional rider, "what exists, what has come to be" denotes the presently existent set of five aggregates, and the se are being abandoned through the abandonment of the cause for their continued re-manifestation, namely, craving or desire-and-lust.

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My understanding of this passage has been largely shaped by suggestions fro m $V\bar{A}T$ and discussions with Bhikkhu Vappa. I am also indebted to Peter Skilling for information on the Skt and Tibetan versions of the formula.

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76. Rūpaṃ vibhavissati, etc. SA glosses: rūpaṃ bhijjissati, "form will break up," and SṬ: rūpaṃ vinasissati, "form will perish." In the Introduction (p.??) I have explained my reasons for rendering vibhavati and derivates by the makeshift "disbecome." The commentators seem to understand "disbecoming" here as the incessant mome ntary cessation of the aggregates, but I believe the verb refers to the final cessatio n of the aggregates with the attainment of the anupādisesa-nibbānadhātu. This m eaning links up better with the opening formula, and also seems supported by Thṭ 715: saṅkhārā vibhavissanti, tattha kā paridevanā.

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77. SA: With the disbecoming of form (rūpassa vibhavā): by the seeing of disbecoming, t ogether with insight [ST: for the word "disbecoming" in the text is stated by elision of the word "seeing"]. For the four paths together with insight are called "the seeing of the disbecoming of form, etc." This is said with reference to that.

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On the interpretation that I prefer (as stated in the preceding note), "the disbec oming of form," etc., refers to the ultimate cessation of the aggregates in Nibbāna, and thus the realization that such cessation takes place functions as the spur implicit in the meditation formula that inspires the bhikkhu to break the five fetters.

- 78. Anantarā āsavānam khaya. Here "the destruction of the taints" refers to arahantship, and it seems the bhikkhu is asking how arahantship can be attained directly, witho ut being detained at the stage of non-returner. SA explains that there are two types of immediacy (anantara), proximate and distant. Insight is the proximate immedi ate cause for the path (since the supramundane path arises when insight has reach ed its peak), and the distant immediate cause for the fruit (since the fruit directly f ollows the path). Thus the bhikkhu is asking: "How should one know and see, with insight as the immediate cause, to attain the fruit of arahantship called 'the destruction of the taints'?"
- 79. SA: The worldling becomes frightened with the arising of weak insight (*dubbalavipas sanā*); for he cannot overcome self-love and thus he becomes afraid, thinking, "N ow I will be annihilated and won't exist any more." He sees himself falling into a n abyss (see MNṭIṭ136–37 and n.182 below). But when strong insight occurs to the instructed noble disciple, he doesn't become frightened but thinks, "It is constructions only that arise, constructions only that cease." SṬ: When the good worldling sees, with the knowledge of appearance as fearful (*bhayat'upaṭṭhāna-ñāṇa*), that t formations are fearful, he doesn't become afraid.
 - 80. *Catuparivaṭṭa*, lit. "four turnings." SṬ: By way of turning round the four noble truths with respect to each of the five aggregates.
- 81. The form derived from (*upādāya rūpaṃ*) the four great elements includes the five sen se faculties, four sense objects (the tactile object being assigned to three great elements, excluding the water element), the space element, sexual determination, ph ysical nutriment (= edible food), etc.; see CMAṭ6:2–5. On nutriment as a condition for the physical body, see **II,n.18**. In this sutta the proximate condition for the or igination of each of the five aggregates is shown, in contrast with **22:5**, which shows the distal or remote condition for the five aggregates collectively. For the distinction of the two types of conditions, see **II,n.58**.
 - 82. This paragraph shows the *sekha*, the trainees, who have directly known the four noble truths and are practising for attainment of Nibbāna, the ultimate cessation of the f ive aggregates. For this reason the *sekha* are said to have "gained a foothold (*gādh*

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anti) in this Dhamma and Discipline," in contrast to the arahants, who have completed their work.

83. This paragraph shows the *asekha*, those beyond training, the arahants. SA: They are well liberated (suvimuttā) by the liberation of the fruit of arahantship; consummat e ones (kevalino), complete, having done all their duties. There is no round for de scribing them (vaṭṭaṃ tesaṃ natthi paññāpanāya): there is no remaining round for the description of them.

On "consummate one," see **I,n.446**. On the idea of the arahant as beyond desc ription or free from reckoning, see **22:35** and **n.47** above. The expression *vaṭṭaṃ t esaṃ natthi paññāpanāya* recurs at **44:6** (IVṭ391,10); see too DNṭIIṭ63,30–64,1. T he phrase might also have been translated, "There is no round for their manifestati on."

- 84. Contact (*phassa*) is the coming together of sense object and consciousness via a sense faculty. When this occurs, the other mental factors come into play, most notably f eeling, perception, and volition.
- 85. The fact that there is a difference between the name of the aggregate (sankhārakkhan dha) and the term of definition (sancetanā) suggests that this aggregate has a wide r compass than the others. In the Abhidhamma Piṭaka and the commentaries, the sankhārakkhandha is treated as an "umbrella category" comprising all mental fact ors other than feeling and perception. Volition is mentioned only as the most important factor in this aggregate, not as its exclusive constituent.
- 86. It is significant that while contact is the proximate condition for feeling, perception, a nd volitional constructions, name-and-form in its entirety is the proximate conditi on for consciousness. This ties up with the idea, as stated in 22:3, that the other fo ur aggregates are the "home" of consciousness. See too in this connection 12:65 a nd 12:67.
- 87. The seven cases (*sattaṭṭḥānā*) are obtained by merging the tetrad of the preceding sutt a with the triad of **22:26**. SA: This sutta is a statement of both congratulations (*uss adanandiya*) and enticement (*palobhanīya*). For just as a king who has won a battl e rewards and honours his victorious warriors in order to inspire the other soldiers to become heroes, so the Blessed One extols and praises the arahants in order to i nspire the others to attain the fruit of arahantship.
- 88. *A triple investigator* (*tividhūpaparikkhī*). This may be understood by way of the Dhāt u-saṃyutta (ch.14), the Saļāyatana-saṃyutta (ch.35), and the Nidāna-saṃyutta (ch.12). See too MN No.ṭ115, where skill in the elements, sense bases, and dependen

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- t origination is explained in detail, augmented by the skill of knowing the possible and the impossible.
- 89. It seems that here *bhikkhu paññāvimutto* should be understood as any arahant disciple , not specifically as the *paññāvimutta* contrasted with the *ubhatobhāgavimutta* typ e, as in MNtIt477–78. See **II,n.211**.
- 90. This is the second discourse of the Buddha, recorded at VințIț13–14. The five bhikkh us are the first five disciples, who at this point are still *sekha*. They attain arahants hip by the end of the discourse. SA: Following the Dhammacakkappavattana Sutt a (the first sermon), given on the full moon day of Āsaļha (July), the five were gra dually established in the fruit of stream-entry. On the fifth of the following fortnig ht, he addressed them, thinking, "Now I will teach them the Dhamma for the destruction of the taints."
- 91. The sutta offers two "arguments" for the *anattā* thesis. The first demonstrates the selfl ess nature of the five aggregates on the ground that they are insusceptible to the exercise of mastery (*avasavattitā*). If anything is to count as our "self" it must be subject to our volitional control; since, however, we cannot bend the five aggregate s to our will, they are all subject to affliction and therefore cannot be our self. For a fuller presentation of the argument, see MNtIt230–33. The second argument for *anattā* is introduced just below, beginning with the words "What do you think?..." This argument demonstrates the characteristic of non-self on the basis of the other two characteristics, impermanence and suffering, taken conjointly.
- 92. In the Sāmaññaphala Sutta this view is ascribed to the Ājīvika teacher Makkhali Gosā la (DNţ53,24–28). The same source ascribes to Pūraṇa Kassapa the theory of the in efficacy of action (*akiriyavāda*; DNṭIṭ52,21–53), stated at **24:6** but without ascript ion. At **46:56** a different form of the non-causality doctrine (*ahetukavāda*) is ascribed to Pūrana Kassapa.
- 93. See 14:34.
- 94. This is a compressed version of the fuller Āditta Sutta at **35:28**, which applies the met aphor of burning to the twelve sense bases. I would guess that the present sutta was composed by simply replacing the sense bases with the aggregates, and was then compressed so that it would not "steal the show" from the more famous sutta, popularly known as the Fire Sermon, regarded by the Pāli tradition as the third form all discourse of the Buddha's ministry.
- 95. *Nirutti-pathā adhivacana-pathā paññatti-pathā*. SA: Language (*nirutti*, linguistic exp ressions) is itself the pathway of language; or alternatively, language is called the pathway of language because it is the pathway for the communication of meaning

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s to be understood through language. The other two terms should be understood in the same way; the three are synonyms.

Dhs §§1306–8 distinguishes between *nirutti*, *adhivacana*, and *paññatti* on the one hand, and their respective *patha* on the other. There *nirutti* and the other two are treated as synonymous, but their respective *patha* are said to comprise *all phe nomena* (*sabb'eva dhammā*). At DNṭIIṭ63,28–64,2, name-and-form together with consciousness is said to be *adhivacana-patha*, *nirutti-patha*, *paññatti-patha*. On t he basis of these texts it seems that SA has gone astray here, and we should under stand that the three pathways of language, etc., are the five aggregates pertaining t o the three time periods, and the corresponding temporal "term, label, description" applied to them is "language, designation, description."

- 96. SA explains *ukkalā* as residents of the country of Ukkala (also called Okkala, according to CPD corresponding to modern Orissa). SA treats *vasabhaññā* as a *dvanda*, *vasso ca bhañño ca*, and explains that the two held the three basic wrong views, fo und at **24:5–7**. I read the last expression with Ce and Ee, *nindabyārosauparambha bhayā*. Be includes an additional term in the second place, *ghaṭṭana*, glossed *ghaṭṭanabhayena* by SA (Be and Ce), but not found in the other eds. See the parallel at MNṭIIIṭ78,12–16, which reads as Ce and Ee do here.
- 97. SA: *Clinging (upādiyamāno)*: seizing by way of craving, conceit, and views. In the ne xt two suttas, *conceiving (maññamāno)* and *seeking delight (abhianandamāno)* ar e explained in the same way.
 - 98. This sutta is identical with 18:21 (and 22:91), the next with 18:22 (and 22:92). The V enerable Rādha is the subject of the eponymic samyutta, ch.23.
- 99. Nine abodes of beings (*sattāvāsa*) are enumerated at ANṭIVṭ401 (= DNṭIIIṭ263). The "peak of becoming" (*bhavagga*) is presumably the sphere of neither-perception-n or-non-perception, the highest realm of sentient existence. The term is used in this sense at Vibhṭ426,?? and regularly in the commentaries.
 - 100. We should read with Be and Ce: *anejaṃ te anuppattā*. SA: This is arahantship, the a bandoning of craving, which is known as "the stirring" (*ejā*). See **35:90**, **91**.
 - 101. *Sattasaddhammagocarā*. The seven good qualities: faith, moral shame, fear of wron gdoing, learning, energy, mindfulness, and wisdom. See MNṭIṭ356,1–21; DNṭIIIṭ2 52,10–12.
- 102. The seven gems (*sattaratana*) are the seven factors of enlightenment (*satta bojjhang* \bar{a}); see **46:42**. The threefold training (*tisikkhā*) is the training in the higher virtue, t he higher mind, and the higher wisdom (see ANṭIṭ235–36).

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- 103. The ten factors (*dasanga*): the eight perfected factors of the noble eightfold path, au gmented by right knowledge and right liberation. They are known more specifical ly as the ten factors of the one beyond training (*asekha*); see MNṭIṭ446,29–447,6, I Iṭ29,2–12, etc. On *nāga*, see **I,n.84**.
- 5 104. *Vidhāsu na vikampati*. SA: This refers to the three modes of conceit (superior, equal, inferior).
 - 105. SA elaborates point-by-point on the comparison between the lion's emerging from h is lair and roaring, and the Buddha's arising in the world and teaching the Dhamm a. The lion's sounding his roar is like the Buddha's "setting in motion" the Wheel of the Dhamma in the Deer Park, and the terror of the smaller animals like the "ar ising of the terror of knowledge" (ñāṇasantāsassa uppatti) in the long-lived deitie s when they hear the Buddha expound the four noble truths.
 - 106. Also at 12:21, etc. See II,n.58. SA refers to 22:56 for an explanation of the origin an d passing away of the five aggregates.
- 107. SA: "For the most part" (*yebhuyyena*) is said to make an exception of those devas w ho are noble disciples. For of these, no fear at all arises in the arahants, though the "urgency of knowledge" (*ñāṇasaṃvega*) occurs in them because they have attain ed what one stirred by a sense of urgency should attain through proper striving. F or the other devas, as they attend to impermanence, there arises both fear as menta l fright (*cittutrāsa-bhaya*) and, at the time of strong insight, the fear of knowledge (*ñāṇabhaya*: probably the advanced stage of insight called *bhayat'upaṭṭhāna-ñāṇ a*, "knowledge of appearance as fearful"; see Vismṭ645–47; PPṭ21:29–34). *Includ ed within identity* (*sakkāya-pariyāpannā*): included in the five aggregates. Thus, when the Buddha teaches them the Dhamma stamped with the three characteristic s, exposing the faults in the round of becoming, the fear of knowledge enters them
 - 108. SA says that this does not refer to recollection by direct knowledge (i.e., by retrocog nition of the past) but to the recollection of one's past abodes by way of insight. S A seems to understand the purport of the Buddha's statement to be that they *delib* erately recollect the past in terms of the aggregates. I take the point differently, i.e., that though these ascetics imagine they are recalling the past experience of a per manent self, they are only recollecting past configurations of the five aggregates. This interpretation seems to be confirmed by the next paragraph, which reduces p ersonalistic memories (evaṃrūpo ahosiṃ) to experiences framed soley in terms of the aggregates (rūpaṃ yeva). SA entitles this passage "the emptiness section" (su ñnatāpabba).

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- 109. SA: Even though emptiness has been discussed, the discussion is not yet definitive b ecause the characteristic of emptiness (suññatā-lakkhaṇa) has not been discussed. The present passage is introduced to show the characteristic of emptiness. SŢ: Sin ce form, etc., are neither a self nor the belongings of a self, but are insubstantial a nd ownerless, they are empty of that (self). Their nature is emptiness, their charact eristic is "being deformed," etc.
- 110. Ruppatī ti kho bhikkhave tasmā rūpan ti vuccati. I have tried, though clumsily, to ca pture the subtle word play of the Pāli, which capitalizes on the apparent correspon dence between the verb ruppati and the noun rūpa. Etymologically, the two are n ot related. Ruppati is a passive verb from the root rup (= Skt lup), meaning to brea k, injure, spoil. SED lists rupyate (s.v. rup), "to suffer violent or racking pain." Se e too PED, s.v. ruppati. SA glosses: Ruppatī ti kuppati ghaṭṭīyati pīṭīyati, bhijjatī t i attho; "deformed: disturbed, stricken, oppressed, meaning 'is broken."
- At KSt2:73, n.1, Woodward has misunderstood the point of the commentary. I t is not the case that Buddhaghosa misconstrues "these various contacts not as refe rring to this life, but as 'informing' creatures in other spheres." Rather, he merely cites the cold hells, hot hells, etc., as the realms where the different types of "defo rmation" are most evident (*pākaṭa*). SA adds that being "deformed" is the specific characteristic (*paccatta-lakkhaṇa*) of form, which distinguishes it from feeling an d the other aggregates; but the general characteristics (*sāmañña-lakkhaṇa*) are wh at they have in common, namely, impermanence, suffering, and non-self.
- 111. SA: It is feeling itself that feels, not another—a being or a person.
- 112. Sankhatam abhisankharontī ti bhikkhave tasmā sankhārā ti vuccanti. This passage s hows the active role of cetanā, volition, in constructing experienced reality. Not o nly does volition influence the objective content of the experience, but it also influences the psycho-physical organism to which it belongs and, via its role as kam ma, shapes the future configurations of the five aggregates to be produced by kam ma. In this connection see 35:145, on the six sense bases as "old kamma."
- 30 113. All three printed eds. of SN read, $r\bar{u}pam\ r\bar{u}patt\bar{a}ya\ sankhatam\ abhisankharonti$, and so for the other aggregates, except for $vi\tilde{n}\tilde{n}ana$, where Ee reads, $vi\tilde{n}\tilde{n}anatthaya$; ho wever, since there is no note on v.ll., this is almost certainly an editorial oversight rather than a meaningful variant. SA (Ce) reads $r\bar{u}patthaya$ in its lemma, implyin g that the termination -atthaya should apply to every aggregate, and apparently of d Sinhalese manuscripts of SN had this reading. SA (Be), however, has $r\bar{u}patt\bar{u}ya$. The explanation in SA is equally intelligible on either reading of SN.

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I follow here Be: "As one is said to cook conjee for its nature as conjee, to bak e a cake for its nature as cake, so it [ST: the collection of states headed by volition] constructs, accumulates, builds up form itself—called 'the constructed' because it is made by a combination of conditions—for just such a nature, for its formness (tathattāya rūpabhāvāya). The meaning is that is produces it. This is the sense in brief: It constructs, produces the form generated along with itself and the associat ed feeling, etc. Here, too, the Blessed One shows just the specific characteristic of volitional constructions, whose characteristic is volition. [ST: This is said becaus e volition is the chief of the states belonging to the aggregates of volitional constructions.]

- 114. The six flavours are: *ambila*, *tittaka*, *kaṭuka*, *madhuka*, *khārika*, *akhārika*, *loṇaka*, *al oṇaka*; see too 47:8. The explanation of *viññāṇa* seems very similar to that of *sañ ñā*, the difference being only in the type of sense object they cognize. SA, howeve r, explains that the difference in object highlights a difference in their functions: "Perception is analysed by way of the eye door because it is evident in grasping the appearance and shape of the object; consciousness is analysed by way of the tong ue door because it can grasp particular distinctions in an object even when there is no appearance and shape." SA continues with a passage also found at Vismṭ437, which, however, I don't find very convincing. *Saññā* is treated in more detail at D hsAṭ110–11 and *viññāṇa* (under the name *citta*) at DhsAṭ63–64. For an interestin g discussion of the relationship between *saññā* and *viññāṇa*, with which I am not in full agreement, see Harvey, *The Selfless Mind*, pp.141–51.
- 115. SA: The first two sections—the emptiness section and the section on the characterist ic of emptiness—have discussed the characteristic of non-self. Now he will discus s the characteristic of suffering. Therein, form does not devour one as a dog does a piece of meat, by tearing one apart, but rather in the way a soiled garment might cause discomfort, as when one says, "This shirt is devouring me."
 - 116. SA: This passage is stated to show the characteristic of impermanence, and to do so by bringing the three characteristics together.
 - 117. I render this passage with the aid of SA, which glosses the last two pairs of terms th us: *Visineti na ussinetī ti vikirati na sampiṇḍeti; vidhūpeti na sandhūpetī ti nibbāp eti na jālāpeti* (some texts read *viseneti, usseneti*). Cp. ANṭIIṭ214–16. The present passage describes the *sekha*, who is still in the process of dismantling the round.
- 35 118. SA: This shows the arahant, who abides having dismantled the round.

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- 119. Pādas cd should be read: *yassa te nābhijānāma, yampi nissāya jhāyati*. See ANṭVṭ32 2–26 and MNṭIṭ140,3–6. SA states that at the end of this discourse five hundred bh ikkhus were established in arahantship.
- 120. SA: After spending the rains residence at Sāvatthī, the Buddha had set out for Kapila vatthu together with a large company of bhikkhus. When they arrived, the Sakyan s came to see him, bringing many gifts for the Sangha. A noisy quarrel broke out between the bhikkhus over the distribution of the gifts, and it was for this reason t hat the Teacher dismissed them. He wanted to teach them, "It isn't for the sake of such things as robes, etc., that you have gone forth into homelessness, but for the sake of arahantship."
- 121. A similar passage is at MNtIt457–59, but there the Sakyans first request the Buddha to pardon the bhikkhus, followed by Brahmā Sahampati, who makes the same app eal. In the MN version the sequence of the two similes is inverted.
- 122. I follow Ce here, which reads: Tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā te bhikkhū ekadvīhikāya sārajjamānarūpā yena bhagavā ten'upasaṅkameyyuṃ. B e and Ee read yenāhaṃ in place of yena bhagavā; it seems the whole phrase is mi ssing in SS. SA glosses: Ekadvīhikāyā ti ek'eko c'eva dve dve ca hutvā. Sārajjam ānarūpā ti ottappamānasabhāvā bhāyamānā.
- SA: Why did the Buddha perform such a feat? From a desire for their welfare. For if they had come to him in groups they would not have shown reverence tow ards the Buddha nor would they have been able to receive a Dhamma teaching. B ut when they come fearfully, ashamed, alone and in pairs, they show reverence and can receive a teaching.
- 25 123. Abhisāpa, glossed akkosa by SA, which explains: "For when people get angry they a buse their antagonist by saying, 'You should put on a monk's robe, get yourself a begging bowl, and roam about seeking alms!" Kapāla, rendered here "begging b owl," is not the usual word for a monk's almsbowl (= patta), but refers to the kind of bowl used by non-Buddhist ascetics (sometimes made from a skull); the use of the word seems perjorative.
 - 124. SA: This passage is introduced to show that this person has become like a brand fro m a funeral pyre because of his evil thoughts.
 - 125. SA: The "signless concentration" (*animitta-samādhi*) is insight concentration (*vipas sanā-samādhi*), called "signless" because it removes the signs of permanence, etc.
- 35 126. The view of becoming (*bhava-diṭṭhi*) is eternalism (*sassata-diṭṭhi*); the view of disbe coming (*vibhava-diṭṭhi*), annihilationism (*uccheda-diṭṭhi*). This passage is introdu

- ced to show that the signless concentration removes not only the three wrong thou ghts but also eternalism and annihilationism.
- 127. SA: At the end of the discourse five hundreed bhikkhus attained arahantship togethe r with the analytical knowledges ($patisambhid\bar{a}$).
- 5 128. SA assigns this sutta to the time of the famous quarrel at Kosambī. After he had fail ed in three attempts to reconcile the factious parties, the Buddha decided to set ou t alone. For a full account, see VinṭIṭ337–57 and Ñāṇamoli, *Life of the Buddha*, p p.109–19.
 - 129. SA: The residents of Pārileyyaka built a leaf hall for the Blessed One in a protected grove near their town. An auspicious (*bhadda*) *sāla* tree grew there. While living i n dependence on the town, the Blessed One dwelt at the foot of the tree near the le af hut in the grove. SA relates here the story of the bull elephant who came to wai t upon the Buddha; see Udt41–42.
 - 130. SA: These were not the factious bhikkhus, but five hundred other monks who had co me from various quarters after the rains.
 - 131. *Vicayaso*. SA glosses with *vicayena* and explains: "Having delimited with knowledg e that is capable of discriminating the real nature of the various phenomena." What t follows are the thirty-seven "accessories of enlightenment" (*bodhipakkhiyā dha mmā*).
- 132. See 22:55 and n.78 above. SA explains this as referring to "the fruit of arahantship i mmediately following the path" (maggānantaraṃ arahattaphalaṃ). However, as in the commentarial system the fruit inevitably occurs in immediate succession to the path, I think the monk is really asking how to attain arahantship swiftly and di rectly, without being detained at any lower stage of awakening.
- 133. SA glosses "that regarding" (samanupassanā) as a "view-construction" (diṭṭhi-sankh āra). I understand sankhāra here as bearing the meaning of "what is constructed" rather than as the active power of construction, i.e., as the sankhāta-sankhāra of t he commentaries rather than as abhisankhārana-sankhāra, a volitional construction. The point, it seems, is that by calling the act of regarding a "construction," the Buddha underlines its conditioned origination. This in turn highlights its imperma nence, recognition of which knocks away the adherence to the very notion "I am," thus culminating in arahantship. On "ignorance-contact" (avijjā-samphassa), see n.63.
- 134. This view, which posits the identity of the self and the world (*so attā so loko*), seems to be derived from the Upaniṣads. Strangely, SA passes over this view in silence, and MA (commenting on MNtIt135,37) offers only an unilluminating word gloss.

- For a discussion, see Wijesekera, "An Aspect of Upaniṣadic Ātman and Buddhist 'Anattā," in his *Buddhist and Vedic Studies*, pp.261–63.
- 135. Here I read with Ce and Ee: no c'assam no ca me siyā, na bhavissāmi na me bhaviss ati. Be reads the third negated verb as nābhavissam. SA: "If I were not, neither w ould there be my belongings; if I will not be in the future, neither will there be my belongings." For a fuller discussion, see **n.75**.
- 136. SA: Even though doubt (*vicikicchā*) does not exist in the cittas associated with craving, the doubt-construction arises from it because craving has not been abandoned. For doubt arises in one who has not abandoned craving.
- 137. In this sutta, in twenty-three cases, insight culminating in arahantship has been expla
 - 138. This entire sutta is at MN No.t109.
 - 139. *Ime ... pañcupādānakkhandhā chandamūlakā*. SA: *Taṇhāchandamūlakā*. On how th e five aggregates originate from craving, see 22:5 and n.30.
- 15 140. This exchange is also at MNtIt299,32–300,3. SA: "Clinging is neither the same as the five aggregates subject to clinging" because the aggregates are not reducible sime ply to desire and lust; "nor is the clinging something apart from the five aggregates subject to clinging" because there is no clinging apart from the aggregates either as conascent factors or as object. For when a citta associated with craving occurs, the form originated by that citta belongs to the form aggregate, and the remaining mental states except craving belong to the other four aggregates: thus there is no clinging apart from the aggregates as conascent factors. Then, too, there is no clinging apart from the aggregates as object, because when clinging arises it takes as object one of the aggregates such as form.
- 25 141. *Rūpakkhandhassa paññāpanāya*. This might have been rendered "for the *description* of the form aggregate." *Paññāpana* is literally "making known," and something i s "made known" either by becoming manifest or by being described.
 - 142. I read *katham attānaṃ* with Be and Ce. Ee's *katamattānaṃ* is not intelligible, unless this is amended to *katamam attānaṃ* or *kam attānaṃ* (as at MNṭIIIṭ19,13). SA is silent here, but MA explains that this monk had slipped into an eternalist view.
 - 143. *Paṭipucchā-vinītā kho me tumhe bhikkhave tatra tatra tesu tesu dhammesu*. The read ings in Ee and MN (Ee) should be amended accordingly. Neither MA nor SA offe rs any explanation, but it is clear enough that the "training by interrogation" is the catechistic method to be applied in the following paragraph.
- 144. MN No.t109 concludes by stating that while this discourse was being spoken the mi nds of sixty bhikkhus were liberated from the taints. SA states that at the conclusi

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on of each sutta in this *vagga* five hundred bhikkhus attained arahantship! The ver se that follows is in Be and Ee, but not in Ce or MN. Pāda c should be read with B e: *sakkāyena duve vuttā*.

- 145. Puṇṇa Mantāniputta was declared by the Buddha the foremost among the bhikkhu w ho were speakers on the Dhamma (ANṭIṭ23,26). See 14:15.
- 146. *Upādāya* has a double meaning that is difficult to capture in translation. As absoluti ve of *upādiyati* it means "having clung to," but it also has an idiomatic sense, "der ived from, dependent on," as in the expression *catunnañ ca mahābhūtānaṃ upādā ya rūpaṃ*, "the form derived from the four great elements." I have translated it her e "by clinging to," on the supposition that the literal meaning is primary, but the g loss of SA emphasizes the idiomatic sense: *Upādāyā ti āgamma ārabbha sandhāy a paṭicca*; "*upādāya*: contingent on, referring to, on the basis of, in dependence on ." The mirror simile can support either meaning, and both are probably intended: The youth looks at his or her image with concern for his or her personal appearan ce ("with clinging"), and the image becomes manifest in dependence on the mirro r. Similarly, a person conceives "I am" *by clinging to* the five aggregates, and it is *in dependence on* the five aggregates, i.e., with the aggregates as objective refere nce, that the notion "I am" arises. See 22:151, which again plays upon this double meaning of *upādāya*.
- 20 147. *Dhammo me abhisameto*. SA: He penetrated the four truths with wisdom and becam e a stream-enterer. See the note on *abhisamaya*, **II,n.13**.
 - 148. See 21:9.
 - 149. This passage occurs elsewhere, e.g., in SN at 47:13 (Vt162,15–16). SA does not expl ain the etymology of *madhurakajāto* but paraphrases: "it has become unwieldy, as if heavy." *Madhuraka* means "sweet, pleasant, charming," but I follow PED's ex planation, "full of sweet drink, intoxicated." See *madhupītā* in I,v.803 and I,n.590. SA takes *dhammā* literally as "the teachings": "Even the doctrinal teachings are not clear to me; what I learned and studied does not appear." I doubt that this is w hat was intended.
- 30 150. SA: He not only delighted in it, but having gained this consolation from the Teacher, struggling and striving, after some time he was established in arahantship.
 - 151. His position is not quite the same as that of the common annihilationist, since he doe s not hold that all beings are annihilated at death. He seems to hold an eternalist vi ew in regard to unenlightened beings (since they have a lasting self which transmi grates) and annihilationism in regard to the arahant (since he utterly perishes at de ath).

SA: If he had thought, "Constructions arise and cease; a simple process of con structions reaches non-occurrence," this would not be a view (*ditthigata*) but kno wledge in accordance with the Teaching. But since he thought, "A being is annihil ated and destroyed," this becomes a view. What follows is paralleled by MNtIt13 0–31 and It256–57.

152. SA: At the end of this teaching on the three characteristics Yamaka became a stream -enterer. Sāriputta asks the following questions to examine him and to get him to show that he has given up his wrong view.

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SA glosses *tathāgata* here as "a being" (*satta*), which I think does not quite hit the mark. I take the subject of the discussion to be, not a being in general, but the arahant *conceived as a being*, as a substantial self. Thus the catechism will show t hat Yamaka has abandoned his identity view (*sakkāya-diṭṭhi*) in regard to the arah ant. We find a similar transition from the arahant (*vimuttacitta bhikkhu*) to the Tat hāgata at MNtIt140,3–7 and It486–88.

- 153. The first three alternatives—conceiving the aggregates individually as the Tathāgata , the Tathāgata as within the aggregates, and the Tathāgata as apart from the aggregates—correspond to the first three modes of conceiving in the Mūlapariyāya Sutt a (Mṭlṭ1), which also appear in relation to the sense bases at 35:30, 31. The fourth position is conceiving the aggregates collectively as the Tathāgata (perhaps a view of supervenience); the fifth, conceiving the Tathāgata as entirely transcendent, without any relation to the aggregates. These modes of conceiving can also be correlated with the twenty types of identity view.
- 25 154. Diṭṭh'eva dhamme saccato thetato tathāgato anupalabbhiyamāno. Cp. MNṭIṭ138,5–6 : Attani ca bhikkhave attaniye ca saccato thetato anupalabbhamāne. MNṭIṭ140,6–7: Diṭṭh'evāham bhikkhave dhamme tathāgatam ananuvejjo ti vadāmi.
 - 155. See n.147.
 - 156. This passage can be read as a gloss on the Buddha's famous dictum, "I make known just suffering and the cessation of suffering" (see end of 22:86).
 - 157. Ee's *daheyya* may be better than *saddaheyya*, in Be and Ce.
 - 158. SA: The uninstructed worldling attached to the round is like the gullible householder, the five fragile aggregates like the murderous enemy. When the enemy comes up to the householder and offers to serve him, that is like the time the aggregates are acquired at the moment of rebirth. When the householder takes the enemy to be h is friend, that is like the time the worldling grasps the aggregates, thinking, "They

are mine." The honour the householder bestows on the enemy, thinking, "He is m y friend," is like the honour the worldling bestows on the aggregates by bathing th em, feeding them, etc. The murder of the householder by the enemy is like the des truction of the worldling's life when the aggregates break up.

- 5 159. The next four paragraphs are also at **22:55**.
 - 160. As in 12:15; see II,n.31, n.32.
 - 161. This last sentence is not in Be.
 - 162. This sutta also occurs at **44:2**, with the questionnaire given in full (though abridged in this translation).
- 163. *Tathāgato uttamapuriso paramapuriso paramapattipatto*. This should establish that "the Tathāgata" here is not just "a being," but a Buddha or an arahant; the express ion recurs at **44:9**. The four theses are all rooted in a conception of the Tathāgata as a self. The commentaries explain the first as eternalism, the second as annihilat ionism, the third as a syncretic view (partial eternalism), the fourth as evasive sce pticism. Two whole chapters in SN deal with these issues, the Vacchagotta-saṃyu tta (ch.33) and the Abyākata-saṃyutta (ch.44). See too **16:12**.
 - 164. SA: It is said that he thought, "These are hostile enemies of the Teaching. The Teach er would not describe (the Tathāgata) as they say. He must have described him in some other way."
- 165. This oft-quoted dictum can be interpreted at two levels. At the more superficial level the Buddha can be read as saying that he does not make any declaration about su ch metaphysical questions but teaches only a practical path for reaching the end of suffering. This interpretation, however, does not connect the dictum with the Bud dha's previous statement that the Tathāgata is not apprehended in this very life. T
 o make this connection we have to bring in the second interpretation, according to which the "Tathāgata" is a mere term of conventional usage referring to a compound of impermanent constructions. It is just these that stand while the Tathāgata li ves, and just these that cease with his passing away. The context in which the dict um occurs at MNțIț140,14–15 also supports this interpretation.
- 166. Vakkali was declared by the Buddha the foremost bhikkhu of those resolved through faith (*etadaggam* ... *saddhādhimuttānam*; ANṭIṭ24,15).
 - SA: After completing the rains residence, the elder was on his way to see the Blessed One when he fell ill in the middle of the city. He could not walk, so they put him on a stretcher and carried him to a potter's shed.

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- 167. *Samadhosi*. SA: He showed his respect by making a movement; for, it is said, even a patient is obliged to show respect to a superior by making a gesture of rising.
- 168. Yo kho Vakkali dhammam passati, so mam passati. Yo mam passati, so dhammam p assati. SA: Here the Blessed One shows (himself as) the Dhamma-body, as stated in the passage, "The Tathāgata, great king, is the Dhamma-body." For the ninefol d supramundane Dhamma is called the Tathāgata's body.

I cannot track down a statement that corresponds exactly to the one cited by S A. SA may be misquoting DNtIIIt84,23–24, which actually reads: "For this is a des ignation of the Tathāgata, that is, the Dhamma-body...." On the ninefold supramu ndane Dhamma, see **n.51**.

- 169. It was here too that the Venerable Godhika expired by his own hand; see 4:23.
- 170. *Vimokkhāya ceteti*. SA: For the sake of the deliverance of the path (*magga-vimokkha tthāya*). Although *vimokkha* and *vimutti* are derived from the same prefixed root (vi + muc), they usually appear in different contexts. To avoid confusion I have ren dered the former as "deliverance," the latter as "liberation." Here they are synony mous.
- 171. *Suvimutto vimuccissati*. SA: He will be liberated as one liberated by the liberation of the fruit of arahantship. Those devas spoke thus because they knew, "By whateve r method he arouses insight, he will attain arahantship immediately."
- 172. Vakkali's message implies that he already considered himself an arahant. SA, howe ver, explains: "The elder, it is said, overestimated himself. As he had suppressed t he defilements by concentration and insight, he did not see himself assailed by the m and thus thought he was an arahant. Disgusted with his miserable life, he cut hi s jugular vein with a sharp knife. Just then, painful feelings arose in him. Realizin g he was still a worldling, he took up his main meditation subject, explored it with knowledge, and attained arahantship just as he died." For another account of a m onk who took his life while thinking he was an arahant, see 35:88. Godhika (in 4: 23) did not have this conviction, but took his life from despair due to his illness. He too, however, also attained arahantship just at the time of death.
- 172. The sequel is as at **4:23**; see **I,n.313**, **n.314**.
- 173. I read with Be: gelaññe passambhetvā passambhetvā kāysankhāre viharāmi, so'haṃ samādhiṃ nappaṭilabhāmi. The "bodily constructions" are in-breathing and out-b reathing (assāsa-passāsa); see MNṭIṭ56,20–22 and MNṭIṭ301,20–21 (= **41:6**; IVṭ29 3,16).

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SA: He kept tranquillizing in-and-out breathing when he dwelt in the fourth jh āna, where breathing ceases (36:11; IVt217,8–9). Because he had fallen away from all the meditative absorptions that he had previously attained, he thought, "Let me not fall away from the Teaching."

- 174. SA: Samādhisārakā samādhisāmaññā ti samādhim yeva sārañ ca sāmaññañ ca mañ *ñanti*. "In my Teaching that is not the essence; the essence is insight, path, and fru it."
- 175. SA: At the end of the teaching on the three characteristics he attained arahantship.
- 176. SA: The Buddha introduces this passage to show the arahant's constant abiding. See too 12:51, where we find the same text with a different simile. The present version is also at 36:7, 36:8, and 54:8.
 - 177. Although all three eds. of SN and both eds. of SA read *asmī ti adhigataṃ*, I am conv inced this is an ancient corruption and would read *asmī ti avigataṃ*. See my justification for this change at **n.61** above. SA: Craving and conceit are found occurring in the mode "I am."

This passage clarifies the essential difference between the *sekha* and the araha nt. While the *sekha* has eliminated identity view and thus no longer identifies any of the five aggregates as a self, he has not yet eradicated craving and conceit, whi ch can engender the shadowy notion "I am" in relation to the five aggregates. The arahant, in contrast, has eradicated ignorance, the most basic defilement of the mi nd, and thus no longer entertains any ideas of "I" and "mine." The other elders ap parently had not yet attained any stage of awakening and thus did not understand this difference, but the Venerable Khemaka must have been at least a stream-enter er (ST: some hold he was a non-returner, others a once-returner) and thus knew that the elimination of identity view is not tantamount to the complete elimination of the sense of personal identity. Even for the non-returner, an "odour of subjectivity" based on the five aggregates still lingers over his experience.

- 30 178. Anusahagato asmī ti māno, asmī ti chando, asmī ti anusayo asamūhato.
 - 179. SA: The worldling's mental process is like the soiled cloth. The three contemplation s (of impermanence, suffering, and non-self) are like the three cleansers. The men tal process of the non-returner is like the cloth that has been washed with the three cleansers. The defilements to be eradicated by the path of arahantship are like the residual smell of the cleansers. The knowledge of the path of arahantship is like t he sweetly scented casket, and the destruction of all defilements by that path is lik

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e the vanishing of the residual smell of the cleansers from the cloth after it has bee n placed in the casket.

- 180. SA identifies this Channa with the Bodhisatta's charioteer who led him out of the pa lace on the night of his great renunciation. He had received ordination as a monk but, because of his former close relationship with the Buddha, he became proud a nd domineering and spoke harshly to the other bhikkhus. Shortly before his parini bbāna the Buddha had instructed the Sangha to impose on him the *brahmadanḍa*, "the silence treatment" (DNṭIIṭ154,18–23). When Channa realized he was being tr eated as a pariah by the Sangha, he was shaken by a sense of urgency (*saṃvega*). I t is at this point that the sutta opens.
- 181. SA: All constructions of the three planes (*sabbe tebhūmaka-saṅkhārā*) are imperma nent; all phenomena of the four planes (*sabbe catubhūmakā-dhammā*) are non-sel f. Why didn't those bhikkhus mention the characteristic of suffering? Because the y thought, "This bhikkhus is argumentative. If we mention suffering he will quarr el with us, saying, 'If form, etc., are suffering, the path and fruit too are suffering, so you monks have attained nothing but suffering." Thus they answered in a way that could not be faulted.

See too MNtIt228–30, where only impermanence and non-self are mentioned in the explicit context of debate. The commentary to this passage gives a similar explanation of the omission.

182. Atha ko carahi me attā. SA: It is said that this elder had started to practise insight m editation without having done discernment of conditions. His weak insight could not eliminate the grip of self (attagāha), and thus when constructions appeared to him as empty, agitation arose in him along with the annihilationist view, "I will be annihilated, I will be destroyed." He saw himself falling into an abyss.

Discernment of conditions (*paccaya-pariggaha*) is a stage in the development of insight in which the meditator explores the conditions for the five aggregates (s ee Vism, ch.19). In the proper sequence of development this stage should *precede* investigation of the aggregates as impermanent, suffering, and non-self.

- 183. *Khilam pabhindi*. MNtIt101,9–27 mentions five types of mental barrenness (*cetokhil a*). Channa's problem seems to have been the fifth, being angry and contemptuous towards one's fellow monks.
- 184. Ānanda's choice of the Kaccānagotta Sutta is especially pertinent, as this sutta teach es how insight into dependent origination removes the two extreme views of etern

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alism and annihilationism and replaces the view of self with the realization that it is only *dukkha* that arises and ceases.

- 185. This sutta and the next are identical with 18:21–22, respectively.
- 186. *Lokadhamma*. SA: The five aggregates are called thus because it is their nature to di sintegrate (*lujjanasabhāvattā*). *Loka* is derived from *lujjati* at **35:82**. The etymolo gy is doubtful but serves an edifying purpose.
- 187. SA: In this sutta three types of world are spoken of. When it is said, "I do not disput e with the world," it is the world of beings (*satta-loka*). "A world-phenomenon in the world": here, the world of constructions (*saṅkhāra-loka*). "The Tathāgata was born in the world": here, the geographic world (*okāsa-loka*). Ee has omitted *loke j* āto, no doubt by oversight. The simile is also at ANtIVt38,30–39,3.
- 188. SA: One evening, while dwelling in that abode, the Blessed One came out from his f ragrant cottage and sat down by the bank of the Ganges. He saw a great lump of f oam coming downstream and thought, "I will give a Dhamma talk relating to the f ive aggregates." Then he addressed the bhikkhus sitting around him.

The sutta is one of the most radical discourses on the empty nature of conditio ned phenomena; its imagery (especially the similes of the mirage and the magical illusion) has been taken up by later Buddhist thinkers, most persistently by the Mā dhyamikas. Some of the images are found elsewhere in the Pāli Canon, e.g., at Dh pṭ46, 170. In the context of early Buddhist thought these similes have to be handle d with care. They are not intended to suggest an illusionist view of the world but t o show that our conceptions of the world, and of our own existence, are largely di storted by the process of cognition. Just as the mirage and magical illusion are bas ed on real existents—the sand of the desert, the magician's appurtenances—so the se false conceptions arise from a base that objectively exists, namely, the five agg regates; but when seen through a mind subject to conceptual distortion, the aggreg ates appear in a way that deviates from their actual nature. Instead of being seen a s transient and selfless, they appear as substantial and as a self.

- 189. SA explains how form (i.e., the body) is like a lump of foam (*pheṇapiṇḍa*): as a lum p of foam lacks any substance (*sāra*), so form lacks any substance that is permane nt, stable, a self; as the lump of foam is full of holes and fissures and the abode of many creatures, so too form; as the lump of foam, after expanding, breaks up, so d oes form, which is pulverized in the mouth of death.
- 190. SA: A bubble (*bubbula*) is feeble and cannot be grasped, for it breaks up as soon as i t is seized; so too feeling is feeble and cannot be grasped as permanent and stable.

As a bubble arises and ceases in a drop of water and does not last long, so too wit h feeling: 100,000 kotis of feelings arise and cease in the time of a fingersnap. As a bubble arises in dependence on conditions, so feeling arises in dependence on a sense base, an object, the defilements, and contact.

- 5 191. SA: Perception too is like a mirage (*marīcikā*) in the sense that it is insubstantial, for one cannot grasp a mirage to drink or bathe or fill a pitcher. As a mirage deceives the multitude, so does perception, which entices people with the idea that the col ourful object is beautiful, pleasurable, and permanent.
 - 192. Akukkukajātam. SA: There is no pith growing inside (anto asañjāta-ghanadandaka m).
 - 193. The simile is used for a different purpose at MNtIt233,15–23. SA: As a plantain trun k (*kadalikkhandha*) is an assemblage of many sheaths, each with its own character istic, so the aggregate of volitional constructions is an assemblage of many pheno mena, each with its own characteristic.
- 15 194. SA: Consciousness is like a magical illusion $(m\bar{a}y\bar{a})$ in the sense that it is insubstanti al and cannot be grasped. Consciousness is even more transient and fleeting than a magical illusion. For it gives the impression that a person comes and goes, stand s and sits, with the same mind, but the mind is different in each of these activities. Consciousness deceives the multitude like a magical illusion.

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For a modern parable illustrating the deceptive nature of consciousness, see \tilde{N} ananada, *The Magic of the Mind*, pp.5–7.

- 195. See MNtIt296,9–11, spoken by the Venerable Sāriputta. I cannot trace a parallel spok en by the Buddha himself, but see Dhpt41.
- 25 196. SA explains that māyāyam bālalāpinī, in pāda b, refers specifically to the aggregates of consciousness. The aggregate-mass is a murderer in two ways: (i) because the aggregates slay each other; and (ii) because murder appears in dependence on the aggregates. As to (i), when the earth element breaks up it takes along the other elements, and when the form aggregate breaks up it takes along the mental aggregate s. As to (ii), when the aggregates exist such things as murder, bondage, injury, etc., come into being.
 - 197. Attabhāvapatilābha. See II,n.340.
 - 198. SA: The holy life of the path arises stilling the constructions of the three planes. If e ven this much individual existence were permanent, though the path might arise it would not be able to still the round of constructions. Thus the holy life would not be discerned.

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- 199. SA: This is said to show: "If any constructions were permanent, then the success I e njoyed as King Mahāsudassana would have been permanent." On King Mahāsuda ssana, a past incarnation of the Buddha, see the eponymic sutta, DN No.t17.
- 200. Rūpiyamayāni is missing in Be.
- 5 201. The elephant, the steed, the jewel, the beautiful queen, and the counsellor are five of the seven treasures of the world monarch (*rājā cakkavatī*). The other two, which Mahāsudassana also possessed, are the wheel-treasure and the steward-treasure. S ee DNtIIt172–77.
 - 202. As at **15:20** (IIṭ193,3–6). SA: Having shown his success at the time when he was Kin g Mahāsudassana, he now shows its impermanence. Just as a man might place a la dder against a campaka tree, climb up, take a campaka flower, and then descend, s o the Blessed One has climbed up the story of King Mahāsudassana's success, tak en the characteristic of impermanence at the top, and descended.
 - 203. As at 15:1, etc. See II,n.250.
 - 204. On the destruction of the world by fire, see Vismt414–17 (PPt13:32–41).
 - 205. SA: The foolish worldling is like the dog, his view is like the leash, his personal ide ntity (*sakkāya*) is like the post. Like the dog's running around the post is the worl dling's running around his personal identity bound to it by craving and views.
 - 206. Caraṇaṃ nāma cittaṃ. Citta here is the equivalent of Skt citra, picture. The exact m eaning of the picture's title is obscure. SA glosses vicaraṇa-citta, "the wandering picture" [ST: because they take it and wander about with it], but I'm not sure that caraṇa here doesn't mean conduct, as in other contexts.
 - SA: The Sankha were a sect of heretical brahmins. Having taken a canvas, the y had various pictures painted on it of the good and bad destinations to illustrate s uccess and failure, and then they took it around on their wanderings. They would show it to the people, explaining, "If one does this deed, one gets this result; if on e does that, one gets that."
- 207. Tam pi ... caraṇaṃ nāma cittaṃ citten'eva cittitaṃ, tena pi ... caraṇena cittena citta ññeva cittataraṃ. There are several puns here that cannot be successfully conveye d in translation (nor even in Skt for that matter). Citta is both mind (as in Skt) and picture (= Skt citra). Cittita (Ee: cintita) is "thought out" (related to citta, mind) a nd "diversified" (related to citra, picture). I have used "designed in its diversity" t o capture both nuances. DhsAṭ64–65 quotes this passage in its discussion of how mind designs the world.

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208. *Te pi ... tiracchānagatā pāṇā citten'eva cittitā, tehi pi ... tiracchānagatehi pāṇehi ci ttaññeva cittataraṃ*. Another series of puns. The point is that the diversity of the c reatures in the animal realm reflects the diversity of the past kamma that engender s birth as an animal, and this diversity of kamma in turn stems from the diversity of volition (*cetanā*), a function of the mind. DhsAṭ64–65 discusses this passage at length.

SA: Quails and partridges, etc., do not accumulate diverse kamma, thinking, "We will become diversified in such and such a way," but the kamma arrives at the appropriate species (*yoni*), and the diversity is rooted in the species. For beings th at arise in a particular species become diversified in the way appropriate to that species. Thus the diversity is achieved through the species, and the species reflect kamma.

- 209. The simile is also at **12:64**. See **II,n.173**.
- 15 210. Also at **12:23**.
 - 211. Again, these are the thirty-seven accessories of enlightenment. The theme of this sut ta might be compared with MN No.t126, which deals with the question whether, in living the holy life, it is necessary to make a wish (āsañ ce pi karitvā) in order to achieve the fruit (phalassa adhigamāya). Here the word rendered "wish" is icchā.
 - 212. The simile of the chicks is applied different at MNtIt104,3–13 and MNtIt357–58. See too VintIIIt3–5. SA elaborates on the comparison of the bhikkhu's enlightenment to the hatching of chicks. The hen's preparatory work is like the bhikkhu's devoti on to development. The non-rotting of the eggs is like the bhikkhu's not falling a way from insight knowledge; the drying up of the moisture in the eggs is like the drying up of attachment to the three realms of existence; the thinning of the egg s hells is like the thinning of ignorance; the maturation of the chicks is like the mat uration of insight knowledge. The time when the chicks break the shells and emer ge safely is like the time when the bhikkhu breaks the shell of ignorance and attains arahantship. And as the chicks go about adorning the village field, so the great arahant enters into fruition attainment which takes Nibbāna as its object, and thus adorns his monastery.
 - 213. Reading palagandassa with Be and Ce. SA glosses vaddhakissa.
- 214. The simile is also at **45:158**. I read it as in Ce and Ee. SA develops this simile even more minutely than the simile of the chicks.

- 215. Sensual lust is eliminated by the path of non-returning; lust for becoming, ignorance , and the conceit "I am" by the path of arahantship.
- 216. This simile, and the six to follow, are applied differently at 45:141–47. The simile of the ascending sun is also at 2:29.
- 5 217. SA glosses *antā*, lit. ends, with *koṭṭhāsā*, and explains that this sutta interprets the fi ve aggregates by way of the four truths.
 - 218. SA glosses *pariññeyya* with *samatikkamitabba* and *pariññā* with *samatikkama*; see **n.41**. The "person who has fully understood" (*pariññātāvī*) is a conventional expr ession; see **n.37**.
- 10 219. SA: By this, Nibbāna is shown.

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- 220. This sutta and the next are formed from a template; see Introduction, p.??. Woodwar d, at KSt2:136, says that the next sutta is the same as this, but that is not the case; the second adds *samudayañ* ca atthaṅgamañ ca.
- 221. The stream-enterer (in the preceding sutta) and the arahant share the same understan ding of the five aggregates. They differ in that the arahant has used this understan ding to extricate all defilements, while the stream-enterer (and higher trainees) have yet to complete this task.
- 222. As at 12:16. See II,n.34, n.35.
- 223. I follow Be, which reads *baddho jīyati*, as against Ce and Ee, which have *baddho jāy ati*, "who is born in bondage."
- 224. Ee's title, Parimucchita, should be amended to Paripucchita.
- 225. This list is found elsewhere in the Nikāyas (e.g., at MNṭIṭ435,33–35, MNṭIṭ500,3–5, ANṭIVṭ422,24–423,1). The eleven terms are expanded to forty at PaṭiṣṭIIṭ238, and commented on at Vismṭ611–13 (PPṭ20:19–20). SA reduces them to the three cont emplations: "impermanence" and "disintegration" represent contemplation of impermanence; "empty" and "non-self," contemplation of non-self; and the others, contemplation of suffering. Vismṭ613 and MAṭIIIṭ146,??, however, assign "as alien" to the contemplation of non-self, which seems more plausible.
- 226. Natthi ... arahato uttarikaraṇīyaṃ katassa vā paṭicayo. SA does not comment on thi
 s, but AAṭIVṭ165,?? (commenting on ANṭIVṭ355,24–25) explains: "There is nothin
 g further to be done, because he has done the four tasks imposed by the four truth
 s (see 56:11). And no repetition of what he has already done, for the developed pa
 th need not be developed again and the abandoned defilements need not be aband
 oned again."
- 35 227. *Kukkula*. See **I,v.787**. SA: A great conflagration, hot and blazing. In this sutta the ch aracteristic of suffering is discussed.

- 228. See 22:39 and n.52.
- 229. The next three suttas correspond to 22:40–42. Ee has omitted the text of 22:148, app arently by oversight as the title is correct while the text is that of 22:149. Accordingly, for this chapter all the following sutta numbers in Ee are short by one.
- 5 230. SA glosses *kim upādāya* with *kim paṭicca*, but a word play is probably involved; see **n.146**. The double sense would then be that pleasure and pain arise because one c lings to the five aggregates with desire and lust, and they arise in dependence on t he five aggregates as their support and object.
- 231. *Kim abhinivissa*. SA: *Kim abhinvisitvā*; *paccayam katvā ti attho*. SA, it seems, does not see *abhinivissa* as contributing anything more to the meaning than a synonym for *upādāya*, but the question then arises of why it should be added in the case of views but not in the case of "pleasure and pain." *Abhinivissa* is an absolutive relat ed to the noun *abhinivesa*, "adherence," which implies an element of interpretatio n, namely, interpretation of experience through the lens of a wrong view. When th is is acknowledged, we can then see that *abhinivissa* suggests the imposition of a cognitive interpretation on the aggregates, which goes beyond the bare conative clinging implied by *upādāya*.
 - 232. This is the full eternalist view; see 22:81 and n.134.
 - 233. The annihilationist view; see 22:81, n.75, and n.135.
- 234. *Micchādiṭṭhi*. In the Nikāyas usually explained as the nihilist view, e.g., at MNṭIṭ287 ,12–18. For text, see **24:51**.
 - 235. Sakkāya-diṭṭhi. See n.5.
 - 236. *Attānudiṭṭhi*. At PaṭisṭIṭ143 defined by the formula for the twenty kinds of identity vi ew.
- 237. SŢ explains *adherences* (*abhinivesa*) as craving, conceit, and views, and *shackles* (*vi nibandha*) as the mental shackles of not being devoid of lust for form, etc. (see M NṭIṭ101,28–102,16). *Holding* (*ajjhosāna*), in the next sutta, is defined by SṬ as craving and views.
- 238. SA: The Venerable Ānanda had seen other bhikkhus receive from the Buddha a med itation subject based on the five aggregates, attain arahantship, and declare final k nowledge in the Teacher's presence. He thus approached thinking to do the same. The Buddha saw that he would not attain the three higher paths during his own lif etime, but he gave him instructions to satisfy him. Ānanda would attend to it for o ne or two turns before going to serve the Teacher, and it became one of the factors that matured in his liberation.

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Chapter 23: Rādha-saṃyutta

- 239. DPPNt2:730 explains that he was a brahmin of Rājagaha who had become a monk i n his old age. The Buddha declared him the foremost of those who could inspire i ngenuity in others (*etadaggam paṭibhāṇakeyyānaṃ*; ANtIt25,15). He has two vers es at Tht133–34 (= Dhpt13–14). SA: Whenever the Tathāgata saw this elder, a su btle topic occurred to him. Thus the Blessed One taught him the Dhamma in vario us ways. In this saṃyutta, two chapters have come down by way of questions, a th ird by way of request, and a fourth by way of intimate discourse (*upanisinnakakat hā*, lit. "sitting nearby talk").
- 240. Here "Māra" is a metaphor for death and the aggregates (*maraṇa-māra*, *khandha-māra*).
- 241. *Māro vā assa māretā vā yo vā pana mīyati*. SA glosses *māretā* with *māretabbo*, but the word is clearly an agent noun with an active sense.
- 15 242. *Vimutti kho Rādha nibbānatthā*. SA: This "liberation of the fruit" is for the purpose of Nibbāna without clinging (*phalavimutti nām'esā anupādānibbānatthā*).
 - 243. Also at **48:42** (Vṭ218,19–21) and MNṭIṭ304,20–22. Be consistently reads the verb as *a ccayāsi* (aorist of *atiyāti*), Ce as *accasarā* (aorist of *atisarati*). Ee's *assa* here and *ajjhaparam* below must stem from faulty manuscripts.
- 244. This reply hinges on a pun between *satta* as the Pāli equivalent of Skt *sattva*, "a bein g," and as the past participle of *sajjati* (= Skt *sakta*), "attached."
 - 245. I read dhanāyanti with Be and Ce, glossed dhanam viya maññanti by SA.
 - 246. I follow Ce. Be reads *bhavanetti-nirodho* twice, Ee *bhavanetti bhavanetti-nirodho*. *Bhavanetti*, lit. "what leads to becoming," is glossed *bhavarajju*, "rope of becoming," by SA. The expression is a synonym of *bhava-taṇhā*, craving for becoming, and often occurs in verse.
 - 247. A partly similar series of terms is met at 12:15. See II,n.31, n.32.
 - 248. Māradhamma. SA glosses with maranadhamma, "subject to death."
- 30 Chapter 24: Ditthi-samyutta
- 249. This strange view seems to be a poetic statement of the illusory nature of change. The compound *esikaṭṭḥāyiṭṭḥita*, "stands as steady as a pillar," occurs in the statement of the eternalist views at DNṭIṭ14–16 and in the doctrine of the seven bodies just below (24:8; IIIṭ211,8). A doctrine holding time and change to be illusory (*avical ita-nityatva*) emerged later in the history of the Ājīvika school and may have been

brought into the system from the school of Pakudha Kaccāyana, the propounder of the "doctrine of the seven bodies." See Basham, *History and Doctrines of the \bar{A}j\bar{i} vikas*, p.236.

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SA: This, it is said, was their view: "Although winds blow breaking the branc hes of trees, etc., these are not (really) winds; they are facsimiles of wind (?vātale sā; SṬ: vātalesā ti vātasadisā). The wind stands as steady as a pillar and a mounta in peak. [SṬ: The phrase "as a pillar" shows its immobility (niccalabhāva); "a mo untain peak," its eternality (sassatisama).] Similarly with water. Though it is said that pregnant women give birth, the fetuses do not (really) emerge; those are facsi miles of fetuses. Though the sun and moon rise and set, they do not (really) do so; those are facsimiles of the sun and moon, which stand as steady as a pillar and a mountain peak.

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250. This is a fourfold classification of all objects. According to SA, the seen (diṭṭha) is t he visible-form base; the heard (suta), the sound base; the sensed (muta), the objects of smell, taste, and touch; and the cognized (viññāta), the other seven bases (i. e., the six internal sense bases and the mental-phenomena base). The words "attained, sought after, and ranged over by the mind" are just an elaboration of the fourt h. In the following suttas of this vagga, this portion has been elided in the abridgement, but it should be understood in all.

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251. I read *imesu chasu ṭhānesu*, with Ce and Ee, as against Be's *imesu ca ṭhānesu*. SA is silent, but it seems the six cases are the impermanence, etc., of the five aggregate s and of the tetrad of sense objects taken collectively as one. Cp. MNṭIṭ135,34–36, where the tetrad of sense objects actually replaces *viññāṇa* as a basis for wrong vi ews (*diṭṭhiṭṭhāna*).

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252. As at 22:81; see n.134.

253. As at 22:81; see n.135.

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254. This is the full nihilist doctrine (*natthika-vāda*). At DNṭIṭ55,15–31, it is called annihil ationism (*ucchedavāda*) and ascribed to Ajita Kesakambalī. For the commentarial explanation, see Bodhi, *Discourse on the Fruits of Recluseship*, pp.77–83.

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255. The doctrine of the inefficacy of action (*akiriya-vāda*), at DNṭIṭ52,21–53,4 ascribed t o Pūraṇa Kassapa. See *Fruits of Recluseship*, pp.69–70.

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256. The doctrine of non-causality (ahetuka-vāda), at DNṭIṭ53,24–28 ascribed to Makkhal i Gosāla, but at 22:60 a portion of it is attributed to Pūraṇa Kassapa; see above n.9
2. For the commentary, see Fruits of Recluseship, pp.70–72. Strict determinism (n iyativāda) is known to have been the main plank of Makkhali's Ājīvika philosoph

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y, discussed in detail by Basham, *History and Doctrines of the Ājīvikas*, pp.224–3 9.

- 257. The six classes (*chalabhijātiyo*)—the black, the blue, the red, the yellow, the white, and the ultimate white—represent stages along the Ājīvika road to perfection; see *Fruits of Recluseship*, pp.73–75. At ANṭIIIṭ383–84, this scheme is ascribed to Pūr aṇa Kassapa, which again shows the connection between the two systems (a point noted by Basham, pp.23–24).
- 258. At DNtIt56,21–34 this doctrine of the seven bodies (*sattakāya-vāda*) is ascribed to Pa kudha Kaccāyana.
- 259. I have imported the sentence in brackets from the DN and MN versions of this view; it seems to have been lost in the SN transmission.
 - 260. In the DN version, this fantastic cosmology is connected to the doctrine of non-caus ality and subsumed under the teaching of Makkhali Gosāla, where the whole syste m is called the doctrine of purity by wandering on (saṃsārasuddhi). At MNṭIṭ517 –18, however, as here, the cosmology is attached to the doctrine of the seven bodi es. This dual ascription suggests that the cosmological scheme may have been sha red by both systems, and in fact the schools of Makkhali and Pakudha later coales ced to form the southern branch of the Ājīvika school. Basham discusses the diffe rent ascriptions at pp.18–23, but treats the cosmology as an integral feature of Makkhali's system at pp.240–54.

The passage contains a number of anomolous grammatical forms, such as no minatives both singular and plural terminating in -e, which are probably vestiges of ancient Māgadhī. Variant readings are common. I have generally translated the passage with the aid of SA, but we must bear in mind that the commentaries are e xplaining the obscure terms at double remove: first, from the outside perspective of the Buddhist community (which may already have been acquainted with a disto rted version of the doctrine), and then from the additional distance of the centuries that separated the commentators from the period when the views were current. Of ten the commentary is obviously engaging in conjecture, and sometimes is clearly wrong. For a translation of the full commentary, see *Fruits of Recluseship*, pp.72 –77, and for a critical assessment, see Basham's discussion of the passage at pp.2 40–54.

- 261. Here I part with SA, which glosses ājīvaka with ājīvavutti, "means of livelihood."
- 35 262. Bāle ca paṇḍite ca nibbeṭhiyamānā sukhadukkhaṃ paleti. SA: Starting from a mout ain top or a tree top, a ball of thread goes along unwinding for the length of the thr

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ead; then, when the thread is finished, it stops right there and goes no further. Just so, fools and the wise run away from pleasure and pain "unwinding" by way of ti me. They do not exceed the aforesaid time.

The versions at DNtIt54,20–21 and MNtIt518,14–15 read: *bāle ca paṇḍite ca sa ndhāvitvā saṃsaritvā dukkhass'antaṃ karissanti*; "the foolish and the wise, havin g roamed and wandered on, will make an end of suffering." Note in both versions the nominative plurals terminating in *-e*.

- 263. The next ten suttas are each devoted to one of the ten "undeclared points," also dealt with from still different angles in SN 33 and 44.
- 264. I translate from the titles of the next three chapters as in Be: dutiyagamana-vagga, t atiyagamana-vagga, catutthagamana-vagga. In Ce, the third and fourth chapters are similarly named, but the second is called gamana-vagga. In Ee, the title purim agamana is applied to the first eighteen suttas of this chapter, and dutiyagamana t o the second eighteen; the third and fourth chapters are named as in the other eds.
- 265. This is said because the five aggregates are *dukkha*.
- 266. The next eight views are various types of eternalism with regard to the after-death c ondition of the self. SA: The view of a *self made of form* arises from taking the object alone [SṬ: the *kasiṇa*] as self; a *formless self*, from taking the jhāna as self; the syncretic view, from taking both object and jhāna as self; the double negation, from mere reasoning (*takkamattena*). The view of the self as *exclusively happy* aris es in the meditator, the rationalist, and those who remember past births. The same for those who view the self as exclusively miserable, etc.
- 267. This paragraph distinguishes the suttas of this round from those of the preceding rounds. Similarly, the fourth round is distinguished simply by the concluding argume nt.

Chapter 25: Okkanti-samyutta

268. The faith-follower (saddhānusārī) and the Dhamma-follower (dhammānusārī), desc ribed just below, are the two classes of disciples who are practising for realization of the fruit of stream-entry. The two are the lowest ranking members of a compre hensive sevenfold typology of noble disciples found, with formal definitions, at M NṭIṭ477–79. The seven types are also defined, somewhat differently, at Pugṭ14–15 (§§30–36) and at Vismṭ659–60 (PPṭ21:74–78). The faith-follower and the Dham ma-follower are also distinguished at 55:24 (Vṭ377,8–23), though the terms thems

elves are not used there. At **48:12-17** they come at the end of the more usual list of noble persons, in place of the one practising for the realization of the fruit of stre am-entry, and here the faith-follower is placed below the Dhamma-follower for the reason that his faculties are weaker.

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Briefly, the faith-follower and the Dhamma-follower differ with regard to their dominant faculty: the former relies on faith as the vehicle of progress, the latter on wisdom. When they attain the fruit of stream-entry, the former becomes "one liberated by faith" (*saddhāvimutta*; see MNtIt478,29–34), the latter "one attained by view" (*ditthippatta*; see MNtIt478,18–23).

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According to the Abhidhamma system, with its conception of the supramunda ne path as lasting for but a single mind-moment, both the faith-follower and the D hamma-follower should be such for only the one mind-moment of the path. This i nterpretation, however, though advocated by the commentaries, is difficult to reconcile with the Nikāyas. For an interesting discussion of the two models, see Gethin, *The Buddhist Path of Awakening*, pp.129–33.

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SA explains "the fixed course of rightness" (sammatta-niyāma) as the noble p ath (ariyamagga). On the clause, "he is incapable of passing away without having realized the fruit of stream-entry," SA says that once the path has arisen there can be no obstruction to the fruit. It quotes Pugṭ13 (§20): "Should this person be one practising for the realization of the fruit of stream-entry, and should it be the time when the aeon is to burn up, the aeon will not burn up until that person realizes the fruit of stream-entry."

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269. On the Dhamma-follower, see the preceding note. The commentaries do not clarify the syntax of the expression *ime dhammā evaṃ paññāya mattaso nijjhānaṃ khama nti*, but I understand *nijjhānam* as an accusative functioning in an ablative sense.

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SA: Mattaso nijjhānaṃ khamantī ti pamāṇato olokanaṃ khamanti; "Accepted after being pondered to a sufficient degree": accepted in measure (through) exam ination. SṬ: Olokanan ti saccābhisamayasaṅkhātaṃ dassanaṃ; khamanti sahanti, ñayantī ti attho; "Examination": vision consisting in the breakthrough to the truth s. "Accepted": consented to, meaning "are known."

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270. This statement makes it clear how the stream-enterer differs from those on the way t o stream-entry. The faith-follower accepts the teachings on trust (with a limited d

egree of understanding), the Dhamma-follower through investigation, but the stre am-enterer has *known and seen* the teachings directly. I read with Ce: *evaṃ jānāti evam passati*.

271. Viññāna-dhātu is missing in Ee, but found in Be and Ce.

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Chapter 26: Uppāda-saṃyutta

272. This is a template, to be filled in with the same content as in the preceding chapter.

10 Chapter 27: Kilesa-saṃyutta

273. Cittass'eso upakkileso. SA: A defilement of what mind? The mind of the four planes . Admittedly, it is so for the mind of the three (mundane) planes, but how is it a de filement of the supramundane mind? By obstructing its arising. For it is a defilem ent because it does not allow that mind to arise.

274. SA: His mind inclines to renunciation (nekkhammaninnaṃ c'assa cittaṃ hoti): The mind of serenity and insight inclines to the nine supramundane states. Those thing s to be realized by direct knowledge (abhiññā sacchikaraṇīyesu dhammesu): the t hings pertaining to the six direct knowledges. SA does not gloss the verb khāyati, lit. "appears."

Chapter 28: Sāriputta-saṃyutta

275. As at 21:3. See I,n.18.

25 276. See **II,n.334**.

277. See I.n.377.

- 278. Her name means "Pure Face." SA explains that she approached the elder intending t o mock him with her questions and to instigate a debate. Each question and reply has an implicit meaning which is elicited just below.
- 30 279. Disāmukha. SA: Catasso disā olokento ti attho.
 - 280. *Vatthuvijjā*, the science of sites, included among the types of wrong livelihood for as cetics at DNtIt9,7. SA explains it as the means of determining whether a site will be suitable for agricultural cultivation, but DAtIt93,?? as the science of determining the virtues and faults of sites selected for homes and monasteries, etc., including the protective charms to be recited over them.
 - 281. Nakkhattavijjā. See DNţIţ10,10-31 for more detailed treatment.

- 282. Dūteyya-pahinagamanānuyoga. See DNtIt8,20-25.
- 283. Angavijjā, mentioned also at DNtIt9,7. SA explains as the science of determining a p erson's future from his or her bodily features. "Palmistry" is certainly too narrow, but we don't have another simple English word that captures the sense.

Chapter 29: Nāga-saṃyutta

- 284. On the nāgas and the supernatural beings featured in the next three chapters, see Intr oduction, pp.??. The four modes of generation (*yoni*) are intended to comprise all sentient beings; see MNtIt73,3–15. According to SA, the Buddha spoke this sutta i n order to rescue these bhikkhus from the nāga modes of generation (*nāgayonīhi u ddharaṇatthaṃ*; or Ce: *ukkaṇṭhanatthaṃ*, to make them fed up with the nāga mod es of generation).
- 285. *Uposathaṃ upavasanti vossaṭṭhakāyā ca bhavanti*. According to Buddhist folklore, t he nāgas can undertake the precepts of virtue on the Uposatha days (see **I,n.513**), and may even resolve to keep the precepts at the cost of their lives. The classic ill ustration of this is the Campeyya Jātaka (No.ṭ506), in which the Bodhisatta, rebor n as a nāga-king, adheres to the Uposatha precepts even when cruelly tormented b y a snake-charmer. SṬ: "Relinquish their bodies": as they are determined to maint ain the precepts, they have given up their bodies with a mind of unconcern, thinking, "Let those who have need of my skin, blood, or bones take it all."
 - 286. SA glosses *dvayakārino* with *duvidhakārino*, and explains that they do both wholeso me and unwholesome deeds.
 - 287. Each gift item is the subject of a separate sutta.

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- Chapter 30: Supanna-samyutta
- 288. SA: Supannas of a given class are able to carry off only nagas that are of an inferior or equal class but not their superiors.

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- Chapter 31: Gandhabbakāya-saṃyutta
- 289. The gandhabbas are associated with fragrant substances, no doubt because the word is based on the stem *gandha*, meaning scent. SA: Those dwelling in fragrant roots are born with the support of a tree whose roots are fragrant, but the entire tree is a vailable to them as a dwelling place. The same for the other types.

On the Vedic origins of the Buddhist conception of the gandhabbas, see Wijes ekera, "Vedic Gandharva and Pāli Gandhabba," in *Buddhist and Vedic Studies*, es p. pp.191–93.

5 290. Rebirth as a gandhabba is considered favourable and is thus the direct result of good conduct, unlike rebirth as a nāga or supaṇṇa, which is of mixed status and thus the result of ambivalent kamma.

Chapter 32: Valāhaka-samyutta

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- 291. SA: These are devas living in space who have arisen in the company of the devas cal led the cloud dwellers.
- 292. The numbering of suttas in Ee has gone awry here, both in text and translation.
- 293. I follow Ce and Ee: *Yaṃ nūna mayaṃ sakāya ratiyā rameyyāma*. Be reads the verb a s *vaseyyāma*. SA explains that cool weather during the rainy season or winter is a natural coolness caused by the change of seasons, but when it becomes extremely cold during the cool season, or cold during the summer, that is caused by the pow er of these devas. Similar explanations are given for the other cases.

20 Chapter 33: Vacchagotta-samyutta

- 294. Vacchagotta appears as the inquirer in three suttas in MN, Nos. 71, 72, and 73. In the third he becomes a monk and attains arahantship. In SN he reappears in 44:7–11, again with questions about the undeclared points.
- 295. This sutta, and those to follow, apply the framework of the four noble truths to each of the five aggregates. Since non-knowledge of the four truths (*dukkhe aññāṇaṃ*, etc.) is ignorance (*avijjā*; see 12:2; IIṭ4ṭ,11–14), these suttas collectively establish t hat ignorance (i.e., non-knowledge) is the underlying cause of the ten speculative views. SA says that in this saṃyutta there are eleven suttas with a total of fifty-fiv e explanations, but I have followed the printed editions, which count each explanation as a separate sutta.
 - 296. SA explains each of the causes as a synonym of not knowing. The Pāli ablatives are: adassanā, anabhisamayā, ananubodhā, appaṭivedhā, asallakkhaṇā, anupalakkhaṇā, apaccupalakkhaṇā, asamapekkhaṇā, appaccupekkhaṇā, apaccakkhakammā.

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Chapter 34: Jhāna-saṃyutta

297. Jhāna-saṃyutta is also the title of SN 53, which concerns the four jhānas as meditati ve attainments. Since the present saṃyutta focuses on *the process* of meditation ra ther than on the results, I have translated the title accordingly. SA states that this e ntire Jhāna-saṃyutta is dicussed by way of mundane jhāna.

298. SA: Skilled in concentration (samādhikusala): skilled in determining the factors thus , "The first jhāna has five factors, the second three factors," etc. But not skilled in attainment in concentration (na samādhismiṃ samāpattikusala): though he makes the mind pliant by gladdening it [SŢ: by removing the opposed states and collecting the cooperative causes], he is unable to attain the jhāna.

I doubt that this explanation captures the intended meaning and think it more l ikely that lack of skill in attainment is synonymous with lack of the "mastery in at tainment" (*samāpattivasī*) described at PaṭisṭIṭ100 thus: "He attains the first jhāna (etc.) where, when, and for as long as he wishes; he has no difficulty in attaining."

299. Sappimanda. See II,n.64.

300. *Na samādhismiṃ ṭhitikusalo*. SA: Not skilled in steadying the jhāna, unable to stead y the jhāna for a mere seven or eight fingersnaps.

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This skill may correspond to the "mastery in determination" (*adhiṭṭhānavasī*) described at PaṭiṣṭIṭ100: "He determines (the duration of) the first jhāna (etc.) wh ere, when, and for as long as he wishes; he has no difficulty in determining (the duration)."

- 301. *Na vuṭṭhānakusalo*. SA: Unable to emerge from the jhāna at the predetermined time. See the definition of "mastery in emergence" (*vuṭṭhānavasī*) at PaṭisṭIṭ100, parall el to the definitions of the previous two masteries.
 - 302. Na kallitakusalo. SA: Unskilled in making the mind pliant by gladdening it.
 - 303. Na ārammaṇakusalo. SA: Unskilled in the kasiṇa object.
- 304. *Na gocarakusalo*. SA: Unskilled in the range of the meditation subject [SŢ: in the range of the concentration to be produced, in the place of its occurrence known as the meditation subject], and unskilled in the range of the alms round [SṬ: owing to lack of mindfulness and clear comprehension].
 - 305. *Na abhinīhārakusalo*. SŢ: Unskilled in resolving to elevate the meditation subject so that it partakes of distinction (*kammaṭṭhānaṃ visesabhāgiyatāya abhinīharituṃ a*

kusalo). This means being unable to raise it from the first jhāna to the second, from the second to the third, etc.

- 306. Na sakkaccakārī.
- 307. Na sātaccakārī.
- 5 308. *Na sappāyakārī*. SA: He is unable to fulfil the qualities that are helpful, suitable, for concentration.

The Collection of Connected Discourses (Saṃyutta Nikāya)

Part Four

5

The Book of Connected Discourses on the Six Sense Bases (Saļāyatanavaggasaṃyuttapāļi)

Homage to the Blessed One, the Arahant, the Fully Enlightened One

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Book I Chapter 35

Connected Discourses on the Six Sense Bases

(Saļāyatana-saṃyutta)

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Part I The Root Fifty

I. The Impermanent

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1 (1) The Internal as Impermanent&1

[1] Thus have I heard.&2 On one occasion the Blessed One was dwelling at Sāvatthī i n Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thu s: "Bhikkhus!"

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

"Bhikkhus, the eye is impermanent.&3 What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"The ear is impermanent.... The nose is impermanent.... The tongue is impermanent The body is impermanent.... The mind is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' [2]

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye, disenchanted with the ear, disenchanted with the nose, disenchanted with the tongue, disenchanted with the body, disenchanted with the mind. Being disenchanted, he become s dispassionate. Through dispassion (his mind) is liberated. When it is liberated there co mes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

2 (2) The Internal as Suffering

"Bhikkhus, the eye is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is no t my self.'

"The ear is suffering.... The nose is suffering.... The tongue is suffering.... The body is suffering.... The mind is suffering. What is suffering is non-self. What is non-self sho uld be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world."

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3 (3) The Internal as Non-self

"Bhikkhus, the eye is non-self. What is non-self should be seen as it really is with cor rect wisdom thus: 'This is not mine, this I am not, this is not my self.'

"The ear is non-self.... The nose is non-self.... The tongue is non-self.... The body is non-self.... The mind is non-self. What is non-self should be seen as it really is with corr ect wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world."

4 (4) The External as Impermanent

"Bhikkhus, forms are impermanent. What is impermanent is suffering. What is suffer ing is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, [3] this I am not, this is not my self.'

"Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are imperman ent.&4 What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with form s, disenchanted with sounds, disenchanted with odours, disenchanted with tastes, disenchanted with tactile objects, disenchanted with mental phenomena. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated the ere comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

5 (5) The External as Suffering

"Bhikkhus, forms are suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is no t my self.'

"Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world."

10 6 (6) The External as Non-self

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"Bhikkhus, forms are non-self. What is non-self should be seen as it really is with cor rect wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this world." [4]

7 (7) The Internal as Impermanent in the Three Times

Setting at Sāvatthī. "Bhikkhus, the eye is impermanent, both of the past and future, no t to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferen t towards the eye of the past; he does not seek delight in the eye of the future; and he is practising for disenchantment with the eye of the present, for its fading away and cessation.

"The ear is impermanent ... The nose is impermanent ... The tongue is impermanent ... The body is impermanent ... The mind is impermanent, both of the past and future, no t to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferen t towards the mind of the past ... for its fading away and cessation."

8 (8) The Internal as Suffering in the Three Times

Setting at Sāvatthī. "Bhikkhus, the eye is suffering, both of the past and future, not to speak of the present. Seeing thus ... The mind is suffering ... for its fading away and cess ation."

9 (9) The Internal as Non-self in the Three Times

Setting at Sāvatthī. "Bhikkhus, the eye is non-self, both of the past and future, not to s peak of the present. Seeing thus ... [5] ... The mind is non-self ... for its fading away and cessation."

10 (10)–12 (12) The External as Impermanent in the Three Times, Etc.

(These three suttas are identical with §§7–9, except they substitute the six external se nse bases.) [6]

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II. The Pairs

13 (1) Before My Enlightenment (1)

Setting at Sāvatthī. "Bhikkhus, before my enlightenment, [7] while I was still a bodhi satta, not yet fully enlightened, it occurred to me: 'What is the gratification, what is the d anger, what is the escape in the case of the eye? What is the gratification, what is the dan ger, what is the escape in the case of the ear ... the nose ... the tongue ... the body ... the mind?'

"Then, bhikkhus, it occurred to me: 'The pleasure and joy that arise in dependence on the eye: this is the gratification in the eye. That the eye is impermanent, suffering, and su bject to change: this is the danger in the eye. The removal and abandonment of desire and lust for the eye: this is the escape from the eye.

"The pleasure and joy that arise in dependence on the ear ... the nose ... the tongue ... the body ... the mind: this is the gratification in the mind. That the mind is impermane nt, suffering, and subject to change: this is the danger in the mind. The removal and aban donment of desire and lust for the mind: this is the escape from the mind.'

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these six internal sense bases, I did not claim to hav e awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, a nd Brahmā, in this generation with its recluses and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurp assed perfect enlightenment in this world with ... its devas and humans.&5 [8]

"The knowledge and vision arose in me: 'Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming."

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14 (2) Before My Enlightenment (2) (The same is repeated for the six external sense bases.)

15 (3) Seeking Gratification (1)

"Bhikkhus, I set out seeking the gratification in the eye. I discovered the gratification in the eye. I have clearly seen with wisdom whatever gratification there is in the eye. [9]

"Bhikkhus, I set out seeking the danger in the eye. I discovered the danger in the eye. I have clearly seen with wisdom whatever danger there is in the eye.

"Bhikkhus, I set out seeking the escape from the eye. I discovered the escape from the eye. I have clearly seen with wisdom whatever escape there is from the eye.

"Bhikkhus, I set out seeking the gratification in ... the danger in ... the escape from t he ear ... the nose ... the tongue ... the body ... the mind. I discovered the escape from the mind. I have clearly seen with wisdom whatever escape there is from the mind.

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these six internal sense bases ... (as above) ... devas and humans.

"The knowledge and vision arose in me: 'Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming."

16 (4) Seeking Gratification (2)
(The same for the six external sense bases.) [10]

17 (5) If There Was No (1)

"Bhikkhus, if there was no gratification in the eye, beings would not become enamou red with it; but because there is gratification in the eye, beings become enamoured with it. If there was no danger in the eye, beings would not become disenchanted with it; but be cause there is danger in the eye, beings become disenchanted with it. If there was no esca pe from the eye, beings would not escape from it; but because there is an escape from the eye, beings escape from it.

"Bhikkhus, if there was no gratification in the ear ... [11] ... in the nose ... in the ton gue ... in the body ... in the mind, beings would not become enamoured with it;... but be cause there is an escape from the mind, beings escape from it.

"So long, bhikkhus, as beings have not directly known as they really are the gratificat ion as gratification, the danger as danger, and the escape as escape in the case of these six internal sense bases, they have not escaped from this world with its devas, Māra, and Bra hmā, from this generation with its recluses and brahmins, its devas and humans; they hav e not become detached from it, released from it, nor do they dwell with a mind rid of barr iers. But when beings have directly known all this as it really is, [12] then they have escaped from this world with its devas and humans;... they have become detached from it, released from it, and they dwell with a mind rid of barriers."

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18 (6) If There Was No (2)
(The same for the six external sense bases.) [13]

19 (7) Delight (1)

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"Bhikkhus, one who seeks delight in the eye seeks delight in suffering. One who seek s delight in suffering, I say, is not freed from suffering. One who seeks delight in the ear ... in the nose ... in the tongue ... in the body ... in the mind seeks delight in suffering. O ne who seeks delight in suffering, I say, is not freed from suffering.

"One who does not seek delight in the eye ... in the mind does not seek delight in suff ering. One who does not seek delight in suffering, I say, is freed from suffering."

20 (8) Delight (2)
(The same for the six external sense bases.) [14]

15 21 (9) Arising of Suffering (1)

"Bhikkhus, the arising, continuation, production, and manifestation of the eye is the a rising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising of the ear ... the nose ... the tongue ... the body ... the mind is the arising of suff ering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of the eye ... the mind is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

22 (10) Arising of Suffering (2) (The same for the six external sense bases.) [15]

III. The All

23 (1) The All

Setting at Sāvatthī. "Bhikkhus, I will teach you the all.&6 Listen to that....

"And what, bhikkhus, is the all? The eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenome na. This is called the all.

"If anyone, bhikkhus, should speak thus: 'Having rejected this all, I shall make know n another all'—that would be a mere empty boast on his part.&7 If he was questioned he would not be able to reply and, further, he would meet with vexation. For what reason? B ecause, bhikkhus, that would not be within his domain."&8

24 (2) Abandonment (1)

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"Bhikkhus, I will teach you the Dhamma for abandoning all. Listen to that....

"And what, bhikkhus, is the Dhamma for abandoning all? The eye is to be abandoned, forms are to be abandoned, eye-consciousness is to be abandoned, eye-contact is to be a bandoned, [16] and whatever feeling arises with eye-contact as condition—whether pleas ant or painful or neither-painful-nor-pleasant—that too is to be abandoned.&9

"The ear is to be abandoned, sounds are to be abandoned, ear-consciousness is to be a bandoned, ear-contact is to be abandoned, and whatever feeling arises with ear-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned....

"The mind is to be abandoned, mental phenomena are to be abandoned, mind-conscio usness is to be abandoned, mind-contact is to be abandoned, and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleas ant—that too is to be abandoned.

"This, bhikkhus, is the Dhamma for abandoning all."

25 (3) Abandonment (2)

"Bhikkhus, I will teach you the Dhamma for abandoning all through direct knowledg e and full understanding.&10 Listen to that....

"And what, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding? The eye is to be abandoned through direct knowledge and full understanding, forms are to be so abandoned, eye-consciousness is to be so abandoned, eye-contact is to be so abandoned, and whatever feeling arises with eye-contact as condition—w hether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned through direct knowledge and full understanding.

"The ear is to be abandoned through direct knowledge and full understanding ... The mind is to be abandoned through direct knowledge and full understanding, mental pheno mena [17] are to be so abandoned, mind-consciousness is to be so abandoned, mind-cont act is to be so abandoned, and whatever feeling arises with mind-contact as condition—w hether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned through direct knowledge and full understanding.

"This, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding."

26 (4) Full Understanding (1)

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Setting at Sāvatthī. "Bhikkhus, without directly knowing and fully understanding the all, without becoming dispassionate towards it and abandoning it, one is incapable of dest roying suffering.&11

"And what bhikkhus, is that all, without directly knowing and fully understanding wh ich ... one is incapable of destroying suffering?

"Without directly knowing and fully understanding the eye, without becoming dispas sionate towards it and abandoning it, one is incapable of destroying suffering. Without di rectly knowing and fully understanding forms ... eye-consciousness ... eye-contact ... and whatever feeling arises with eye-contact as condition ... without becoming dispassionat e towards it and abandoning it, one is incapable of destroying suffering.

"Without directly knowing and fully understanding the ear ... the mind ... and whate ver feeling arises with mind-contact as condition ... without becoming dispassionate tow ards it and abandoning it, one is incapable of destroying suffering.

"This, bhikkhus, is the all without directly knowing and fully understanding which ... one is incapable of destroying suffering.

"Bhikkhus, by directly knowing and fully understanding the all, by becoming dispassi onate towards it and abandoning it, one is capable of destroying suffering. [18]

"And what bhikkhus, is that all, by directly knowing and fully understanding which ... one is capable of destroying suffering?

"By directly knowing and fully understanding the eye ... the mind ... and whatever fe eling arises with mind-contact as condition ... by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering.

"This, bhikkhus, is the all by directly knowing and fully understanding which ... one is capable of destroying suffering."

27 (5) Full Understanding (2)

"Bhikkhus, without directly knowing and fully understanding the all, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering.

"And what bhikkhus, is the all...?

"The eye and forms and eye-consciousness and things to be cognized by eye-consciousness. & 12 [19] The ear and sounds and ear-consciousness and things to be cognized by ear-consciousness.... The body and tactile objects and body-consciousness and things to be cognized by body-consciousness. The mind and mental phenomena and mind-consciousness and things to be cognized by mind-consciousness.

"This, bhikkhus, is the all without directly knowing and fully understanding which ... one is incapable of destroying suffering.

"But, bhikkhus, by directly knowing and fully understanding the all, by becoming dis passionate towards it, by abandoning it, one is capable of destroying suffering.

"And what, bhikkhus, is the all...? (as above)

"This, bhikkhus, is the all by directly knowing and fully understanding which ... one is capable of destroying suffering."

28 (6) Burning

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On one occasion the Blessed One was dwelling at Gayā, at Gayā's Head, together wit h a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:&13

"Bhikkhus, all is burning. And what, bhikkhus, is the all that is burning? The eye is b urning, forms are burning, eye-consciousness is burning, eye-contact is burning, and what tever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, with aging, with death; with sorrow, with lamentation, with pain, with displeasure, with despair, I say.

"The ear is burning ... [20] ... The mind is burning ... and whatever feeling arises wi th mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant —that too is burning. Burning with what? Burning with the fire of lust, with the fire of ha tred, with the fire of delusion; burning with birth, with aging, with death; with sorrow, wi th lamentation, with pain, with displeasure, with despair, I say.

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the e ye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises wi th eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant; with the ear ... with the mind ... with whatever feeling arises with mind-contact as condit ion.... Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is li berated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

This is what the Blessed One said. Being pleased, those bhikkhus delighted in the Ble ssed One's statement. And while this discourse was being spoken, the minds of the thous and bhikkhus were liberated from the taints by non-clinging.

29 (7) Weighed Down

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus th us:

"Bhikkhus, all is weighed down.&14 [21] And what, bhikkhus, is the all that is weigh ed down? The eye is weighed down, forms are weighed down, eye-consciousness is weighed down, eye-contact is weighed down, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is weighted down. Weighed down by what? Weighed down by birth, by aging, by death, by sorrow, by lamentation, by pain, by displeasure, by despair, I say.

"The ear is weighed down ... The body is weighed down ... The mind is weighed do wn ... Weighed down by what? Weighed down by birth ... by despair, I say.

"Seeing thus ... He understands: '... there is no more for this world."

15 30 (8) Appropriate for Uprooting

"Bhikkhus, I will teach you the way that is appropriate for uprooting all conceivings. [22] Listen to that and attend carefully, I will speak....

"And what, bhikkhus, is the way that is appropriate for uprooting all conceivings?&1 5 Here, bhikkhus, a bhikkhu does not conceive the eye, does not conceive in the eye, does not conceive from the eye, does not conceive, 'The eye is mine.'&16 He does not conce ive forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—h e does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.'

"He does not conceive the ear ... He does not conceive the mind ... mental phenome na ... mind-consciousness ... mind-contact ... [23] and as to whatever feeling arises with mind-contact as condition ... he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.'

"He does not conceive all, does not conceive in all, does not conceive from all, does not conceive, 'All is mine.'

"Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He und erstands: 'Destroyed is birth, the holy life has been lived, what had to be done has been d one, there is no more for this world.'&17

"This, bhikkhus, is the way that is appropriate for uprooting all conceivings."

31 (9) Suitable for Uprooting (1)

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"Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings.&18 Listen to that....

"And what, bhikkhus, is the way that is suitable for uprooting all conceivings? Here, bhikkhus, a bhikkhu does not conceive the eye ... (as above) ... and as to whatever feelin g arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor -pleasant—he does not conceive that, does not conceive in that, does not conceive from t hat, does not conceive, 'That is mine.' For, bhikkhus, whatever one conceives, whatever one conceives in, whatever one conceives from, whatever one conceives as 'mine'—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.&19

"He does not conceive the ear ... [24] ... He does not conceive the mind ... and as to whatever feeling arises with mind-contact as condition ... he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.' For , bhikkhus, whatever one conceives, whatever one conceives in, whatever one conceives f rom, whatever one conceives as 'mine'—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.

"Whatever, bhikkhus, is the extent of the aggregates, the elements, and the sense base s, he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.'

"Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He und erstands: 'Destroyed is birth, the holy life has been lived, what had to be done has been d one, there is no more for this world.'

"This, bhikkhus, is the way that is suitable for uprooting all conceivings." & 20

32 (10) Suitable for Uprooting (2)

"Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings. List en to that....

"And what, bhikkhus, is the way that is suitable for uprooting all conceivings? What do you think, bhikkhus, is the eye permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – [25] "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Are forms permanent or impermanent?... Is eye-consciousness ... Is eye-contact ... Is any feeling that arises with eye-contact as condition—whether pleasant or painful or ne ither-painful-nor-pleasant—permanent or impermanent?...

"Is the ear permanent or impermanent?... Is the mind ... Is any feeling that arises with mind-contact as condition permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir." [26]

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the e ye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises wi th eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant; ... disenchanted with the mind ... with whatever feeling arises with mind-contact as cond ition.... Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understand s: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, the re is no more for this world.'

"This, bhikkhus, is the way that is suitable for uprooting all conceivings."

IV. Subject to Birth

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33 (1) Subject to Birth

Setting at Sāvatthī. "Bhikkhus, all is subject to birth. And what, bhikkhus, is the all th at is subject to birth? [27] The eye is subject to birth. Forms ... Eye-consciousness ... Ey e-contact ... Whatever feeling arises with eye-contact as condition ... that too is subject to birth.

"The ear ... The tongue ... The body ... The mind ... Whatever feeling arises with mind-contact as condition ... that too is subject to birth.

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the e ye, with forms, with eye-consciousness, with eye-contact ... He understands: '... there is no more for this world."

34 (2)–42 (10) Subject to Aging, Etc.

"Bhikkhus, all is subject to aging.... All is subject to sickness.... All is subject to deat h.... All is subject to sorrow.... All is subject to defilement.... [28] All is subject to destr uction.... All is subject to perishing.... All is subject to origination.... All is subject to ce ssation...." (Each is to be completed as above.)

V. Impermanent

43 (1)–52 (10) Impermanent, Etc.

5 Setting at Sāvatthī. "Bhikkhus, all is impermanent.... All is suffering.... All is non-se lf.... [29] All is to be directly known.... All is to be fully understood.... All is to be aban doned.... All is to be realized.... All is to be fully understood through direct knowledge All is oppressed.... All is stricken...." (*Each to be completed as in §33*.) [30]

Part II

The Second Fifty

I. Ignorance

15 53 (1) Abandoning Ignorance

Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, [31] and said to him:

"Venerable sir, how should one know, how should one see, for ignorance to be aband oned and for true knowledge to arise?"

- "Bhikkhu, when one knows and sees the eye as impermanent, ignorance is abandoned and true knowledge arises.&21 When one knows and sees forms as impermanent ... Wh en one knows and sees as impermanent whatever feeling arises with mind-contact as con dition—whether pleasant or painful or neither-painful-nor-pleasant—ignorance is abando ned and true knowledge arises. When one knows and sees thus, bhikkhu, ignorance is aba ndoned and true knowledge arises."
 - 54 (2) Abandoning the Fetters
 - ... "Venerable sir, how should one know, how should one see, for the fetters to be ab andoned?" & 22
- 30 (*The Buddha's reply is as above.*)
 - 55 (3) Uprooting the Fetters
 - ... "Venerable sir, how should one know, how should one see, for the fetters to be uprooted?"

"Bhikkhu, when one knows and sees the eye as non-self, [32] the fetters are uprooted. When one knows and sees forms as non-self ... (all as above) ... When one knows and s ees thus, bhikkhu, the fetters are uprooted."

5 56 (4)–59 (7) Abandoning the Taints, Etc.

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... "Venerable sir, how should one know, how should one see, for the taints to be aba ndoned?... for the taints to be uprooted?... for the underlying tendencies to be abandoned?... for the underlying tendencies to be uprooted?" & 23

"Bhikkhu, when one knows and sees the eye as non-self, the underlying tendencies ar e uprooted. When one knows and sees forms as non-self ... (*all as above*) ... When one k nows and sees thus, bhikkhu, the underlying tendencies are uprooted."

60 (8) The Full Understanding of All Clinging

"Bhikkhus, I will teach you the Dhamma for the full understanding of all clinging.&2 4 Listen to that....

"And what, bhikkhus, is the Dhamma for the full understanding of all clinging? In de pendence on the eye and forms, eye-consciousness arises. The meeting of the three is con tact. With contact as condition, feeling (comes to be). [33] Seeing thus, the instructed nob le disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact, with feeling. Being disenchanted, he becomes dispassionate. Through dispassion (the mind) is liberated. With his deliverance he understands: 'Clinging has been full y understood by me.'

"In dependence on the ear and sounds ... In dependence on the nose and odours ... In dependence on the tongue and tastes ... In dependence on the body and tactile objects ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meet ing of the three is contact. With contact as condition, feeling (comes to be). Seeing thus, t he instructed noble disciple becomes disenchanted with the mind, with mental phenomen a, with mind-consciousness, with mind-contact, with feeling. Being disenchanted, he bec omes dispassionate. Through dispassion (the mind) is liberated. With his deliverance&25 he understands: 'Clinging has been fully understood by me.'

"This, bhikkhus, is the Dhamma for the full understanding of all clinging."

61 (9) The Exhaustion of All Clinging (1)

"Bhikkhus, I will teach you the Dhamma for the exhaustion of all clinging. Listen to t hat....

"And what, bhikkhus, is the Dhamma for the exhaustion of all clinging? In dependen ce on the eye and forms, eye-consciousness arises.... (as above) ... With his deliverance he understands: 'Clinging has been exhausted by me.'

"In dependence on the ear and sounds ... the mind and mental phenomena, mind-cons ciousness arises.... [34] ... With his deliverance he understands: 'Clinging has been exha usted by me.'

"This, bhikkhus, is the Dhamma for the exhaustion of all clinging." [34]

62 (10) The Exhaustion of All Clinging (2)

"Bhikkhus, I will teach you the Dhamma for the exhaustion of all clinging. Listen to t hat...."

"And what, bhikkhus, is the Dhamma for the exhaustion of all clinging? What do you think, bhikkhus, is the eye permanent or impermanent?"

... (To be completed as in $\S 32$) ... [35]

"This, bhikkhus, is the Dhamma for the exhaustion of all clinging."

II. Migajāla

63 (1) Migajāla (1)

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Setting at Sāvatthī. Then the Venerable Migajāla approached the Blessed One, paid h omage to him, sat down to one side, and said to him:&26

"Venerable sir, it is said, 'a lone dweller, a lone dweller.'&27 [36] In what way, vene rable sir, is one a lone dweller, and in what way is one dwelling with a partner?" &28

"There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises. When there is delight, there is infatuation. When there is infatuation, there is bondage. Bound by the fetter of delight, Migajāla, a bhikkhu is called one dwelling with a partner.

"There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental ph enomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... a bhikkhu is called one dwelling with a partner.

"Migajāla, even though a bhikkhu who dwells thus resorts to forests and groves, to re mote lodgings where there are few sounds and little noise, desolate, hidden from people, appropriate for seclusion, he is still called one dwelling with a partner. For what reason?

Because craving is his partner, and he has not abandoned it; therefore he is called one dw elling with a partner.

"There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, do es not welcome them, and does not remain holding to them, delight ceases. When there is no delight, there is no infatuation. When there is no infatuation, [37] there is no bondage. Released from the fetter of delight, Migajāla, a bhikkhu is called a lone dweller.

"There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental ph enomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... a bhikkhu is called a l one dweller.

"Migajāla, even though a bhikkhu who dwells thus lives in the vicinity of a village, as sociating with bhikkhus and bhikkhunīs, with male and female lay followers, with kings and royal ministers, with sectarian teachers and their disciples, he is still called a lone dweller. For what reason? Because craving is his partner, and he has abandoned it; therefore he is called a lone dweller."

64 (2) Migajāla (2)

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Then the Venerable Migajāla approached the Blessed One, paid homage to him, sat d own to one side, and said to him: "Venerable sir, it would be good if the Blessed One wo uld teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed O ne, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises. With the arising of delight, I say, Migajāla, there is the arising of suffering.

"There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental ph enomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... [38] ... With the arising of de light, I say, Migajāla, there is the arising of suffering.

"There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, do es not welcome them, and does not remain holding to them, delight ceases. With the cess ation of delight, I say, Migajāla, comes the cessation of suffering.

"There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental ph enomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... With the cessation of delight, I say, Migajāla, comes the cessation of suffering."

Then the Venerable Migajāla, having delighted and rejoiced in the Blessed One's wor ds, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Migajā la, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world." And the Venerable Migajāla became one of the arahants.

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65 (3) Samiddhi (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Samiddhi approached the Blessed One ... and said to him: &29 "Venerable sir, it is said, 'Māra, Māra.' In what way, venerable sir, might there be Māra or the description of Māra?" &30

"Where there is the eye, Samiddhi, where there are forms, [39] eye-consciousness, thi ngs to be cognized by eye-consciousness, there Māra exists or the description of Māra.

"Where there is the ear ... the nose ... the tongue ... the body ... the mind, where the re are mental phenomena, mind-consciousness, things to be cognized by mind-consciousness, there Māra exists or the description of Māra.

"Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be co gnized by eye-consciousness, there Māra does not exist nor any description of Māra.

"Where there is no ear ... no nose ... no tongue ... no body ... no mind, no mental ph enomena, no mind-consciousness, no things to be cognized by mind-consciousness, there Māra does not exist nor any description of Māra."

66 (4) Samiddhi (2)

"Venerable sir, it is said, 'a being, a being.' In what way, venerable sir, might there be a being or the description of a being?"

(The reply is as in the preceding sutta.)

67 (5) Samiddhi (3)

"Venerable sir, it is said, 'suffering, suffering.' In what way, venerable sir, might ther e be suffering or the description of suffering?"...

68 (6) Samiddhi (4)

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"Venerable sir, it is said, 'the world, the world.' In what way, venerable sir, might the re be the world or the description of the world?"

"Where there is the eye, Samiddhi, where there are forms, eye-consciousness, things to be cognized by eye-consciousness, there the world exists or the description of the world

"Where there is the ear ... the nose ... the tongue ... the body ... [40] the mind, wher e there are mental phenomena, mind-consciousness, things to be cognized by mind-consciousness, there the world exists or the description of the world.

"Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be co gnized by eye-consciousness, there the world does not exist nor any description of the wo rld.

"Where there is no ear ... no nose ... no tongue ... no body ... no mind, no mental ph enomena, no mind-consciousness, no things to be cognized by mind-consciousness, there the world does not exist nor any description of the world."

69 (7) Upasena

On one occasion the Venerable Sāriputta and the Venerable Upasena were dwelling a t Rājagaha in the Cool Grove, in the Snake's Hood Grotto.&31 Now on that occasion a vi per had fallen on the Venerable Upasena's body. Then the Venerable Upasena addressed the bhikkhus thus: "Come, friends, lift this body of mine on to the bed and carry it outsid e before it is scattered right here like a handful of chaff."&32

When this was said, the Venerable Sāriputta said to the Venerable Upasena: "We do not see any alteration in the Venerable Upasena's body nor any change in his faculties; y et the Venerable Upasena says: 'Come friends, lift this body of mine on to the bed and ca rry it outside before it is scattered right here like a handful of chaff."

"Friend Sāriputta, for one who thinks, 'I am the eye' or 'The eye is mine'; 'I am the e ar' or 'The ear is mine';... 'I am the mind' or 'The mind is mine,' there might be alteration of the body or a change of the faculties. But, friend Sāriputta, [41] it does not occur to me, 'I am the eye' or 'The eye is mine'; 'I am the ear' or 'The ear is mine';... 'I am the mind' or 'The mind is mine,' so why should there be any alteration in my body or any change in my faculties."&33

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Then those bhikkhus lifted the Venerable Upasena's body on to the bed and carried it outside. Then the Venerable Upasena's body scattered right there just like a handful of ch aff.

5 70 (8) Upavāṇa

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Then the Venerable Upavāṇa approached the Blessed One ... and said: "Venerable sir, it is said, 'the directly visible Dhamma, the directly visible Dhamma.'&34 In what way, venerable sir, is the Dhamma directly visible, immediate, inviting one to come and see, a pplicable, to be personally experienced by the wise?"

"Here, Upavāṇa, having seen a form with the eye, a bhikkhu experiences the form an d he experiences lust for the form. He understands that lust for forms exists internally thu s: 'There is lust for forms internally.' Since that is so, Upavāṇa, the Dhamma is directly v isible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. [42]

"Further, Upavāṇa, having heard a sound with the ear ... having cognized a mental phenomenon with the mind, a bhikkhu experiences the mental phenomenon and he experiences lust for the mental phenomenon. He understands that lust for mental phenomena exist s internally thus: 'There is lust for mental phenomena internally.' Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

"But here, Upavāṇa, having seen a form with the eye, a bhikkhu experiences the form yet he does not experience lust for the form. He understands that lust for forms does not exist internally thus: 'There is no lust for forms internally.' Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be pe rsonally experienced by the wise.

"Further, Upavāṇa, having heard a sound with the ear ... [43] ... having cognized a m ental phenomenon with the mind, a bhikkhu experiences the mental phenomenon yet he e xperiences no lust for the mental phenomenon. He understands that lust for mental phenomena does not exist internally thus: 'There is no lust for mental phenomena internally.'

Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to com e and see, applicable, to be personally experienced by the wise."&35

71 (9) The Six Bases for Contact (1)

"Bhikkhus, if a bhikkhu does not understand as they really are the origin and the passi ng away, the gratification, the danger, and the escape, in the case of these six bases for co ntact, then he has not lived the holy life; he is far away from this Dhamma and Discipline

When this was said, a certain bhikkhu said to the Blessed One: "Here, venerable sir, I am lost,&36 for I do not understand as they really are the origin and the passing away, the gratification, the danger, and the escape, in the case of these six bases for contact."

"What do you think, bhikkhu, do you regard the eye thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

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"Good, bhikkhu! And here, bhikkhu, you should clearly see the eye as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' This itself is the end of suffering.

"Do you regard the ear thus...? Do you regard the mind thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Good, bhikkhu! And here, bhikkhu, you should clearly see the mind as it really is wi th correct wisdom thus: 'This is not mine, this I am not, this is not my self.' This itself is t he end of suffering." [44]

72 (10) The Six Bases for Contact (2)

(The first two paragraphs as in the preceding sutta.)

"What do you think, bhikkhu, do you regard the eye thus: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, bhikkhu! And here, bhikkhu, you should clearly see the eye as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Thus this first base for contact will be abandoned by you for no future re-becoming.&37

"Do you regard the ear thus...? Thus this second base for contact will be abandoned by you for no future re-becoming....

"Do you regard the mind thus: 'This is not mine, this I am not, this is not my self'?"

30 "Yes, venerable sir."

"Good, bhikkhu! And here, bhikkhu, you should clearly see the mind as it really is wi th correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Thus this sixt h base for contact will be abandoned by you for no future re-becoming."

35 73 (11) The Six Bases for Contact (3) (The first two paragraphs as in §71.) [45] "What do you think, bhikkhu, is the eye permanent or impermanent?" – "Impermanen t, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venera ble sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thu s: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is the ear ... the nose ... the tongue ... the body ... the mind permanent or imperma nent? – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to chang e fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

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"Seeing thus, bhikkhu, the instructed noble disciple becomes disenchanted with the e ye ... disenchanted with the mind. Being disenchanted, he becomes dispassionate. Throu gh dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

III. Sick

74 (1) Sick

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[46] Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid ho mage to him, sat down to one side, and said to him: "Venerable sir, in such and such a dw elling there is a certain newly ordained bhikkhu, not well known, who is sick, afflicted, g ravely ill. It would be good, venerable sir, if the Blessed One would approach that bhikkh u out of compassion."

Then, when the Blessed One heard the words "newly ordained" and "sick," and under stood that he was not a well-known bhikkhu, he went to him. That bhikkhu saw the Bless ed One coming in the distance and stirred on his bed.&38 The Blessed One said to him: " Enough, bhikkhu, do not stir on your bed. There are these seats ready. I will sit down ther e."

The Blessed One then sat down on the appointed seat and said to that bhikkhu: "I hop e you are bearing up, bhikkhu, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings ar e increasing in me, not subsiding, and their increase, not their subsiding, is to be discerne d."

"I hope then, bhikkhu, that you are not troubled by worry or remorse."

"Indeed, venerable sir, I have quite a lot of worry, quite a lot of remorse." [47]

"I hope, bhikkhu, that you have nothing for which to reproach yourself in regard to vi rtue."

"I have nothing, venerable sir, for which to reproach myself in regard to virtue."

"Then, bhikkhu, if you have nothing for which to reproach yourself in regard to virtue, why are you troubled by worry and remorse?"

"I understand, venerable sir, that it is not for the sake of purification of virtue that the Dhamma has been taught by the Blessed One."

"If, bhikkhu, you understand that the Dhamma has not been taught by me for the sake of purification of virtue, then for what purpose do you understand the Dhamma to have b een taught by me?"

"Venerable sir, I understand the Dhamma to have been taught by the Blessed One for the sake of the fading away of lust." & 39

"Good, good, bhikkhu! It is good that you understand the Dhamma to have been taug ht by me for the sake of the fading away of lust. For the Dhamma is taught by me for the sake of the fading away of lust.

"What do you think, bhikkhu, is the eye permanent or impermanent?" – "Impermanen t, venerable sir."... "Is the ear ... the nose ... the tongue ... the body ... the mind perman ent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world."

This is what the Blessed One said. Being pleased, that bhikkhu delighted in the Bless ed One's statement. And while this discourse was being spoken, there arose in that bhikk hu the dust-free, stainless vision of the Dhamma: "Whatever is subject to origination is al 1 subject to cessation." & 40

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75 (2) Sick (2)

(As above down to:) [48]

"If, bhikkhu you understand that the Dhamma has not been taught by me for the sake of purification of virtue, then for what purpose do you understand the Dhamma to have been taught by me?"

"Venerable sir, I understand the Dhamma to have been taught by the Blessed One for the sake of final Nibbāna without clinging."

"Good, good, bhikkhu! It is good that you understand the Dhamma to have been taug ht by me for the sake of final Nibbāna without clinging. For the Dhamma is taught by me for the sake of final Nibbāna without clinging.&41

"What do you think, bhikkhu, is the eye permanent or impermanent?" – "Impermanen t, venerable sir."... "Is the ear ... the nose ... the tongue ... the body ... the mind ... min d-consciousness ... mind-contact ... whatever feeling arises with mind-contact as conditi on—whether pleasant or painful or neither-painful-nor-pleasant—permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to chan ge fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world."

This is what the Blessed One said. Being pleased, that bhikkhu delighted in the Bless ed One's statement. And while this discourse was being spoken, that bhikkhu's mind was liberated from the taints by non-clinging.

5 76 (3) Rādha (1)

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Then the Venerable Rādha approached the Blessed One ... and said to him: "Venerab le sir, 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, diligen t, ardent, and resolute."

"Rādha, you should abandon desire for whatever is impermanent. And what is impermanent? The eye is impermanent; you should abandon desire for it. Forms are impermanent ... Eye-consciousness is impermanent ... Eye-contact is impermanent ... Whatever fe eling arises with eye-contact as condition—whether pleasant or painful or neither-painful -nor-pleasant—that too is impermanent; you should abandon desire for it.

"The ear ... The mind is impermanent ... Whatever feeling arises with mind-contact as condition ... that too is impermanent; you should abandon desire for it. [49] Rādha, yo u should abandon desire for whatever is impermanent."

77 (4) Rādha (2)

... "Rādha, you should abandon desire for whatever is suffering."...

78 (5) Rādha (3)

... "Rādha, you should abandon desire for whatever is non-self."...

25 79 (6) Abandoning Ignorance (1)

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable s ir, is there one thing through the abandoning of which ignorance is abandoned by a bhikk hu and true knowledge arises?"

"There is one thing, bhikkhu, through the abandoning of which ignorance is abandone d by a bhikkhu and true knowledge arises."

"And what is that one thing, venerable sir?" [50]

"Ignorance, bhikkhu, is that one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises." & 42

"But, venerable sir, how should a bhikkhu know, how should he see, for ignorance to be abandoned by him and for true knowledge to arise?" "Bhikkhu, when a bhikkhu knows and sees the eye as impermanent, ignorance is aba ndoned by him and true knowledge arises. When he knows and sees forms as impermanent ... When he knows and sees as impermanent whatever feeling arises with mind-contact as condition ... ignorance is abandoned by him and true knowledge arises.

"When, bhikkhu, a bhikkhu knows and sees thus, ignorance is abandoned by him and true knowledge arises."

80 (7) Abandoning Ignorance (2)

(As above down to:)

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"But, venerable sir, how should a bhikkhu know, how should he see, for ignorance to be abandoned by him and for true knowledge to arise?"

"Here, bhikkhu, a bhikkhu has heard, 'Nothing is worth adhering to.' When a bhikkh u has heard, 'Nothing is worth adhering to,' he directly knows everything. Having directly known everything, he fully understands everything. Having fully understood everything, he sees all signs differently.&43 He sees the eye differently, he sees forms ... whatever feeling arises with mind-contact as condition ... that too he sees differently.

"When, bhikkhu, a bhikkhu knows and sees thus, ignorance is abandoned by him and true knowledge arises."

20 81 (8) A Number of Bhikkhus

Then a number of bhikkhus approached the Blessed One ... and said to him: [51] "He re, venerable sir, wanderers of other sects ask us: 'For what purpose, friends, is the holy I ife lived under the recluse Gotama?' When we are asked thus, venerable sir, we answer t hose wanderers thus: 'It is, friends, for the full understanding of suffering that the holy lif e is lived under the Blessed One.' We hope, venerable sir, that when we answer thus we s tate what has been said by the Blessed One and do not misrepresent him with what is con trary to fact; that we explain in accordance with the Dhamma, and that no reasonable con sequence of our assertion gives ground for criticism."&44

"For sure, bhikkhus, when you answer thus you state what has been said by me and d o not misrepresent me with what is contrary to fact; you explain in accordance with the D hamma, and no reasonable consequence of your assertion gives ground for criticism. For, bhikkhus, it is for the full understanding of suffering that the holy life is lived under me.

"But, bhikkhus, if wanderers of other sects ask you: 'What, friends, is that suffering f or the full understanding of which the holy life is lived under the recluse Gotama?'—bein g asked thus, you should answer them thus: 'The eye, friends, is suffering: it is for the ful l understanding of this that the holy life is lived under the Blessed One. Forms are sufferi

ng ... Whatever feeling arises with eye-contact as condition ... that too is suffering ... The mind is suffering ... Whatever feeling arises with mind-contact as condition ... that too is suffering: it is for the full understanding of this that the holy life is lived under the Bles sed One. This, friends, is that suffering for the full understanding of which the holy life is lived under the Blessed One.' [52]

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in suc h a way."

82 (9) The World

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Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable s ir, it is said, 'the world, the world.' In what way, venerable sir, is it said 'the world'?"

"It is disintegrating, bhikkhu, therefore it is called the world.&45 And what is disinte grating? The eye, bhikkhu, is disintegrating, forms are disintegrating, eye-consciousness is disintegrating, eye-contact is disintegrating, and whatever feeling arises with eye-contact as condition ... that too is disintegrating. The ear is disintegrating ... The mind is disintegrating ... Whatever feeling arises with mind-contact as condition ... that too is disintegrating. It is disintegrating, bhikkhu, therefore it is called the world."

83 (10) Phagguna

Then the Venerable Phagguna approached the Blessed One ... and said to him: "Vene rable sir, is there any eye by means of which one describing the Buddhas of the past coul d describe them—those who have attained final Nibbāna, cut through proliferation, cut th rough the track, exhausted the round, and transcended all suffering?&46 Is there any ear by way of which one describing the Buddhas of the past could describe them?... Is there any mind by way of which one describing the Buddhas of the past could describe them—those who have ... transcended all suffering?"

"There is no eye, Phagguna, by means of which one describing the Buddhas of the past could describe them—those who have attained final Nibbāna, cut through proliferation, cut through the track, exhausted the round, and transcended all suffering. There is no ear by means of which one describing the Buddhas of the past could describe them.... [53] There is no mind by means of which one describing the Buddhas of the past could describe them—those who have attained final Nibbāna, cut through proliferation, cut through the track, exhausted the round, and transcended all suffering."

35 IV. Channa

84 (1) Subject to Disintegration

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Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One ... and s aid to him: "Venerable sir, it is said, 'the world, the world.' In what way, venerable sir, is it said 'the world'?"

"Whatever is subject to disintegration, Ānanda, is called the world in the Noble One's Discipline.&47 And what is subject to disintegration? The eye, Ānanda, is subject to disintegration, forms ... eye-consciousness ... eye-contact ... whatever feeling arises with ey e-contact as condition ... that too is subject to disintegration. The ear is subject to disintegration ... Whatever feeling arises with mind-contact as condition ... that too is subject to disintegration. Whatever is subject to disintegration, Ānanda, is called the world in the Noble One's Discipline." [54]

85 (2) Empty is the World

Then the Venerable Ānanda approached the Blessed One ... and said to him: "Venera ble sir, it is said, 'Empty is the world, empty is the world.' In what way, venerable sir, is it said, 'Empty is the world'?"

"It is Ānanda, because it is empty of self and of what belongs to self that it is said, 'E mpty is the world.' And what is empty of self and of what belongs to self? The eye, Ānan da, is empty of self and of what belongs to self. Forms are empty of self and of what belongs to self. Eye-consciousness is empty of self and of what belongs to self. Eye-contact is empty of self and of what belongs to self.... Whatever feeling arises with mind-contact a s condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is empty of self and of what belongs to self.

"It is, Ānanda, because it is empty of self and of what belongs to self that it is said, 'Empty is the world."

86 (3) The Dhamma in Brief

Sitting to one side, the Venerable Ānanda said to the Blessed One: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having h eard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Ānanda, is the eye permanent or impermanent?" – "Impermanen t, venerable sir."

(Complete as in §32, down to "there is no more for this world.") [55]

87 (4) Channa

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.&48 Now on that occasion—an occasion when the Venerable Sāriputta, the Venerable Mahācunda, and the Venerable Channa were dwelling on the mountain Vulture Peak—the Venerable Channa was sick, afflicted, gravely ill. Then, in the evening, the Venerable Sāriputta [56] emerged from seclusion, approached the Venerable Mahācunda, and said to him: "Come, friend Cunda, let us approach the Venerable Channa and ask about his illness."

"Yes, friend," the Venerable Mahācunda replied.

Then the Venerable Sāriputta and the Venerable Mahācunda approached the Venerable Channa and exchanged greetings with him, after which they sat down in the appointed s eats. The Venerable Sāriputta then said to the Venerable Channa: "I hope you are bearing up, friend Channa, I hope you are getting better. I hope that your painful feelings are sub siding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Friend Sāriputta, I am not bearing up, I am not getting better.&49 Strong painful feel ings are increasing in me, not subsiding, and their increase, not their subsiding, is to be di scerned. Just as if a strong man were to split my head open with a sharp sword, so too, vi olent winds cut through my head. I am not bearing up.... Just as if a strong man were to ti ghten a tough leather strap around my head as a headband, so too, there are violent pains in my head. I am not bearing up.... Just as if a skilled butcher or his apprentice were to ca rve up an ox's belly with a sharp butcher's knife, so too, violent winds are carving up my belly. I am not bearing up.... Just as if two strong men were to seize a weaker man by bot h arms and roast him over a pit of hot coals, [57] so too, there is a violent burning in my body. I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned. I will use the knife, friend Sāriputta, I have no desire to live."&50

"Let the Venerable Channa not use the knife. Let the Venerable Channa live. We wan to the Venerable Channa to live. If the Venerable Channa lacks suitable food, I will go in search of suitable food for him; if he lacks suitable medicine, I will go in search of suitable medicine for him; if he lacks a proper attendant, I will attend on him. Let the Venerable Channa not use the knife. Let the Venerable Channa live. We want the Venerable Channa to live."

"Friend Sāriputta, it is not that I have no suitable food; I have suitable food. It is not t hat I have no suitable medicine; I have suitable medicine. It is not that I have no proper at tendants; I have proper attendants. Moreover, friend, for a long time the Teacher has been served by me in an agreeable way, not in a disagreeable way; for it is proper for a discipl

e to serve the Teacher in an agreeable way, not in a disagreeable way. Remember this, fri end Sāriputta: the bhikkhu Channa will use the knife blamelessly."&51

"We would ask the Venerable Channa about a certain point, if he would grant us the f avour of answering our question." [58]

"Ask, friend Sāriputta. When I have heard I shall know."

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"Friend Channa, do you regard the eye, eye-consciousness, and things cognizable with eye-consciousness thus: 'This is mine, this I am, this is my self'? Do you regard the ear, ear-consciousness, and things cognizable with ear-consciousness thus...? Do you regard the mind, mind-consciousness, and things cognizable with mind-consciousness thus: 'This is mine, this I am, this is my self'?

"Friend Sāriputta, I regard the eye, eye-consciousness, and things cognizable with eye -consciousness thus: 'This is not mine, this I am not, this is not my self.' I regard the ear, ear-consciousness, and things cognizable with ear-consciousness thus.... I regard the min d, mind-consciousness, and things cognizable with mind-consciousness thus: 'This is not mine, this I am not, this is not my self.'"

"Friend Channa, what have you seen, what have you directly known in the eye, in eye -consciousness, and in things cognizable with eye-consciousness, that you regard them th us: 'This is not mine, this I am not, this is not my self'? What have you seen, what have y ou directly known in the ear ... in the mind, in mind-consciousness, and in things cogniza ble with mind-consciousness, that you regard them thus: 'This is not mine, this I am not, t his is not my self'?"

"Friend Sāriputta, it is because I have seen cessation, because I have directly known c essation in the eye, in eye-consciousness, and in things cognizable with eye-consciousness, that I regard them thus: 'This is not mine, this I am not, this is not my self.' It is because I have seen cessation, because I have directly known cessation in the ear ... [59] ... in the mind, in mind-consciousness, and in things cognizable with mind-consciousness, that I regard them thus: 'This is not mine, this I am not, this is not my self.'"&52

When this was said, the Venerable Mahācunda said to the Venerable Channa: "Theref ore, friend Channa, this teaching of the Blessed One is to be constantly given careful atte ntion: 'For one who is dependent there is wavering; for one who is independent there is n o wavering. When there is no wavering, there is tranquillity; when there is tranquillity, th ere is no inclination; when there is no inclination, there is no coming and going; when the re is no coming and going, there is no passing away and being reborn; when there is no p assing away and being reborn, there is neither here nor beyond nor in between the two. T his itself is the end of suffering." &53

Then, when the Venerable Sāriputta and the Venerable Mahācunda had given the Venerable Channa this exhortation, they rose from their seats and departed. Then, soon after they had left, the Venerable Channa used the knife. \$\&54\$

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat d own to one side, and said to him: "Venerable sir, the Venerable Channa has used the knif e. What is his destination, what is his future bourn?"

"Sāriputta, didn't the bhikkhu Channa declare his blamelessness right in your presenc e?"&55

"Venerable sir, there is a Vajjian village named Pubbavijjhana. There the Venerable Channa had friendly families, intimate families, hospitable families." & 56

"The Venerable Channa did indeed have these friendly families, Sāriputta, intimate fa milies, hospitable families; but I do not [60] say that to this extent one is blameworthy. S āriputta, when one lays down this body and takes up another body, then I say one is blam eworthy. This did not happen in the case of the bhikkhu Channa. The bhikkhu Channa us ed the knife blamelessly. Thus, Sāriputta, should you remember it." &57

88 (5) Punna

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Then the Venerable Puṇṇa approached the Blessed One ... and said to him: &58 "Ven erable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so t hat, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, dil igent, ardent, and resolute."

"Puṇṇa, there are forms cognizable by the eye that are desirable, lovely, agreeable, pl easing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises in him. With the arising of delight, Puṇṇa, th ere is the arising of suffering, I say. There are, Puṇṇa, sounds cognizable by the ear ... m ental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, s ensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and re mains holding to them, delight arises in him. With the arising of delight, Puṇṇa, there is t he arising of suffering, I say.

"Puṇṇa, there are forms cognizable by the eye ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. [61] If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases in him. With the cessation of delight, Puṇṇa, there is the c essation of suffering, I say.

"Now that you have received this brief exhortation from me, Puṇṇa, in which country will you dwell?"

"There is, venerable sir, a country named Sunāparanta. I will dwell there."

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"Puṇṇa, the people of Sunāparanta are wild and rough. If they abuse and revile you, what will you think about that?"

"Venerable sir, if the people of Sunāparanta abuse and revile me, then I will think: 'T hese people of Sunāparanta are excellent, truly excellent, in that they do not give me a bl ow with the fist.' Then I will think thus, Blessed One; then I will think thus, Sublime One "

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with the fist, what will you think about that?"

"Venerable sir, if the people of Sunāparanta give me a blow with the fist, then I will t hink: 'These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with a clod.' Then I will think thus, Blessed One; then I will think thus, Subli me One."

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with a clod, what will y ou think about that?"

"Venerable sir, if the people of Sunāparanta give me a blow with a clod, then I will th ink: 'These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with a rod.' [62] Then I will think thus, Blessed One; then I will think thus, Su blime One."

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with a rod, what will yo u think about that?"

"Venerable sir, if the people of Sunāparanta give me a blow with a rod, then I will think: 'These people of Sunāparanta are excellent, truly excellent, in that they do not stab me with a knife.' Then I will think thus, Blessed One; then I will think thus, Sublime One."

"But, Puṇṇa, if the people of Sunāparanta do stab you with a knife, what will you thin k about that?"

"Venerable sir, if the people of Sunāparanta stab me with a knife, then I will think: 'T hese people of Sunāparanta are excellent, truly excellent, in that they do not take my life with a sharp knife.' Then I will think thus, Blessed One; then I will think thus, Sublime O ne."

"But, Puṇṇa, if the people of Sunāparanta do take your life with a sharp knife, what w ill you think about that?"

"Venerable sir, if the people of Sunāparanta take my life with a sharp knife, then I wil I think: 'There have been disciples of the Blessed One who, being repelled, humiliated, a nd disgusted by the body and by life, sought for an assailant.&59 But I have come upon t

his assailant even without a search.' Then I will think thus, Blessed One; then I will think thus, Sublime One."

"Good, good, Puṇṇa! Endowed with such self-control and peacefulness, you will be a ble to dwell in the Sunāparanta country. Now, Puṇṇa, you may go whenever you're ready ."&60

Then, having delighted and rejoiced in the Blessed One's statement, the Venerable Pu nna rose from his seat, paid homage to the Blessed One, [63] and departed, keeping him on his right. He then set his lodging in order, took his bowl and outer robe, and set out to wander towards the Sunāparanta country. Wandering by stages, he eventually arrived in the Sunāparanta country, where he dwelt. Then, during that rains, the Venerable Puṇṇa est ablished five hundred male lay followers and five hundred female lay followers in the practice, and he himself, during that same rains, realized the three true knowledges. And during that same rains he attained final Nibbāna.&61

Then a number of bhikkhus approached the Blessed One ... and said to him: "Venera ble sir, the clansman named Puṇṇa, who was given a brief exhortation by the Blessed On e, has died. What is his destination? What is his future bourn?"

"Bhikkhus, the clansman Puṇṇa was wise. He practised in accordance with the Dham ma and did not trouble me on account of the Dhamma. The clansman Puṇṇa has attained final Nibbāna."

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89 (6) Bāhiya

Then the Venerable Bāhiya approached the Blessed One ... and said to him: "Venera ble sir, 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, dilige nt, ardent, and resolute."

"What do you think, Bāhiya, is the eye permanent or impermanent?" – "Impermanent, venerable sir." ... (as in §32 down to:) [64] ... "He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.""

Then the Venerable Bāhiya, having delighted and rejoiced in the Blessed One's word s, rose from his seat, and, after paying homage to the Blessed One, keeping him on his rig ht, he departed. Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Vene rable Bāhiya, by realizing it for himself with direct knowledge, in this very life entered a nd dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly g o forth from the household life into homelessness. He directly knew: "Destroyed is birth,

the holy life has been lived, what had to be done has been done, there is no more for this world." And the Venerable Bāhiya became one of the arahants.

90 (7) Being Stirred (1)

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"Bhikkhus, being stirred is a disease, being stirred is a tumour, being stirred is a dart. &62 Therefore, bhikkhus, the Tathāgata dwells unstirred, with the dart removed. [65] Th erefore, bhikkhus, if a bhikkhu should wish, 'May I dwell unstirred, with the dart remove d!' he should not conceive the eye, should not conceive in the eye, should not conceive fr om the eye, should not conceive, 'The eye is mine.' &63

"He should not conceive forms ... eye-consciousness ... eye-contact ... and as to wha tever feeling arises with eye-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, 'That is mine.'

"He should not conceive the ear ... He should not conceive the mind ... mental pheno mena ... mind-consciousness ... mind-contact ... and as to whatever feeling arises with mind-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, 'That is mine.'

"He should not conceive all, should not conceive in all, should not conceive from all, should not conceive, 'All is mine.'

"Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. [66] He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has be en done, there is no more for this world."

91 (8) Being Stirred (2)

"Bhikkhus, being stirred is a disease, being stirred is a tumour, being stirred is a dart. Therefore, bhikkhus, the Tathāgata dwells unstirred, with the dart removed. Therefore, bhikkhus, if a bhikkhu should wish, 'May I dwell unstirred, with the dart removed!' he should not conceive the eye ... forms ... eye-consciousness ... eye-contact ... and as to whate ver feeling arises with eye-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, 'That is mine.' For whatever one conceives, bhikkhus, whatever one conceives in, whatever one conceives from, whatever one conceives as 'mine'—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.&64

"He should not conceive the ear ... He should not conceive the mind ... mental pheno mena ... mind-consciousness ... mind-contact ... and as to whatever feeling arises with mind-contact as condition ... he should not conceive that, should not conceive in that, sh

ould not conceive from that, should not conceive, 'That is mine.' For whatever one conceives, bhikkhus, whatever one conceives in, [67] whatever one conceives from, whatever one conceives as 'mine'—that is otherwise. The world, becoming otherwise, attached to b ecoming, seeks delight only in becoming.

"Whatever, bhikkhus, is the extent of the aggregates, the elements, and the sense base s, he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.'

"Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He und erstands: 'Destroyed is birth, the holy life has been lived, what had to be done has been d one, there is no more for this world."

92 (9) The Dyad (1)

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"Bhikkhus, I will teach you the dyad. Listen to that....

"And what, bhikkhus, is the dyad? The eye and forms, the ear and sounds, the nose an d odours, the tongue and tastes, the body and tactile objects, the mind and mental phenom ena. This is called the dyad.

"If anyone, bhikkhus, should speak thus: 'Having rejected this dyad, I shall make kno wn another dyad'—that would be a mere empty boast on his part. If he was questioned he would not be able to reply and, further, he would meet with vexation. For what reason? Because, bhikkhus, that would not be within his domain."&65

93 (10) The Dyad (2)

"Bhikkhus, consciousness comes to be in dependence on a dyad. And how, bhikkhus, does consciousness come to be in dependence on a dyad? In dependence on the eye and f orms there arises eye-consciousness. The eye is impermanent, changing, becoming other wise; [68] forms are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering, &66 impermanent, changing, becoming otherwise.

"Eye-consciousness is impermanent, changing, becoming otherwise. The cause and c ondition for the arising of eye-consciousness too is impermanent, changing, becoming ot herwise. When, bhikkhus, eye-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

"The meeting, the encounter, the concurrence of these three things is called eye-contact. Eye-contact too is impermanent, changing, becoming otherwise. The cause and condit ion for the arising of eye-contact is also impermanent, changing, becoming otherwise. W

hen, bhikkhus, eye-contact has arisen in dependence on a condition that is impermanent, how could it be permanent?

"Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives.&67 Thus these things too are moving and tottering, impermanent, changing, becoming other wise.

"In dependence on the ear and sounds there arises ear-consciousness ... [69] ... In de pendence on the mind and mental phenomena there arises mind-consciousness. The mind is impermanent, changing, becoming otherwise; mental phenomena are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering, impermanent, changing, becoming otherwise.

"Mind-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-consciousness too is impermanent, changing, becoming otherwise. When, bhikkhus, mind-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

"The meeting, the encounter, the concurrence of these three things is called mind-con tact. Mind-contact too is impermanent, changing, becoming otherwise. The cause and co ndition for the arising of mind-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, mind-contact has arisen in dependence on a condition that is impermanent, how could it be permanent?

"Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives. Thu s these things too are moving and tottering, impermanent, changing, becoming otherwise.

"It is in such a way, bhikkhus, that consciousness comes to be in dependence on a dya d."

V. The Sixes

94 (1) Untamed, Unguarded&68

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[70] Setting at Sāvatthī. "Bhikkhus, these six bases for contact—if untamed, unguard ed, unprotected, unrestrained—are bringers of suffering.&69 What six?

"The eye, bhikkhus, as a base for contact—if untamed, unguarded, unprotected, unres trained—is a bringer of suffering. The ear as a base for contact ... The mind as a base for contact ... is a bringer of suffering. These six bases for contact—if untamed, unguarded, unprotected, unrestrained—are bringers of suffering.

"Bhikkhus, these six bases for contact—if well tamed, well guarded, well protected, well restrained—are bringers of happiness.&70 What six?

"The eye, bhikkhus, as a base for contact—if well tamed, well guarded, well protecte d, well restrained—is a bringer of happiness. The ear as a base for contact ... The mind a s a base for contact ... is a bringer of happiness. These six bases for contact—if well tam ed, well guarded, well protected, well restrained—are bringers of happiness."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"Just six, O bhikkhus, are the bases for contact, Wherein, unrestrained, one meets with suffering. Those who know the way to restrain them Dwell uncorrupted, with faith their partner.

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Having seen forms that delight the mind And having seen those that give no delight, Dispel the path of lust towards the delightful And do not soil the mind with hate, Thinking, 'I find this unpleasant.' [71]

Having heard sounds both pleasant and raucous,

Do not be enthralled with pleasing sound.

Dispel the course of hate towards the raucous,

And do not soil the mind with the hate,

Thinking, 'I find this unpleasant.'

Having smelt a scent fragrant and delightful,
Having smelt too a putrid stench,
Dispel aversion towards the stench
And do not yield to desire for the lovely.

Having enjoyed a sweet and delicious taste,
And having sometimes tasted what is bitter,
Do not greedily enjoy the sweet taste,
Do not show aversion towards the bitter.

When touched by pleasure do not be enthralled, Do not tremble when touched by pain. Look evenly on both kinds of contact, Pleasant and painful, Not drawn or repelled by anything.

Common people of proliferate perceptions

Percipient, they proliferate and become engaged.

Having dispelled all the mind's worldly play,

Advance along the road of renunciation.&71

When the mind is thus well developed in six,
If touched, one's mind never flutters anywhere.
Having vanquished both lust and hate, O bhikkhus,
Go to the far shore of birth and death!" [72]

15 95 (2) Māluṅkyaputta

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Then the Venerable Māluṅkyaputta approached the Blessed One ... and said to him: &72 "Venerable sir, 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, with drawn, diligent, ardent, and resolute."

"Here now, Māluṅkyaputta, what should I say to the young bhikkhus when a bhikkhu like you—old, aged, burdened with years, advanced in life, come to the last stage—asks me for an exhortation in brief?"&73

"Although, venerable sir, I am old aged, burdened with years, advanced in life, come to the last stage, let the Blessed One teach me the Dhamma in brief, let the Sublime One t each me the Dhamma in brief. Perhaps I may understand the meaning of the Blessed One 's statement, perhaps I may become an heir to the Blessed One's statement."

"What do you think, Māluṅkyaputta, do you have any desire or lust or affection for th ose forms cognizable by the eye which you have not seen and never saw before, which y ou do not see and would not think might be seen?" & 74

"No, venerable sir."

"Do you have any desire or lust or affection for those sounds cognizable by the ear ... for those odours cognizable by the nose ... for those tastes cognizable by the tongue ... f or those tactile objects cognizable by the body ... [73] for those mental phenomena cogni zable by the mind which you have not cognized and never cognized before, which you do not cognize and would not think might be cognized?"

"No, venerable sir."

"Here, Mālunkyaputta, regarding things seen, heard, sensed, and cognized by you: in the seen there will be merely the seen; in the heard there will be merely the heard; in the s ensed there will be merely the sensed; in the cognized there will be merely the cognized.

"When, Māluṅkyaputta, regarding things seen, heard, sensed, and cognized by you, in the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognized there will be merely the cognized, then, Māluṅkyaputta, you will not be 'by that.' When, Māluṅkyaputta, you are not 'by th at,' then you will not be 'therein.' When, Māluṅkyaputta, you are not 'therein,' then you will be neither here nor beyond nor in between the two. This itself is the end of suffering." &75

"I understand in detail, venerable sir, the meaning of what was stated by the Blessed One in brief:

"Having seen a form with mindfulness muddled, Attending to the pleasing sign,

One experiences it with infatuated mind And remains tightly holding to it.

Many feelings flourish within,
Originating from the visible form,
Covetousness and annoyance as well
By which one's mind becomes disturbed.&76
For one who accumulates suffering thus
Nibbāna is said to be far away.

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Having heard a sound with mindfulness muddled ... [74]

Having smelt an odour with mindfulness muddled ...

Having enjoyed a taste with mindfulness muddled ...

Having felt a contact with mindfulness muddled ...

Having known a mind-object with mindfulness muddled ...

For one who accumulates suffering thus Nibbāna is said to be far away.

When, firmly mindful, one sees a form,
One is not inflamed by lust for forms;
One experiences it with dispassionate mind
And does not remain holding it tightly.
One fares mindfully in such a way
That even as one sees the form,
And while one undergoes a feeling,
(Suffering) is exhausted, not built up.&77
For one dismantling suffering thus,
Nibbāna is said to be close by.

When, firmly mindful, one hears a sound, One is not inflamed by lust for sounds; ... [75]

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When, firmly mindful, one smells an odour, One is not inflamed by lust for odours; ...

When, firmly mindful, one enjoys a taste, One is not inflamed by lust for tastes; ...

When, firmly mindful, one feels a contact, One is not inflamed by lust for contacts; ...

When, firmly mindful, one knows a mind-object,
One is not inflamed by lust for mind-objects; ...
For one diminishing suffering thus
Nibbāna is said to be close by.

30 "It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, Māluṅkyaputta! It is good that you understand in detail the meaning of what was stated by me in brief.

(The Buddha here repeats the above verses in full.) [76]

35 "It is in such a way, Māluṅkyaputta, that the meaning of what was stated by me in bri ef should be understood in detail."

Then the Venerable Māluṅkyaputta, having delighted and rejoiced in the Blessed One 's words, rose from his seat, and, after paying homage to the Blessed One, keeping him o n his right, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Mālun kyaputta, by realizing it for himself with direct knowledge, in this very life entered and d welt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go fo rth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this wor ld." And the Venerable Mālunkyaputta became one of the arahants.

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96 (3) Falling Away

"Bhikkhus, I will teach you about one who is subject to falling away, about one who is not subject to falling away, and about the six mastered bases. Listen to that....

"And how, bhikkhus, is one subject to falling away?&78 Here, bhikkhus, when a bhik khu has seen a form with the eye, there arise in him evil unwholesome states, memories a nd intentions connected with the fetters.&79 If the bhikkhu tolerates them and does not a bandon them, dispel them, put an end to them, and obliterate them, he should understand this thus: 'I am falling away from wholesome states. For this has been called falling away by the Blessed One.'

"Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... when he has co gnized a mental phenomenon with the mind, [77] there arise in him evil unwholesome sta tes, memories and intentions connected with the fetters. If the bhikkhu tolerates them and does not abandon them, dispel them, put an end to them, and obliterate them, he should u nderstand this thus: 'I am falling away from wholesome states. For this has been called fa lling away by the Blessed One.'

"It is in such a way, bhikkhus, that one is subject to falling away.

"And how, bhikkhus, is one not subject to falling away? Here, bhikkhus, when a bhik khu has seen a form with the eye, there arise in him evil unwholesome states, memories a nd intentions connected with the fetters. If the bhikkhu does not tolerate them, but aband ons them, dispels them, puts on end to them, and obliterates them, he should understand t his thus: 'I am not falling away from wholesome states. For this has been called non-falling away by the Blessed One.'

"Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... when he has co gnized a mental phenomenon with the mind, there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu does not tolerate them, but abandons them, dispels them, puts an end to them, and obliterates them, he should un

derstand this thus: 'I am not falling away from wholesome states. For this has been called non-falling away by the Blessed One.'

"It is in such a way, bhikkhus, that one is not subject to falling away.

"And what, bhikkhus, are the six mastered bases? & 80 Here, bhikkhus, when a bhikkh u has seen a form with the eye, there do not arise in him evil unwholesome states, nor any memories and intentions connected with the fetters. The bhikkhu should understand this thus: 'This base has been mastered. For this has been called a mastered base by the Bless ed One.'

"Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... when he has co gnized a mental phenomenon with the mind, there do not arise in him evil unwholesome states, nor any memories and intentions connected with the fetters. The bhikkhu should u nderstand this thus: 'This base has been mastered. For this has been called a mastered base e by the Blessed One.' These, bhikkhus, are called the six mastered bases." [78]

97 (4) Dwelling Negligently

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"Bhikkhus, I will teach you about one who dwells negligently, and about one who dwells diligently. Listen to that....

"And how, bhikkhus, does one dwell negligently? If one dwells without restraint over the eye faculty, the mind is tainted&81 among forms cognizable by the eye. If the mind is tainted, there is no gladness. When there is no gladness, there is no rapture. When there is no rapture, there is no tranquillity. When there is no tranquillity, one dwells in sufferin g.&82 The mind of one who suffers does not become concentrated. When the mind is not concentrated, phenomena do not become manifest.&83 Because phenomena do not become manifest, one goes to reckoning as 'one who dwells negligently.'

"If one dwells without restraint over the ear faculty, the mind is tainted among sounds cognizable by the ear.... If one dwells without restraint over the mind faculty, the mind is tainted among mental phenomena cognizable by the mind.... Because phenomena do not become manifest, one goes to reckoning as 'one who dwells negligently.'

"It is in such a way, bhikkhus, that one dwells negligently.

"And how, bhikkhus, does one dwell diligently? If one dwells with restraint over the eye faculty, the mind is not tainted among forms cognizable by the eye. If the mind is not tainted, gladness is born. When one is gladdened, rapture is born. When the mind is uplif ted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. T he mind of one who is happy becomes concentrated. When the mind is concentrated, [79] phenomena become manifest. Because phenomena become manifest, one goes to reckon ing as 'one who dwells diligently.'

"If one dwells with restraint over the ear faculty, the mind is not tainted among sound s cognizable by the ear.... If one dwells with restraint over the mind faculty, the mind is not tainted among mental phenomena cognizable by the mind.... Because phenomena be come manifest, one goes to reckoning as 'one who dwells diligently.'

"It is in such a way, bhikkhus, that one dwells diligently."

98 (5) Restraint

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"Bhikkhus, I will teach you restraint and non-restraint. Listen to that....

"And how, bhikkhus, is there non-restraint? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he should u nderstand this thus: 'I am falling away from wholesome states. For this has been called fa lling away by the Blessed One.'

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he sho uld understand this thus: 'I am falling away from wholesome states. For this has been call ed falling away by the Blessed One.'

"Such, bhikkhus, is non-restraint.

"And how, bhikkhus, is there restraint? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhi kkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he should understand this thus: [80] 'I am not falling away from wholesome stat es. For this has been called non-falling away by the Blessed One.'

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he should understand this thus: 'I am not falling away from wholesome states. For this has been called non-falling away by the Blessed One.'

"Such, bhikkhus, is restraint."

99 (6) Concentration

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.&84

"And what does he understand as they really are? He understands as it really is: 'The eye is impermanent.' He understands as it really is: 'Forms are impermanent.'... 'Eye-co

nsciousness is impermanent.'... 'Eye-contact is impermanent.'... 'Whatever feeling arise s with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleas ant—that too is impermanent.'...

"He understand as it really is: 'The mind is impermanent.'... He understand as it really is: 'Whatever feeling arises with mind-contact as condition ... that too is impermanent.

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are."

10 100 (7) Seclusion

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"Bhikkhus, make an exertion in seclusion. A secluded bhikkhu understands things as they really are."

(The rest is identical with the preceding.) [81]

15 101 (8) Not Yours

"Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness. And what is it, bhikkhus, that is not yours? The eye is not yours: abandon it. When you have abandoned it, that will lead to your welfare and ha ppiness. Forms are not yours ... Eye-consciousness is not yours ... Eye-contact is not yo urs ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have aband oned it, that will lead to your welfare and happiness.

"The ear is not yours ... [82] ... The mind is not yours ... Whatever feeling arises wit h mind-contact as condition ... that too is not yours: abandon it. When you have abandon ed it, that will lead to your welfare and happiness.

"Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta's Grove, or to burn them, or to do with them as they wish. Would you think: 'P eople are carrying us off, or burning us, or doing with us as they wish'?"

"No, venerable sir. For what reason? Because, venerable sir, that is neither our self no r what belongs to our self."

"So too, bhikkhus, the eye is not yours ... Whatever feeling arises with mind-contact as condition ... that too is not yours: abandon it. When you have abandoned it, that will I ead to your welfare and happiness."

35 102 (9) Not Yours (2)

(This sutta is identical with the preceding one except that it omits the simile.) [83]

103 (10) Uddaka

"Bhikkhus, Uddaka Rāmaputta used to make this declaration:

This, surely the knowledge-master—
This, surely the universal conqueror—
This, surely he has excised—
The tumour's root not excised before!'&86

"Bhikkhus, though Uddaka Rāmaputta was not himself a knowledge-master, he decla red: 'I am a knowledge-master.' Though he was not himself a universal conqueror, he de clared: 'I am a universal conqueror.' Though he had not excised the root of the tumour, he declared: 'I have excised the root of the tumour.' But here, bhikkhus, a bhikkhu speaking rightly might say:

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'This, surely the knowledge-master— This, surely the universal conqueror— This, surely he has excised— The tumour's root not excised before!'

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"And how, bhikkhus, is one a knowledge-master? When a bhikkhu understands as the y really are the origin, the passing away, the gratification, the danger, and the escape in re gard to the six bases for contact, such a bhikkhu is a knowledge-master.

"And how, bhikkhus, is a bhikkhu a universal conqueror? When, having understood a s they really are the origin, the passing away, the gratification, the danger, and the escape in regard to the six bases for contact, a bhikkhu is liberated by non-clinging, such a bhik khu is a universal conqueror.

"And how, bhikkhus, does a bhikkhu excise the root of the tumour that has not been e xcised before? 'The tumour,' bhikkhus: this is a designation for this body consisting of th e four great elements, originating from mother and father, built up out of rice and gruel, s ubject to impermanence, to rubbing and pressing, to breaking apart and dispersal.&87 'T he tumour's root': this is a designation for craving. When craving has been abandoned by a bhikkhu, cut off at the root, [84] made like a palm stump, obliterated so that it is no mo re subject to future arising, in such a case the bhikkhu has excised the root of the tumour t hat has not been excised before.

"Bhikkhus, though Uddaka Rāmaputta was not himself a knowledge-master, he decla red: 'I am a knowledge-master.'... But here, bhikkhus, a bhikkhu speaking rightly might say:

This, surely the knowledge-master—
This, surely the universal conqueror—
This, surely he has excised—
The tumour's root not excised before!"

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Part III The Third Fifty

I. Secure from Bondage

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104 (1) Secure from Bondage

[85] Setting at Sāvatthī. "Bhikkhus, I will teach you a Dhamma exposition, an exposit ion on the one who declares the effort to become secure from bondage.&88 Listen to that

"And what, bhikkhus, is the Dhamma exposition, the exposition on the one who decla res the effort to become secure from bondage? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. The se have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obl iterated so that they are no more subject to future arising. He declares an effort (should be made) for their abandoning. Therefore the Tathāgata is called one who declares the effor t to become secure from bondage....&89

"There are, bhikkhus, mental phenomena cognizable by the mind that are desirable, l ovely, agreeable, pleasing, sensually enticing, tantalizing. These have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. He declares an effort (should be made) for their abandonin g. Therefore the Tathāgata is called one who declares the effort to become secure from bo ndage.

"This, bhikkhus, is the Dhamma exposition, the exposition on the one who declares the effort to become secure from bondage."

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105 (2) By Clinging

"Bhikkhus, when what exists, by clinging to what, do pleasure and pain arise internall y?"&90

"Venerable sir, our teachings are rooted in the Blessed One..."

"When there is the eye, bhikkhus, by clinging to the eye, pleasure and pain arise internally. When there is the ear ... the mind, by clinging to the mind, pleasure and pain arise internally.

"What do you think, bhikkhus, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?"

"No, venerable sir." [86]

"Is the ear ... the mind permanent or impermanent?... But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?" "No, venerable sir."

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the e ye ... the mind. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He un derstands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

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106 (3) The Origin of Suffering (Identical with 12:43.) [87]
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107 (4) The Origin of the World (Identical with 12:44.) [88]

108 (5) I Am Superior

20 "Bhikkhus, when what exists, by clinging to what, by adhering to what, does the thou ght occur: 'I am superior' or 'I am equal' or 'I am inferior'?"&91

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is the eye, bhikkhus, by clinging to the eye, by adhering to the eye, the t hought occurs: 'I am superior' or 'I am equal' or 'I am inferior.' When there is the ear ...

When there is the mind, by clinging to the mind, by adhering to the mind, the thought oc curs: 'I am superior' or 'I am equal' or 'I am inferior.'

"What do you think, bhikkhus, is the eye ... the mind permanent or impermanent?" "Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could the thought occur: 'I am superior' or 'I am equal' or 'I am inferior'?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this world." [89]

109 (6) Things That Fetter

"Bhikkhus, I will teach you the things that fetter and the fetter. Listen to that....&92

"And what, bhikkhus, are the things that fetter, and what is the fetter? The eye, bhikk hus, is a thing that fetters; the desire and lust for it is the fetter there. The ear is a thing th at fetters ... The mind is a thing that fetters; the desire and lust for it is the fetter there. Th ese are called the things that fetter, and this the fetter."

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110 (7) Things That Can Be Clung To

"Bhikkhus, I will teach you the things that can be clung to and the clinging. Listen to that....

"And what, bhikkhus, are the things that can be clung to, and what is the clinging? The eye, bhikkhus, is a thing that can be clung to; the desire and lust for it is the clinging the re. The ear is a thing that can be clung to ... The mind is a thing that can be clung to; the desire and lust for it is the clinging there. These are called the things that can be clung to, and this the clinging."

111 (8) Fully Understanding (1)

"Bhikkhus, without directly knowing and fully understanding the eye,&93 without be coming dispassionate towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding the ear ... the nose ... the tongue ... the body ... the mind, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. But by directly knowing and fully understanding the eye ... the mind, by becoming dispassionate towards it and abandoning it, one is capable of destroying suffering." [90]

112 (9) Fully Understanding (2)

25 "Bhikkhus, without directly knowing and fully understanding forms, without becoming dispassionate towards them and abandoning them, one is incapable of destroying suffering. Without directly knowing and fully understanding sounds ... odours ... tastes ... tactile objects ... mental phenomena, without becoming dispassionate towards them and abandoning them, one is incapable of destroying suffering. But by directly knowing and full y understanding forms ... mental phenomena, by becoming dispassionate towards them a nd abandoning them, one is capable of destroying suffering."

113 (10) Listening In (Identical with 12:45.) [91]

II. The World and Cords of Sensual Pleasure

114 (1) Māra's Snare (1)

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"Bhikkhus, there are forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes th em, and remains holding to them, he is called a bhikkhu who has entered Māra's lair, who has come under Māra's control; Māra's snare has been fastened to him&94 so that he is bound by the bondage of Māra and the Evil One can do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... [92] ... the Evil One can do with him as he wishes.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, do es not welcome them, and does not remain holding to them, he is called a bhikkhu who has not entered Māra's lair, who has not come under Māra's control; Māra's snare has been unfastened from him so that he is not bound by the bondage of Māra and the Evil One cannot do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. [93] If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wishes."

115 (2) Māra's Snare (2)

"Bhikkhus, there are forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes th em, and remains holding to them, he is called a bhikkhu who is bound among forms cogn izable by the eye, who has entered Māra's lair, who has come under Māra's control; [Mār a's snare has been fastened to him so that he is bound by the bondage of Māra]&95 and t he Evil One can do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... the Evil One can do with him as he wishes.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, do es not welcome them, and does not remain holding to them, he is called a bhikkhu who is free among forms cognizable by the eye, who has not entered Māra's lair, who has not c

ome under Māra's control; [Māra's snare has been unfastened from him so that he is not bound by the bondage of Māra] and the Evil One cannot do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wis hes."

116 (3) Going to the End of the World

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"Bhikkhus, I say that the end of the world cannot be known, seen, or reached by trave lling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering." & 96

Having said this, the Blessed One rose from his seat and entered his dwelling.&97 Th en, soon after the Blessed One had left, the bhikkhus considered: "Now, friends, the Bles sed One has risen from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail. Now who will expound in detail the meaning of the synopsis which the Blessed One recited in brief?" Then they considered: "The Ven erable Ānanda is praised by the Teacher and esteemed by his wise companions in the hol y life; the Venerable Ānanda is capable of expounding in detail the meaning of this synop sis recited in brief by the Blessed One without expounding the meaning in detail. Let us a pproach him and ask him the meaning of this."

Then those bhikkhus approached the Venerable Ānanda and exchanged greetings wit h him, after which they sat down to one side and told him what had taken place, [94] adding: "Let the Venerable Ānanda expound it to us."

(The Venerable Ānanda replied:) "Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, would pass over the root and trun k of a great tree standing possessed of heartwood, thinking that heartwood should be sou ght among the branches and foliage. And so it is with you venerable ones: when you wer e face to face with the Teacher you passed by the Blessed One, thinking that I should be a sked about the meaning. For, friends, knowing, the Blessed One knows; seeing, he sees; he has become vision, he has become knowledge, he has become the Dhamma, he has be come the holy one; he is the expounder, the proclaimer, the elucidator of meaning, the gi ver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have asked the Blessed One the meaning. [95] As he explained it to you, so you s hould have remembered it."

"Surely, friend Ānanda, knowing, the Blessed One knows; seeing, he sees; he has be come vision ... the Tathāgata. That was the time when we should have asked the Blessed

One the meaning, and as he explained it to us, so we should have remembered it. Yet the Venerable Ānanda is praised by the Teacher and esteemed by his wise companions in the holy life; the Venerable Ānanda is capable of expounding the detailed meaning of this sy nopsis recited in brief by the Blessed One without expounding the meaning in detail. Let the Venerable Ānanda expound it without finding it troublesome."

"Then listen, friends, and attend carefully to what I shall say."

"Yes, friend," the bhikkhus replied. The Venerable Ānanda said this:

"Friends, when the Blessed One rose from his seat and entered his dwelling after recit ing a synopsis in brief without expounding the meaning in detail, that is: 'Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering,' I understand the detailed meaning of this synopsis as follows: That in the world by w hich one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One's Discipline.&98 And what, friends, is that in the world by which one is a perceiver of the world, a conceiver of the world? The eye is that in the world by which one is a perceiver of the world, a conceiver of the world.&99 The ear ... The nose ... The to ngue ... The body ... The mind is that in the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world, a conceiver of the world by which one is a perceiver of the world.

"Friends, when the Blessed One rose from his seat and entered his dwelling after recit ing a synopsis in brief without expounding the meaning in detail, that is: 'Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering,' I understand the meaning of this synopsis in detail to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it."

"Yes, friends," those bhikkhus replied, and having risen from their seats, they went to the Blessed One. After paying homage to him, they sat down to one side and told the Ble ssed One all that had taken place after he had left, adding: [97] "Then, venerable sir, we a pproached the Venerable Ānanda and asked him about the meaning. The Venerable Ānanda expounded the meaning to us in these ways, with these terms, with these phrases."

"Ānanda is wise, bhikkhus, Ānanda has great wisdom. If you had asked me the meani ng of this, I would have explained it to you in the same way that it has been explained by Ānanda. Such is the meaning of this, and so you should remember it."

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117 (4) Cords of Sensual Pleasure

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"Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlig htened, the thought occurred to me: 'My mind may often stray towards those five cords of sensual pleasure that have already left their impression on the heart&100 but which have passed, ceased, and changed, or towards those that are present, or occasionally towards those in the future.' Then it occurred to me: 'Being set on my own welfare,&101 I should practise diligence, mindfulness, and guarding of the mind in regard to those five cords of sensual pleasure that have already left their impression on the heart, which have passed, ceased, and changed.'

"Therefore, bhikkhus, in your case too your minds may often stray towards those five cords of sensual pleasure that have already left their impression on the heart but which h ave passed, ceased, and changed, or towards those that are present, or occasionally towar ds those that are future. Therefore, bhikkhus, [98] being set on your own welfare, you sho uld practise diligence, mindfulness, and guarding of the mind in regard to those five cord s of sensual pleasure that have already left their impression on the heart but which have p assed, ceased, and changed.

"Therefore, bhikkhus, that base should be understood,&102 where the eye ceases and perception of forms fades away.&103 That base should be understood, where the ear ceases and perception of sounds fades away.... That base should be understood, where the m ind ceases and perception of mental phenomena fades away. That base should be understood."

Having said this, the Blessed One rose from his seat and entered his dwelling. Then, s oon after the Blessed One had left, the bhikkhus considered ... (all as in preceding sutta down to:) [99–100] ... The Venerable Ānanda said this:

"Friends, when the Blessed One rose from his seat and entered his dwelling after recit ing a synopsis in brief without expounding the meaning in detail—that is: 'Therefore, bhi kkhus, that base should be understood, where the eye ceases and perception of forms fade s away.... That base should be understood, where the mind ceases and perception of ment al phenomena fades away. That base should be understood'—I understand the detailed m eaning of this synopsis as follows: This was stated by the Blessed One, friends, with refer ence to the cessation of the six sense bases.&104

"Friends, when the Blessed One rose from his seat and entered his dwelling after recit ing a synopsis in brief without expounding the meaning in detail ... I understand the meaning of this synopsis in detail to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it."

(The rest as in the preceding sutta.) [101]

118 (5) Sakka's Question

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On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, st ood to one side, and said to him:

"Venerable sir, what is the cause and reason [102] why some beings here do not attain Nibbāna in this very life? And what is the cause and reason why some beings here attain Nibbāna in this very life?"

"There are, lord of the devas, forms cognizable by the eye that are desirable, lovely, a greeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, wel comes them, and remains holding to them, his consciousness becomes dependent upon the em and clings to them. A bhikkhu with clinging does not attain Nibbāna.&105

"There are, lord of the devas, sounds cognizable by the ear ... mental phenomena cog nizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tant alizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna.

"This is the cause and reason, lord of the devas, why some beings here do not attain Nibbāna in this very life.

"There are, lord of the devas, forms cognizable by the eye ... mental phenomena cog nizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tant alizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, his consciousness does not become dependent upon them or clin g to them. A bhikkhu without clinging attains Nibbāna.

"This is the cause and reason, lord of the devas, why some beings here attain Nibbāna in this very life." [103]

119 (6) Pañcasikha

(The same except that the interlocutor is Pañcasikha, son of the gandhabbas.)&106

120 (7) Sāriputta

On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta's Grove, An āthapiṇḍika's Park. Then a certain bhikkhu approached the Venerable Sāriputta and exch anged greetings with him. When they had concluded their greetings and cordial talk, he s at down to one side and said to the Venerable Sāriputta:

"Friend Sāriputta, a bhikkhu who was my co-resident has given up the training and re turned to the lower life."

"So it is, friend, when one does not guard the doors of the sense faculties, is immoder ate in eating, and is not devoted to wakefulness. That a bhikkhu who does not guard the doors of the senses faculties, who is immoderate in eating, [104] and who is not devoted to wakefulness will maintain all his life the complete and pure holy life—this is impossible. But, friend, that a bhikkhu who guards the doors of the senses faculties, who is moderate in eating, and who is devoted to wakefulness will maintain all his life the complete and pure holy life—this is possible.

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"And how, friend, does one guard the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its signs and features.&107 Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and displeasure m ight invade him, he practises the way of its restraint, he guards the eye faculty, he underta kes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile o bject with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and features. Since, if he left the mind faculty unrestrained, evil u nwholesome states of covetousness and displeasure might invade him, he practises the w ay of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. It is in this way, friend, that one guards the doors of the sense faculties.

"And how, friend, is one moderate in eating? Here, reflecting properly, a bhikkhu tak es food neither for amusement nor for intoxication nor for the sake of physical beauty an d attractiveness, but only for the support and maintenance of this body, for ending disco mfort, and for assisting the holy life, considering: 'Thus I shall terminate the old feeling a nd not arouse a new feeling, and I shall be healthy and blameless and live in comfort.'&1 08 It is in this way, friend, that one is moderate in eating.

"And how, friend, is one devoted to wakefulness? Here, during the day, while walkin g back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. [105] In the middle watch of the night he lies down on his right side in the l ion's posture with one foot overlapping the other, mindful and clearly comprehending, af ter noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, friend, that one is devoted to wakefulness.

"Therefore, friend, you should train yourself thus: 'We will guard the doors of the sen se faculties; we will be moderate in eating; we will be devoted to wakefulness.' Thus, friend, should you train yourself."

121 (8) Exhortation to Rāhula

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On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇ ḍika's Park.&109 Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "The states that ripen in liberation have come to maturity in Rāhula. Let me lead him on further to the destruction of the taints."&110

Then, in the morning, the Blessed One dressed and, taking bowl and robe, walked for alms in Sāvatthī. When he had returned from the alms round, after his meal he addressed the Venerable Rāhula thus: "Take a sitting cloth, Rāhula. Let us go to the Blind Men's Gr ove for the day's abiding."

"Yes, venerable sir," the Venerable Rāhula replied and, having taken a sitting cloth, h e followed close behind the Blessed One.

Now on that occasion many thousands of devatās followed the Blessed One, thinking: "Today the Blessed One will lead the Venerable Rāhula on further to the destruction of the taints."&111 Then the Blessed One plunged into the Blind Men's Grove and sat down at the foot of a certain tree on a seat that was prepared for him. The Venerable Rāhula paid homage to the Blessed One and sat down to one side. [106] The Blessed One then said to him:

"What do you think, Rāhula, is the eye permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Are forms permanent or impermanent?... Is eye-consciousness ... Is eye-contact ... Is anything included in feeling, anything included in perception, anything included in vol itional constructions, anything included in consciousness that arises with eye-contact as c ondition permanent or impermanent?" – "Impermanent, venerable sir." (*The rest as in the preceding paragraph*.)

"Is the ear ... the nose ... the tongue ... the body ... the mind permanent or imperma nent?... [107] ... Are mental phenomena ... Is mind-consciousness ... Is mind-contact ... Is anything included in feeling, anything included in perception, anything included in vol itional constructions, anything included in consciousness that arises with mind-contact as condition permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent

nt, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with the ey e, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, disenchanted with anything included in feeling, with anything included in percep tion, with anything included in volitional constructions, with anything included in consciousness that arises with eye-contact as condition. He becomes disenchanted with the ear ... with the nose ... with the tongue ... with the body ... with the mind ... with anything i ncluded in consciousness that arises with mind-contact as condition.

"Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is lib erated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

This is what the Blessed One said. Being pleased, the Venerable Rāhula delighted in the Blessed One's statement. And while this discourse was being spoken, the Venerable Rāhula's mind was liberated from the taints by non-clinging, and in those many thousands of devatās there arose the dust-free, stainless vision of the Dhamma: "Whatever is subject to origination is all subject to cessation." & 112

122 (9) Things That Fetter

"Bhikkhus, I will teach you the things that fetter and the fetter. Listen to that....&113 [108]

"And what, bhikkhus, are the things that fetter, and what is the fetter? There are, bhik khus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensuall y enticing, tantalizing. These are called the things that fetter. The desire and lust in regard to them is the fetter there.

"There are sounds cognizable by the ear ... mental phenomena cognizable by the min d that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are called the things that fetter. The desire and lust in regard to them is the fetter there."

123 (10) Things That Can Be Clung To

"Bhikkhus, I will teach you the things that can be clung to and the clinging. Listen to that....

"And what, bhikkhus, are the things that can be clung to, and what is the clinging? There are, bhikkhus, forms cognizable by the eye ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These

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are called the things that can be clung to. The desire and lust in regard to them is the clin ging there."

III. The Householder

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124 (1) At Vesālī

[109] On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then the householder Ugga of Vesālī approached the Blessed One ... and said to him:...&114

(The question and the reply are exactly the same as in $\S 118$.)

125 (2) Among the Vajjians

On one occasion the Blessed One was dwelling among the Vajjians at Hatthigāma. T hen the householder Ugga of Hatthigāma approached the Blessed One ... and said to him :...&115

(As in §118.) [110]

126 (3) At Nālandā

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Gro ve. Then the householder Upāli approached the Blessed One ... and said to him:...&116 (As in §118.)

127 (4) Bhāradvāja

On one occasion the Venerable Piṇḍola Bhāradvāja was dwelling at Kosambī in Ghos ita's Park.&117 Then King Udena approached the Venerable Piṇḍola Bhāradvāja and exc hanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Master Bhāradvāja, what is the cause and reason why these young bhikkhus, lads wi th black hair, endowed with the blessing of youth, in the prime of life, who have not dalli ed with sensual pleasures, lead the complete and pure holy life all their lives and maintai n it for a long time?" & 118

"Great king, this was said by the Blessed One who knows and sees, the Arahant, the F ully Enlightened One: 'Come, bhikkhus, towards women old enough to be your mother s et up the idea that they are your mother;&119 [111] towards those of an age to be your si sters set up the idea that they are your sisters; towards those young enough to be your dau ghters set up the idea that they are your daughters.' This is a cause and reason, great king,

why these young bhikkhus ... who have not dallied with sensual pleasures, lead the complete and pure holy life all their lives and maintain it for a long time."

"The mind is wanton, Master Bhāradvāja. Sometimes states of lust arise even towards women old enough to be one's mother; sometimes they arise towards women of an age t o be one's sister; sometimes they arise towards women young enough to be one's daught er. Is there any other cause and reason why these young bhikkhus ... maintain the comple te and pure holy life for a long time?"

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"Great king, this was said by the Blessed One who knows and sees, the Arahant, the F ully Enlightened One: 'Come, bhikkhus, review this very body upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, as full of many kinds of impurities:&120 "There are in this body head-hairs, body-hairs, nails, teeth, skin, flesh, si news, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesent ery, contents of the stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine." This too, great king, is a cause and reason why these young bhikkhus ... maintain the complete and pure holy life for a long time."

"That is easy, Master Bhāradvāja, for those bhikkhus who are developed in body, dev eloped in virtue, developed in mind, developed in wisdom. But it is difficult for those bhi kkhus who are undeveloped in body,&121 undeveloped in virtue, undeveloped in mind, u ndeveloped in wisdom. Sometimes, though one thinks, 'I will attend to the body as foul,' one beholds it as beautiful. [112] Is there any other cause and reason why these young bh ikkhus ... maintain the complete and pure holy life for a long time?"

"Great king, this was said by the Blessed One who knows and sees, the Arahant, the F ully Enlightened One: 'Come, bhikkhus, dwell guarding the doors of the sense faculties. Having seen a form with the eye, do not grasp its signs and features. Since, if you leave t he eye faculty unguarded, evil unwholesome states of covetousness and displeasure migh t invade you, practise the way of its restraint, guard the eye faculty, undertake the restrain t of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind ... undertake the restraint of the mind faculty.' This too, great king, is a cause and reason why these young bhikkhu s ... maintain the complete and pure holy life for a long time."

"It is wonderful, Master Bhāradvāja! It is amazing, Master Bhāradvāja! How well this has been stated by the Blessed One who knows and sees, the Arahant, the Fully Enlighte ned One. So this is the cause and reason why these young bhikkhus, lads with black hair, endowed with the blessing of youth, in the prime of life, who have not dallied with sensu al pleasures, lead the complete and pure holy life all their lives and maintain it for a long

time. In my case too, when I enter my harem unguarded in body, speech, and mind, witho ut setting up mindfulness, unrestrained in the sense faculties, on that occasion states of lu st assail me forcefully. But when I enter my harem guarded in body, speech, and mind, [1 13] with mindfulness set up, restrained in the sense faculties, on that occasion states of lu st do not assail me in such a way.

"Magnificent, Master Bhāradvāja! Magnificent, Master Bhāradvāja! The Dhamma ha s been made clear in many ways by Master Bhāradvāja, as though he were turning uprigh t what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. Mast er Bhāradvāja, I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkh u Sangha. From today let Master Bhāradvāja remember me as a lay follower who has gon e for refuge for life."

128 (5) Sona

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the householder's son Soṇa approached the Blessed One ... a nd said to him:....

(As in §118.)

20 129 (6) Ghosita

On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's Park. Then the householder Ghosita approached the Venerable Ānanda ... and said to him: [11 4] "Venerable Ānanda, it is said, 'diversity of elements, diversity of elements.' & 122 In w hat way, venerable sir, has the diversity of elements been spoken of by the Blessed One?"

"Householder, there exists the eye element, and forms that are agreeable, and eye-con sciousness: in dependence on a contact to be experienced as pleasant, a pleasant feeling a rises.&123 There exists the eye element, and forms that are disagreeable, and eye-consciousness: in dependence on a contact to be experienced as painful, a painful feeling arises. There exists the eye element, and forms that are a basis for equanimity, and eye-consciousness: in dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.

"Householder, there exists the ear element ... the nose element ... the tongue element ... the body element ... the mind element, and mental phenomena that are agreeable, and mind-consciousness: in dependence on a contact to be experienced as pleasant, a pleasan t feeling arises. There exists the mind element, and mental phenomena that are disagreeable, and mind-consciousness: in dependence on a contact to be experienced as painful, a pa

inful feeling arises. There exists the mind element, and mental phenomena that are a basi s for equanimity, and mind-consciousness: in dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.

"It is in this way, householder, that the diversity of elements has been spoken of by the Blessed One." [115]

130 (7) Hāliddakāni

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Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among the people of Avantī on Mount Papāta at Kuraraghara. Then the householder Hāliddakān i approached the Venerable Mahākaccāna ... and said to him:&124

"Venerable sir, it was said by the Blessed One: 'It is in dependence on the diversity of elements that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings.'&125 How is this so, venerable sir?"

"Here, householder, having seen a form with the eye, a bhikkhu understands an agree able one thus: 'Such it is!' & 126 There is eye-consciousness, and in dependence on a cont act to be experienced as pleasant there arises a pleasant feeling. & 127 Then, having seen a form with the eye, a bhikkhu understands a disagreeable one thus: 'Such it is!' There is e ye-consciousness, and in dependence on a contact to be experienced as painful there arise s a painful feeling. Then, having seen a form with the eye, a bhikkhu understands one that is a basis for equanimity thus: 'Such it is!' There is eye-consciousness, and in dependence on a contact to be experienced as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

"Further, householder, having heard a sound with the ear ... having smelt an odour wi th the nose ... having savoured a taste with the tongue ... having felt a tactile object with the body ... having cognized a mental phenomenon with the mind, a bhikkhu understands an agreeable one thus ... [116] ... a disagreeable one thus ... one that is a basis for equa nimity thus: 'Such it is!' There is mind-consciousness, and in dependence on a contact to be experienced as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

"It is in this way, householder, that in dependence on the diversity of elements there a rises the diversity of contacts, that in dependence on the diversity of contacts there arises the diversity of feelings."

131 (8) Nakulapitā

On one occasion the Blessed One was dwelling among the Bhaggas at Sumsumāragir a in the Bhesakalā Grove, the Deer Park. Then the householder Nakulapitā approached th e Blessed One ... and said to him:...&128

(As in $\S 118$.)

132 (9) Lohicca

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On one occasion the Venerable Mahākaccāna was dwelling among the people of Ava ntī in a forest hut at Makkarakaṭa. [117] Then a number of brahmin youths, students of th e brahmin Lohicca, while collecting firewood, approached the Venerable Mahākaccāna's forest hut. Having approached, they stomped and trampled all around the hut, and in a boi sterous and noisy manner they played various pranks, & 129 saying: "These shaveling recl uses, menials, swarthy offspring of the Lord's feet, are honoured, respected, esteemed, w orshipped, and venerated by their servile devotees."&130

Then the Venerable Mahākaccāna came out of his dwelling and said to those brahmin youths: "Don't make any noise, boys. I will speak to you on the Dhamma." When this w as said, those youths became silent. Then the Venerable Mahākaccāna addressed those yo uths with verses:

20 "Those men of old who excelled in virtue, Those brahmins who recalled the ancient rules, Their sense doors guarded, well protected,

Dwelt having vanquished wrath within.

They took delight in Dhamma and meditation, &131 Those brahmins who recalled the ancient rules.

But these have fallen, claiming 'We recite.'

Puffed up by clan, faring unrighteously,

Overcome by anger, armed with diverse weapons,

They molest both frail and firm.&132

For one with sense doors unguarded

(All the vows he undertakes) are vain

Just like the wealth a man gains in a dream: [118]

Fasting and sleeping on the ground,

Bathing at dawn, (study of) the Three Vedas,

Rough hides, matted locks, and dirt;
Hymns, rules and vows, austerities,
Hypocrisy, bent staffs, ablutions:
These emblems of the brahmins
Are used to increase their worldly gains.&133

A mind that is well concentrated, Clear and free from blemish, Tender towards all sentient beings— That is the path for attaining Brahmā."

Then those brahmin youths, angry and displeased, approached the brahmin Lohicca a nd told him: "See now, sir, you should know that the recluse Mahākaccāna categorically denigrates and scorns the hymns of the brahmins."

When this was said, the brahmin Lohicca was angry and displeased. But then it occur red to him: "It is not proper for me to abuse and revile the recluse Mahākaccāna solely on the basis of what I have heard from these youths. Let me approach him and inquire."

Then the brahmin Lohicca, together with those brahmin youths, approached the Vene rable Mahākaccāna. [119] He exchanged greetings with the Venerable Mahākaccāna and, when they had concluded their greetings and cordial talk, he sat down to one side and sai d to him: "Master Kaccāna, did a number of brahmin youths, my students, come this way while collecting firewood?"

"They did, brahmin."

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"Did Master Kaccāna have any conversation with them?"

"I did have a conversation with them, brahmin."

"What kind of conversation did you have with them, Master Kaccāna?"

"The conversation I had with those youths was like this:

'Those men of old who excelled in virtue,

Those brahmins who recalled the ancient rules, ...

Tender towards all sentient beings—

That is the path for attaining Brahmā.'

Such was the conversation that I had with those youths."

"Master Kaccāna said 'with sense doors unguarded.' In what way, Master Kaccāna, is one 'with sense doors unguarded'?"

"Here, brahmin, having seen a form with the eye, someone is intent upon a pleasing f orm and repelled by a displeasing form.&134 He dwells without having set up mindfulne ss of the body, with a limited mind, [120] and he does not understand as it really is that li beration of mind, liberation by wisdom, wherein those evil unwholesome states cease wit hout remainder. Having heard a sound with the ear ... Having cognized a mental phenom enon with the mind, someone is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body ... cease without remainder. It is in such a way, brahmin, that one is 'with sense do ors unguarded."

"It is wonderful, Master Kaccāna! It is amazing, Master Kaccāna! How Master Kaccā na has declared one whose sense doors are actually unguarded to be one 'with sense door s unguarded'! But Master Kaccāna said 'with sense doors guarded.' In what way, Master Kaccāna, is one 'with sense doors guarded'?"

"Here, brahmin, having seen a form with the eye, someone is not intent upon a pleasi ng form and not repelled by a displeasing form. He dwells having set up mindfulness of t he body, with a measureless mind, and he understands as it really is that liberation of min d, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the m ind, someone is not intent upon a pleasing mental phenomenon and not repelled by a disp leasing mental phenomenon. He dwells having set up mindfulness of the body ... cease w ithout remainder. It is in such a way, brahmin, that one is 'with sense doors guarded."

"It is wonderful, Master Kaccāna! It is amazing, Master Kaccāna! [121] How Master Kaccāna has declared one whose sense doors are actually guarded to be one 'with sense d oors guarded'! Magnificent, Master Kaccāna! Magnificent, Master Kaccāna! The Dham ma has been made clear in many ways by Master Kaccāna ... (as in §127) ... From today let Master Kaccāna remember me as a lay follower who has gone for refuge for life.

"Let Master Kaccāna approach the Lohicca family just as he approaches the families of the lay followers in Makkarakaṭa. The brahmin youths and maidens there will pay hom age to Master Kaccāna, they will stand up for him out of respect, they will offer him a se at and water, and that will lead to their welfare and happiness for a long time."

133 (10) Verahaccāni

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On one occasion the Venerable Udāyī was living at Kāmaṇḍā in the brahmin Todeyy a's Mango Grove. Then a brahmin youth, a student of the brahmin lady of the Verahaccā ni clan, approached the Venerable Udāyī and greeted him. When they had concluded their greetings and cordial talk, he sat down to one side, and the Venerable Udāyī instructed,

exhorted, inspired, and encouraged him with a Dhamma talk. Having been instructed, exhorted, inspired, and encouraged by the Dhamma talk, the brahmin youth rose from his seat, approached the brahmin lady of the Verahaccāni clan, and said to her: "See now, madam, you should know that the recluse Udāyī teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, [122] with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure."

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"In that case, young man, invite the recluse Udayi in my name for tomorrow's meal."

"Yes, madam," the youth replied. Then he went to the Venerable Udāyī and said to hi m: "Let Master Udāyī consent to accept tomorrow's meal from our revered teacher,&135 the brahmin lady of the Verahaccāni clan."

The Venerable Udāyī consented by silence. Then, when the night had passed, in the morning the Venerable Udāyī dressed, took his bowl and outer robe, and went to the resi dence of the brahmin lady of the Verahaccāni clan. There he sat down in the appointed se at. Then, with her own hands, the brahmin lady served and satisfied the Venerable Udāyī with various kinds of delicious food. When the Venerable Udāyī had finished eating and had washed his bowl and hand, the brahmin lady put on her sandals, sat down on a high s eat, covered her head, and told him: "Preach the Dhamma, recluse." & 136 Having said, "There will be an occasion for that, sister," he rose from his seat and departed.

A second time that brahmin youth approached the Venerable Udāyī ... (as above dow n to:) ... "See now, madam, you should know that the recluse Udāyī teaches a Dhamma t hat is good in the beginning, good in the middle, [123] and good in the end, with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure."

"In such a way, young man, you keep on praising the recluse Udāyī, but when I told h im, 'Preach the Dhamma, recluse,' he said, 'There will be an occasion for that, sister,' an d he rose from his seat and departed."

"That, madam, was because you put on your sandals, sat down on a high seat, covere d your head, and told him: 'Preach the Dhamma, recluse.' For these worthies respect the Dhamma, revere the Dhamma."

"In that case, young man, invite the recluse Udayi in my name for tomorrow's meal."

"Yes, madam," he replied. Then he went to the Venerable Udāyī ... (all as above) ... When the Venerable Udāyī had finished eating and had washed his bowl and hand, the br ahmin lady removed her sandals, sat down on a low seat, uncovered her head, and said to him: "Venerable sir, what do the arahants maintain must exist for there to be pleasure and pain? And what is it that the arahants maintain must be non-existent for there to be no pl easure and pain?"

"Sister, the arahants maintain that when the eye exists there is pleasure and pain, and when the eye does not exist there is no pleasure and pain. [124] The arahants maintain th at when the ear exists there is pleasure and pain, and when the ear does not exist there is no pleasure and pain.... The arahants maintain when the mind exists there is pleasure and pain, and when the mind does not exist there is no pleasure and pain."

When this was said, the brahmin lady of the Verahaccāni clan said to the Venerable U dāyī: "Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been ma de clear in many ways by Master Udāyī ... (as in §127) ... From today let Master Udāyī r emember me as a lay follower who has gone for refuge for life."

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IV. Devadaha

134 (1) At Devadaha

On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Devadaha. There the Blessed One addressed the bhikkhus th us:

"Bhikkhus, I do not say of all bhikkhus that they still have work to do with diligence in regard to the six bases for contact, [125] nor do I say of all bhikkhus that they do not have work to do with diligence in regard to the six bases for contact.

"I do not say of those bhikkhus who are arahants, whose taints are destroyed, who ha ve lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of becoming, and are completely liberated through final knowledge that they still have work to do with diligence in regard to the six bases for co ntact. Why is that? They have done their work with diligence; they are incapable of being negligent.

"But I say of those bhikkhus who are trainees, who have not attained their mind's ide al, who dwell aspiring for the unsurpassed security from bondage, that they still have work to do with diligence in regard to the six bases for contact. Why is that? There are, bhikk hus, forms cognizable by the eye that are agreeable and those that are disagreeable: (they should train so that) these do not persist obsessing the mind even when repeatedly experienced. When the mind is not obsessed, tireless energy is aroused, unmuddled mindfulnes is set up, the body becomes tranquil and untroubled, the mind becomes concentrated and one-pointed. Seeing this fruit of diligence, bhikkhus, I say that those bhikkhus still have work to do with diligence in regard to the six bases for contact....

"There are, bhikkhus, mental phenomena cognizable by the mind that are agreeable a nd those that are disagreeable: (they should train so that) these do not persist obsessing th e mind even when repeatedly experienced. When the mind is not obsessed, tireless energ y is aroused, unmuddled mindfulness is set up, the body becomes tranquil and untroubled, the mind becomes concentrated and one-pointed. Seeing this fruit of diligence, bhikkhus, I say that those bhikkhus still have work to do with diligence in regard to the six bases f or contact." [126]

135 (2) The Opportunity&137

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"Bhikkhus, it is a gain for you, it is well gained by you, that you have obtained the op portunity for living the holy life. I have seen, bhikkhus, the hell named 'Contact's Sixfold Base.'&138 There whatever form one sees with the eye is undesirable, never desirable; u nlovely, never lovely; disagreeable, never agreeable. Whatever sound one hears with the ear ... Whatever odour one smells with the nose ... Whatever taste one savours with the t ongue ... Whatever tactile object one feels with the body ... Whatever mental phenomen on one cognizes with the mind is undesirable, never desirable; unlovely, never lovely; dis agreeable, never agreeable.

"It is a gain for you, bhikkhus, it is well gained by you, that you have obtained the op portunity for living the holy life. I have seen, bhikkhus, the heaven named 'Contact's Six fold Base.'&139 There whatever form one sees with the eye is desirable, never undesirable; lovely, never unlovely; agreeable, never disagreeable. Whatever sound one hears with the ear ... Whatever odour one smells with the nose ... Whatever taste one savours with the tongue ... Whatever tactile object one feels with the body ... Whatever mental pheno menon one cognizes with the mind is desirable, never undesirable; lovely, never unlovely; agreeable, never disagreeable.

"It is a gain for you, bhikkhus, it is well gained by you, that you have obtained the op portunity for living the holy life."

136 (3) Delight in Forms (1)&140

"Bhikkhus, devas and humans delight in forms, take delight in forms, rejoice in forms. With the change, fading away, and cessation of forms, devas and humans dwell in suffer ing. Devas and humans delight in sounds ... delight in odours ... delight in tastes ... delight in tactile objects ... delight in mental phenomena, [127] take delight in mental phenomena, rejoice in mental phenomena. With the change, fading away, and cessation of ment al phenomena, devas and humans dwell in suffering.

"But, bhikkhus, the Tathāgata, the Arahant, the Fully Enlightened One, has understoo d as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of forms. He does not delight in forms, does not take delight in forms,

does not rejoice in forms. With the change, fading away, and cessation of forms, the Tath āgata dwells happily.

"He has understood as they really are the origin and the passing away, the gratificatio n, the danger, and the escape in the case of sounds ... odours ... tastes ... tactile objects ... mental phenomena. He does not delight in mental phenomena, does not take delight in mental phenomena, does not rejoice in mental phenomena. With the change, fading awa y, and cessation of mental phenomena, the Tathāgata dwells happily."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:&141

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"Forms, sounds, odours, tastes,
Tactiles and all objects of mind—
Desirable, lovely, agreeable,
So long as it's said: 'They are.'

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These are considered happiness By the world with the devas; But where these cease, That they consider suffering.

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The noble ones have seen as happiness The ceasing of identity. This (view) of those who clearly see Runs counter to the entire world.&142

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What others speak of as happiness, That the noble say is suffering; What others speak of as suffering, That the noble know as bliss.

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Behold this Dhamma hard to comprehend: Here the foolish are bewildered. It is opaque for those closed off, Darkness for those who do not see. [128]

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But for the good it stands disclosed

Like light here for those who see, The dullards unskilled in the Dhamma Don't understand it close up.

5 This Dhamma is not well understood

By those afflicted with lust for becoming,

By those who flow in becoming's stream,

By those trapped in Māra's realm.

Who else apart from the noble ones

Are able to understand this state—

That state which, having rightly known,

The taintless ones are fully quenched?"&143

15 137 (4) Delight in Forms (2)

(This sutta is identical with the preceding one except that the verses are omitted.)

138 (5) Not Yours (1)&144

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"Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness for a long time. And what is it, bhikkhus, that is not y ours? The eye is not yours: abandon it. When you have abandoned it, that will lead to you r welfare and happiness for a long time. The ear is not yours ... [129] ... The mind is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happin ess for a long time.

"Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta's Grove, or to burn them, or to do with them as they wish. Would you think: 'People are carrying us off, or burning us, or doing with us as they wish'?"

"No, venerable sir. For what reason? Because, venerable sir, that is neither our self no r what belongs to our self."

"So too, bhikkhus, the eye is not yours ... The ear ... The mind is not yours ... When you have abandoned it, that will lead to your welfare and happiness for a long time."

*Title follows Be. Ce and Ee: Foliage

139 (6) Not Yours (2)

(This sutta is identical with the preceding one except that it is stated by way of the six external bases.)

140 (7) Impermanent with Cause (Internal)

"Bhikkhus, the eye is impermanent.&145 The cause and condition for the arising of t he eye is also impermanent. As the eye has originated from what is impermanent, how could it be permanent? [130]

"The ear ... The nose ... The tongue ... The body ... The mind is impermanent. The cause and condition for the arising of the mind is also impermanent. As the mind has originated from what is impermanent, how could it be permanent?

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the e ye ... with the ear ... with the mind. Being disenchanted, he becomes dispassionate. Thro ugh dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'I t's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had t o be done has been done, there is no more for this world.'"

141 (8) Suffering with Cause (Internal)

"Bhikkhus, the eye is suffering. The cause and condition for the arising of the eye is a lso suffering. As the eye has originated from what is suffering, how could it be happiness?

"The ear ... The nose ... The tongue ... The body ... The mind is suffering. The caus e and condition for the arising of the mind is also suffering. As the mind has originated fr om what is suffering, how could it be happiness?

"Seeing thus ... He understands: '... there is no more for this world."

142 (9) Non-self with Cause (Internal)

25 "Bhikkhus, the eye is non-self. The cause and condition for the arising of the eye is al so non-self. As the eye has originated from what is non-self, how could it be self?

"The ear ... The nose ... The tongue ... The body ... The mind is non-self. The cause and condition for the arising of the mind [131] is also non-self. As the mind has originat ed from what is non-self, how could it be self?

"Seeing thus ... He understands: '... there is no more for this world."

143 (10)–145 (12) Impermanent with Cause, Etc. (External)

(These three suttas are identical with §§140–42, but by way of the six external sense bases.) [132]

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V. New and Old

146 (1) Kamma

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"Bhikkhus, I will teach you new and old kamma, the cessation of kamma, and the way leading to the cessation of kamma. Listen to that and attend carefully, I will speak....

"And what, bhikkhus, is old kamma? The eye is old kamma, to be seen as constructed, as fashioned by volition, as something to be felt.&146 The ear is old kamma ... The min d is old kamma, to be seen as constructed, as fashioned by volition, as something to be felt. This is called old kamma.

"And what, bhikkhus is new kamma? Whatever action one does now by body, by spe ech, or by mind. This is called new kamma.

"And what, bhikkhus, is the cessation of kamma? When one reaches liberation throug h the cessation of bodily action, verbal action, and mental action, [133] this is called the c essation of kamma.

"And what, bhikkhus, is the way leading to the cessation of kamma? It is this noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Thus, bhikkhus, I have taught old kamma, I have taught new kamma, I have taught the cessation of kamma, I have taught the way leading to the cessation of kamma. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his discip les, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you."

147 (2) Suitable for Nibbāna (1)

"Bhikkhus, I will teach you the way that is suitable for attaining Nibbāna.&147 Liste n to that....

"And what, bhikkhus, is the way that is suitable for attaining Nibbāna? Here, a bhikk hu sees the eye as impermanent, he sees forms as impermanent, he sees eye-consciousnes as impermanent, he sees eye-contact as impermanent, he sees as impermanent whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.

"He sees the ear as impermanent ... [134] ... He sees the mind as impermanent, he se es mental phenomena as impermanent, he sees mind-consciousness as impermanent, he sees mind-contact as impermanent, he sees as impermanent whatever feeling arises with m ind-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.

"This, bhikkhus, is the way that is suitable for attaining Nibbana."

148 (3)–149 (4) Suitable for Nibbāna (2–3)

(Same as preceding sutta, with "suffering" and "non-self" substituted for "imperman ent.") [135]

150 (5) Suitable for Nibbāna (4)

"Bhikkhus, I will teach the way that is suitable for attaining Nibbana. Listen to that...

"What do you think, bhikkhus, is the eye permanent or impermanent?"... (all as in §3 2) ...

"Seeing thus ... [136] He understands: '... there is no more for this world.'

"This, bhikkhus, is the way that is suitable for attaining Nibbana."

15 151 (6) A Student

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"Bhikkhus, this holy life is lived without students and without a teacher.&148 A bhik khu who has students and a teacher dwells in suffering, not in comfort. A bhikkhu who h as no students and no teacher dwells happily, in comfort.

"And how, bhikkhus, does a bhikkhu who has students and a teacher dwell in suffering, not in comfort? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there arise in him evil unwholesome states, memories and intentions connected with the fetters. & 149 They dwell within him. Since those evil unwholesome states dwell within him, he is called 'one who has students.' They assail him. Since evil unwholesome states assail him, he is called 'one who has a teacher.'

"Further, when a bhikkhu has heard a sound with the ear ... cognized a mental pheno menon with the mind ... [137] he is called 'one who has a teacher.'

"It is in this way that a bhikkhu who has students and a teacher dwells in suffering, no t in comfort.

"And how, bhikkhus, does a bhikkhu who has no students and no teacher dwell happi ly, in comfort? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there do no t arise in him evil unwholesome states, memories and intentions connected with the fetter s. They *do not dwell within him*. Since those evil unwholesome states do not dwell within him, he is called 'one who has no students.' They *do not assail him*. Since evil unwholes ome states do not assail him, he is called 'one who has no teacher.'

"Further, when a bhikkhu has heard a sound with the ear ... cognized a mental pheno menon with the mind ... he is called 'one who has no teacher.'

"It is in this way, bhikkhus, that a bhikkhu who has no students and no teacher dwells happily, in comfort.

"Bhikkhus, this holy life is lived without students and without a teacher. [138] A bhik khu who has students and a teacher dwells in suffering, not in comfort. A bhikkhu who h as no students and no teacher dwells happily, in comfort."

152 (7) For What Purpose the Holy Life?

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"Bhikkhus, if wanderers of other sects ask you: 'For what purpose, friends, is the hol y life lived under the recluse Gotama?'—being asked thus, you should answer those wan derers thus: 'It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.' Then, bhikkhus, if those wanderers ask you: 'What, friends, is th at suffering for the full understanding of which the holy life is lived under the recluse Got ama?'—being asked thus, you should answer those wanderers thus:

"The eye, friends, is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. Forms are suffering: it is for the full understanding of the m that the holy life is lived under the Blessed One. Eye-consciousness is suffering ... Eye-contact is suffering ... Whatever feeling arises with eye-contact as condition—whether p leasant or painful or neither-painful-nor-pleasant—that too is suffering: it is for the full u nderstanding of this that the holy life is lived under the Blessed One. The ear is suffering ... The mind is suffering ... Whatever feeling arises with mind-contact as condition ... th at too is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. This, friends, is the suffering for the full understanding of which the holy life is lived under the Blessed One.'

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in suc h a way."

153 (8) Is There a Method?

"Is there a method, bhikkhus, by means of which a bhikkhu—apart from faith, apart f rom personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it&150—[139] can declare final knowledge thus : 'Destroyed is birth, the holy life has been lived, what had to be done has been done, ther e is no more for this world'?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend carefully, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"There is a method by means of which a bhikkhu—apart from faith ... apart from acc eptance of a view after pondering it—can declare final knowledge thus: 'Destroyed is birt h ... to this world.' And what is that method? Here, bhikkhus, having seen a form with th e eye, if there is lust, hatred, or delusion internally, a bhikkhu understands: 'There is lust, hatred, or delusion internally,' or, if there is no lust, hatred, or delusion internally, he und erstands: 'There is no lust, hatred, or delusion internally.'&151 Since this is so, are these things to be understood by faith, or by personal preference, or by oral tradition, or by reas oned reflection, or by acceptance of a view after pondering it?"

"No, venerable sir."

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"Aren't these things to be understood by seeing them with wisdom?"

"Yes, venerable sir."

"This, bhikkhus, is the method by means of which a bhikkhu can declare final knowle dge thus: 'Destroyed is birth ... to this world.'

"Further, bhikkhus, having heard a sound with the ear ... [140] ... Having cognized a mental phenomenon with the mind, if there is lust, hatred, or delusion internally, a bhikk hu understands: 'There is lust, hatred, or delusion internally'; or, if there is no lust, hatred, or delusion internally, he understands: 'There is no lust, hatred, or delusion internally.' Since this is so, are these things to be understood by faith, or by personal preference, or by oral tradition, or by reasoned reflection, or by acceptance of a view after pondering it?"

"No, venerable sir."

"Aren't these things to be understood by seeing them with wisdom?"

"Yes, venerable sir."

"This, bhikkhus, is the method by means of which a bhikkhu—apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it—can declare final knowledge thus: 'Destroy ed is birth, the holy life has been lived, what had to be done has been done, there is no m ore for this world.'"

30 154 (9) In Possession of One's Faculties

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable s ir, it is said, 'in possession of one's faculties, in possession of one's faculties.'&152 In w hat way, venerable sir, is one in possession of one's faculties?"

"If, bhikkhu, while one dwells contemplating rise and fall in the eye faculty, one becomes disenchanted with the eye faculty; if, while one dwells contemplating rise and fall in the ear faculty, one becomes disenchanted with the ear faculty;... if, while one dwells co

ntemplating rise and fall in the mind faculty, one becomes disenchanted with the mind faculty, then, being disenchanted, one becomes dispassionate.... When (the mind) is liberated, there comes the knowledge: 'It's liberated.' One understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.' It is in this way, bhikkhu, that one is in possession of one's faculties." [141]

155 (10) A Speaker on the Dhamma

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable s ir, it is said, 'a speaker on the Dhamma, a speaker on the Dhamma.' In what way, venera ble sir, is one a speaker on the Dhamma?" &153

"Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with the eye, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the D hamma. If one is practising for the purpose of disenchantment with the eye, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through disenchantment with the eye, through its fading away and cessation, one is liberated by non-clinging, one can be called a bhikkhu who has attained Nibbāna in this very life.

"Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with the ear ... with the mind, for the purpose of disenchantment with the mind, for its fading away a nd cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with the mind, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through disenchantment with the mind, through its fading away and cessation, one is liberated by non-clinging, one can be called a bhikkhu who has attained Nibbāna in this very life."

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Part IV The Fourth Fifty

I. Destruction of Delight

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156 (1) Destruction of Delight (1)

[142] "Bhikkhus, a bhikkhu sees as impermanent the eye which is actually imperman ent: that is his right view.&154 Seeing rightly, he becomes disenchanted. With the destruction of delight comes destruction of lust; with the destruction of lust comes destruction of delight. With the destruction of delight and lust the mind is said to be well liberated.

"Bhikkhus, a bhikkhu sees as impermanent the ear which is actually impermanent... t he mind which is actually impermanent: that is his right view.... With the destruction of delight and lust the mind is said to be well liberated."

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157 (2) The Destruction of Delight (2) (The same for the external sense bases.)

158 (3) The Destruction of Delight (3)

"Bhikkhus, attend properly to the eye.&155 Recognize the impermanence of the eye as it really is. When a bhikkhu, attending properly to the eye, recognizes the impermanen ce of the eye as it really is, he becomes disenchanted with the eye. With the destruction of delight comes destruction of lust; with the destruction of lust comes destruction of delight. With the destruction of delight and lust the mind is said to be well liberated. [143]

"Bhikkhus, attend properly to the ear ... attend properly to the mind. Recognize the i mpermanence of the mind as it really is.... With the destruction of delight and lust the mind is said to be well liberated."

159 (4) The Destruction of Delight (4) (The same for the external sense bases.)

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160 (5) Jīvaka's Mango Grove (1)

On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka's Mango Grove . There he addressed the bhikkhus thus:&156

"Bhikkhus, develop concentration. [144] When a bhikkhu is concentrated, things bec ome manifest&157 to him as they really are. And what becomes manifest to him as it really is? The eye becomes manifest to him as it really is—as impermanent. Forms become

manifest to him as they really are—as impermanent. Eye-consciousness ... Eye-contact ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—becomes manifest to him as it really is—as impermanent.

"The ear becomes manifest to him as it really is ... The mind becomes manifest to him as it really is ... Whatever feeling arises with mind-contact as condition ... becomes manifest to him as it really is—as impermanent.

"Develop concentration, bhikkhus. When a bhikkhu is concentrated, things become m anifest to him as they really are."

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On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka's Mango Grove . There he addressed the bhikkhus thus:

"Bhikkhus, make an exertion in seclusion. When a bhikkhu is secluded, things become manifest to him as they really are. And what becomes manifest to him as it really is?"

(All as in preceding sutta.) [145]

162 (7) Koṭṭhita (1)

Then the Venerable Mahākoṭṭhita approached the Blessed One ... and said to him:&1 58 "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in b rief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withd rawn, diligent, ardent, and resolute."

"Kotthita, you should abandon desire for whatever is impermanent. And what is impermanent? The eye is impermanent; you should abandon desire for it. Forms are impermanent ... Eye-consciousness is impermanent ... Eye-contact is impermanent ... Whatever fe eling arises with eye-contact as condition ... that too is impermanent; you should abandon desire for it.

"The ear is impermanent ... The mind is impermanent ... Whatever feeling arises wit h mind-contact as condition ... that too is impermanent; you should abandon desire for it.

"Kotthita, you should abandon desire for whatever is impermanent." [146]

163 (8) Koṭṭhita (2)

... "Koṭṭhita, you should abandon desire for whatever is suffering."... (*Complete as i n preceding sutta.*)

164 (9) Kotthita (3)

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... "Kotthita, you should abandon desire for whatever is non-self."... [147]

165 (10) Abandoning Wrong View

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable s ir, how should one know, how should one see, for wrong view to be abandoned?&159

"Bhikkhu, when one knows and sees the eye as impermanent, wrong view is abandon ed. When one knows and sees forms as impermanent ... eye-consciousness as impermanent ... eye-contact as impermanent ... whatever feeling arises with mind-contact as conditi on ... as impermanent, wrong view is abandoned. It is when one knows and sees thus that wrong view is abandoned."

166 (11) Abandoning Personality View

... "Venerable sir, how should one know, how should one see, for personality view to be abandoned?"

"Bhikkhu, when one knows and sees the eye as impermanent, personality view is aba ndoned."... (*Complete as above.*) [148]

167 (12) Abandoning the View of Self

20 ... "Venerable sir, how should one know, how should one see, for the view of self to be abandoned?"

"Bhikkhu, when one knows and sees the eye as impermanent, the view of self is aban doned."... (*Complete as above*.)

II. The Sixtyfold Repetition Cycle&160

168 (1) Desire for the Impermanent (Internal)

"Bhikkhus, you should abandon desire for whatever is impermanent. And what is impermanent? [149] The eye is impermanent; you should abandon desire for it. The ear is impermanent ... The mind is impermanent; you should abandon desire for it. Bhikkhus, you should abandon desire for whatever is impermanent."

169 (2) Lust for the Impermanent (Internal)

"Bhikkhus, you should abandon lust for whatever is impermanent. And what is impermanent? The eye is impermanent; you should abandon lust for it. The ear is impermanent

... The mind is impermanent; you should abandon lust for it. Bhikkhus, you should aban don lust for whatever is impermanent."

170 (3) Desire and Lust for the Impermanent (Internal)

"Bhikkhus, you should abandon desire and lust for whatever is impermanent. And wh at is impermanent? The eye is impermanent; you should abandon desire and lust for it. T he ear is impermanent ... The mind is impermanent; you should abandon desire and lust for it. Bhikkhus, you should abandon desire and lust for whatever is impermanent."

10 171 (4)–173 (6) Desire for Suffering (Internal), Etc.

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"Bhikkhus, you should abandon desire for whatever is suffering.... You should aband on lust for whatever is suffering.... You should abandon desire and lust for whatever is suffering. And what is suffering? The eye is suffering ... The ear is suffering ... The mind is suffering ... [150] Bhikkhus, you should abandon desire and lust for whatever is suffering."

174 (7)–176 (9) Desire for Non-self (Internal), Etc.

"Bhikkhus, you should abandon desire for whatever is non-self.... You should aband on lust for whatever is non-self.... You should abandon desire and lust for whatever is no n-self. And what is non-self? The eye is non-self... The ear is non-self... The mind is n on-self... Bhikkhus, you should abandon desire and lust for whatever is non-self."

177 (10)–179 (12) Desire for the Impermanent (External), Etc.

"Bhikkhus, you should abandon desire for whatever is impermanent.... You should a bandon lust for whatever is impermanent.... You should abandon desire and lust for what ever is impermanent. And what is impermanent? Forms are impermanent ... Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are impermanent ... Bhikkhus , you should abandon desire and lust for whatever is impermanent."

30 180 (13)–182 (15) Desire for Suffering (External), Etc.

"Bhikkhus, you should abandon desire for whatever is suffering.... You should aband on lust for whatever is suffering.... You should abandon desire and lust for whatever is suffering. And what is suffering? Forms are suffering... Sounds ... Odours ... Tastes ... T actile objects ... Mental phenomena are suffering... Bhikkhus, you should abandon desir e and lust for whatever is suffering." [151]

183 (16)–185 (18) Desire for Non-self (External), Etc.

"Bhikkhus, you should abandon desire for whatever is non-self.... You should aband on lust for whatever is non-self.... You should abandon desire and lust for whatever is no n-self. And what is non-self? Forms are non-self... Sounds ... Odours ... Tastes ... Tacti le objects ... Mental phenomena are non-self... Bhikkhus, you should abandon desire an d lust for whatever is non-self."

186 (19) The Past as Impermanent (Internal)

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"Bhikkhus, the eye of the past was impermanent. The ear of the past was impermanen t.... The mind of the past was impermanent. Seeing thus, the instructed noble disciple becomes disenchanted with the eye, disenchanted with the ear, ... disenchanted with the min d. Being disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'De stroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.'"

187 (20) The Future as Impermanent (Internal)

"Bhikkhus, the eye of the future will be impermanent. The ear of the future will be impermanent.... The mind of the future will be impermanent. Seeing thus, the instructed no ble disciple becomes disenchanted with the eye ... with the mind. He understands: '... there is no more for this world."

188 (21) The Present as Impermanent (Internal)

"Bhikkhus, the eye of the present is impermanent. The ear of the present is imperman ent.... The mind of the present is impermanent. Seeing thus, the instructed noble disciple becomes disenchanted with the eye ... with the mind. He understands: '... there is no mo re for this world." [152]

189 (22)–191 (24) The Past, Etc., as Suffering (Internal)

30 "Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is suffering. Seeing thus ... He understands: '... there is no more for this world."

192 (25)–194 (27) The Past, Etc., as Non-self (Internal)

"Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is non-se lf. Seeing thus ... He understands: '... there is no more for this world." 195 (28)–197 (30) The Past, Etc., as Impermanent (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are impermanent. Seeing thus ... He understands: '... there is no more for this world.'"

5 198 (31)–200 (33) The Past, Etc., as Suffering (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are suffering. Seeing thus ... He understands: '... there is no more for this world."

201 (34)–203 (36) The Past, Etc., as Non-self (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are non-self. Seeing thus ... He understands: '... there is no more for this world."

204 (37) What is Impermanent of the Past (Internal)

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"Bhikkhus, the eye of the past was impermanent. What is impermanent [153] is suffer ing. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' The ear of the past ... The mind of the past was impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus : 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this world.'"

205 (38) What is Impermanent of the Future (Internal)

"Bhikkhus, the eye ... the mind of the future will be impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this world.'"

206 (39) What is Impermanent of the Present (Internal)

"Bhikkhus, the eye ... the mind of the present is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thu s ... He understands: '... there is no more for this world.'" [154]

207 (40)-209 (42) What is Suffering of the Past, Etc. (Internal)

35 "Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is suffering. What is suffering is non-self. What is non-self should be seen as it really is with corre

ct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He un derstands: '... there is no more for this world."

210 (43)–212 (45) What is Non-self of the Past, Etc. (Internal)

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"Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is non-se lf. What is non-self should be seen as it really is with correct wisdom thus: 'This is not m ine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no mor e for this world.'"

10 213 (46)–215 (48) What is Impermanent of the Past, Etc. (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this world.'" [155]

216 (49)–218 (51) What is Suffering of the Past, Etc. (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thu s ... He understands: '... there is no more for this world."

219 (52)–221 (54) What is Non-self of the Past, Etc. (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are non-self. What is non-self should be seen as it really is with correct wisdom thus: 'Th is is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this world."

222 (55) The Bases as Impermanent (Internal)

"Bhikkhus, the eye is impermanent. The ear is impermanent.... The mind is impermanent. Seeing thus ... He understands: '... there is no more for this world.'"

223 (56) The Bases as Suffering (Internal)

"Bhikkhus, the eye is suffering. The ear is suffering.... The mind is suffering. Seeing thus ... He understands: '... there is no more for this world.'" [156]

224 (57) The Bases as Non-self (Internal)

"Bhikkhus, the eye is non-self. The ear is non-self The mind is non-self. Seeing th us ... He understands: '... there is no more for this world."

5 225 (58) The Bases as Impermanent (External)

"Bhikkhus, forms are impermanent. Sounds are impermanent.... Mental phenomena a re impermanent. Seeing thus ... He understands: '... there is no more for this world.'"

226 (59) The Bases as Suffering (External)

"Bhikkhus, forms are suffering. Sounds are suffering Mental phenomena are suffering. Seeing thus ... He understands: '... there is no more for this world."

227(60) The Bases as Non-self (External)

"Bhikkhus, forms are non-self. Sounds are non-self.... Mental phenomena are non-se 15 If. Seeing thus ... He understands: '... there is no more for this world.'"

III. The Ocean

228 (1) The Ocean

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[157] "Bhikkhus, the uninstructed worldling speaks of 'the ocean, the ocean.' But tha t is not the ocean in the Noble One's Discipline; that is only a great mass of water, a great expanse of water.

"The eye, bhikkhus, is the ocean for a person; its current consists of forms.&161 One who withstands that current consisting of forms is said to have crossed the ocean of the e ye with its waves, whirlpools, sharks, and demons.&162 Crossed over, gone beyond, the brahmin stands on high ground.

"The ear, bhikkhus, is the ocean for a person; its current consists of sounds. One who withstands that current consisting of sounds is said to have crossed the ocean of the ear w ith its waves, whirlpools, sharks, and demons. Crossed over, gone beyond, the brahmin st ands on high ground....

"The mind, bhikkhus, is the ocean for a person; its current consists of mental phenom ena. One who withstands that current consisting of mental phenomena is said to have cro ssed the ocean of the ear with its waves, whirlpools, sharks, and demons. Crossed over, g one beyond, the brahmin stands on high ground."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this:

"One who has crossed this ocean so hard to cross, With its dangers of sharks, demons, waves, The knowledge-master who has lived the holy life, Reached the world's end, is called one gone beyond."

229 (2) The Ocean (2)

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"Bhikkhus, the uninstructed worldling speaks of 'the ocean, the ocean.' [158] But tha t is not the ocean in the Noble One's Discipline; that is only a great mass of water, a great body of water.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. This is called the ocean in the Noble One's Discipline. Here this world with its devas, Māra, and Brahmā, this generation with its recluses and brahmins, its devas and humans, for the most part is moistened,&163 become like a tangled skein, like a knotted ball of thread, like matted reeds and rushes, and cannot pass beyond the plane of misery, the bad destinations, the nether world, saṃsāra.

"There are sounds cognizable by the ear ... odours cognizable by the nose ... tastes c ognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena c ognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, t antalizing. Here this world with its devas, Māra, and Brahmā, this generation with its recl uses and brahmins, its devas and humans, for the most part is moistened, become like a ta ngled skein, like a knotted ball of thread, like matted reeds and rushes, and cannot pass b eyond the plane of misery, the bad destinations, the nether world, saṃsāra."&164

25 "One who has expunged lust and hate
Along with ignorance,
Has crossed this ocean so hard to cross
With its dangers of sharks, demons, waves.

The tie-surmounter, death-forsaker,
The one without acquisitions,
Has abandoned suffering&165 for no re-becoming.
Expired he cannot be measured, I say:
He has bewildered the King of Death."

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230 (3) The Fisherman Simile

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"Bhikkhus, suppose a fisherman would cast a baited hook into a deep lake, [159] and a fish on the lookout for food would swallow it. That fish who has thus swallowed the fisherman's hook would meet with calamity and disaster, and the fisherman could do with it as he wishes. So too, bhikkhus, there are these six hooks in the world for the calamity of beings, for the slaughter&166 of living beings.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he is called a bhikkhu who has swallowed Māra's hook. He has met with calamity and disaster, and the Evil One can do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable ... tantalizing. If a bhikkhu seeks delight in them ... the Ev il One can do with him as he wishes.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, do es not welcome them, and does not remain holding to them, he is called a bhikkhu who has not swallowed Māra's hook, who has broken the hook, demolished the hook. He has not met with calamity and disaster, and the Evil One cannot do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable ... tantalizing. If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wishes."

231 (4) The Milk-sap Tree

"Bhikkhus, in regard to forms cognizable by the eye, if in any bhikkhu or bhikkhunī [160] lust still exists and has not been abandoned, if hatred still exists and has not been ab andoned, if delusion still exists and has not been abandoned, then even trifling forms that enter into range of the eye obsess the mind, not to speak of those that are prominent. For what reason? Because lust still exists and has not been abandoned, hatred still exists and has not been abandoned. The same in re gard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.

"Suppose, bhikkhus, there was a milk-sap tree&167—an *assattha* or a banyan or a *pil akkha* or an *udumbara*—fresh, young, tender. If a man breaks it here and there with a sha rp axe, would sap come out?"

"Yes, venerable sir. For what reason? Because there is sap."

"So too, bhikkhus, in regard to forms cognizable by the eye ... even trifling forms that tenter into range of the eye obsess the mind, not to speak of those that are prominent. For

what reason? [161] Because lust still exists and has not been abandoned, hatred still exist s and has not been abandoned, delusion still exists and has not been abandoned. The sam e in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind

"Bhikkhus, in regard to forms cognizable by the eye, if in any bhikkhu or bhikkhunī l ust does not exist and has been abandoned, if hatred does not exist and has been abandoned, if delusion does not exist and has been abandoned, then even prominent forms that en ter into range of the eye do not obsess the mind, not to speak of those that are trifling. For what reason? Because lust does not exist and has been abandoned, hatred does not exist and has been abandoned, delusion does not exist and has been abandoned. The same in re gard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.

"Suppose, bhikkhus, there was a sap-tree—an *assattha* or a banyan or a *pilakkha* or a n *udumbara*—dried up, desiccated, past its prime. If a man breaks it here and there with a sharp axe, would sap come out?" [162]

"No, venerable sir. For what reason? Because there is no sap."

"So too, bhikkhus, in regard to forms cognizable by the eye ... even prominent forms that enter into range of the eye do not obsess the mind, not to speak of those that are trifling. For what reason? Because lust does not exist and has been abandoned, hatred does not exist and has been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind."

232 (5) Kotthita

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On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelli ng at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭ ṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchanged gre etings with the Venerable Sāriputta and, when they had concluded their greetings and cor dial talk, he sat down to one side and said to him:

"How is it, friend Sariputta, is the eye the fetter of forms or are forms the fetter of the eye? Is the ear the fetter of sounds or are sounds the fetter of the ear?... [163] Is the mind the fetter of mental phenomena or are mental phenomena the fetter of the mind?"

"Friend Kotthita, the eye is not the fetter of forms nor are forms the fetter of the eye, but rather the desire and lust that arises there in dependence on both: that is the fetter there. The ear is not the fetter of sounds nor are sounds the fetter of the ear, but rather the desire and lust that arises there in dependence on both: that is the fetter there.... The mind is

not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there.

"Suppose, friend, a black ox and a white ox were yoked together by a single rope or y oke. Would one be speaking rightly if one were to say: 'The black ox is the fetter of the white ox; the white ox is the fetter of the black ox'?"

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"No, friend. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single rope or yoke by which the two are yoked together: t hat is the fetter there."

"So too, friend, the eye is not the fetter of forms ... nor are mental phenomena the fett er of the mind, but rather the desire and lust that arises there in dependence on both: that i s the fetter there.

"If, friend, the eye was the fetter of forms or if forms were the fetter of the eye, this li ving of the holy life could not be discerned for the complete destruction of suffering.&16 8 But since the eye is not the fetter of forms nor are forms the fetter of the eye [164]—but rather the desire and lust that arises there in dependence on both is the fetter there—the li ving of the holy life is discerned for the complete destruction of suffering.

"If, friend, the ear was the fetter of sounds or if sounds were the fetter of the ear ... If the mind was the fetter of mental phenomena or if mental phenomena were the fetter of the mind, this living of the holy life could not be discerned for the complete destruction of suffering. But since the mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind—but rather the desire and lust that arises there in dependence on both is the fetter there—the living of the holy life is discerned for the complete destruction of suffering.

"In this way too, friend, it may be understood how that is so: There exists in the Bless ed One the eye, the Blessed One sees a form with the eye, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind. There exists in the Blessed One the ear, the Blessed One hears a sound with the ear ... There exists in the Blessed One the nose, the Blessed One smells an odour with the nose ... There exists in the Blessed One the tongue, the Blessed One savours a taste with the tongue ... There exists in the B lessed One the body, the Blessed One feels a tactile object with the body ... There exists in the Blessed One the mind, the Blessed One cognizes [165] a mental phenomenon with the mind, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind.

"In this way, friend, it can be understood how the eye is not the fetter of forms nor for ms the fetter of the eye, but rather the desire and lust that arises there in dependence on b oth is the fetter there; how the ear is not the fetter of sounds nor sounds the fetter of the e ar...; how the mind is not the fetter of mental phenomena nor mental phenomena the fette r of the mind, but rather the desire and lust that arises there in dependence on both is the f etter there."

5 233 (6) Kāmabhū

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On one occasion the Venerable Ānanda and the Venerable Kāmabhū were dwelling at Kosambī in Ghosita's Park. Then, in the evening, the Venerable Kāmabhū emerged from seclusion and approached the Venerable Ānanda. He exchanged greetings with the Vene rable Ānanda and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Ānanda, is the eye the fetter of forms or are forms the fetter of the e ye?... Is the mind the fetter of mental phenomena or are mental phenomena the fetter of the mind?"

"Friend Kotthita, the eye is not the fetter of forms nor are forms the fetter of the eye ... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there. [166]

"Suppose, friend, a black ox and a white ox were yoked together by a single rope or y oke. Would one be speaking rightly if one were to say: 'The black ox is the fetter of the white ox; the white ox is the fetter of the black ox'?"

"No, friend. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single rope or yoke by which the two are yoked together: t hat is the fetter there."

"So too, friend, the eye is not the fetter of forms ... nor are mental phenomena the fett er of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there."

234 (7) Udāyī

On one occasion the Venerable Ānanda and the Venerable Udāyī were dwelling at Ko sambī in Ghosita's Park. Then, in the evening, the Venerable Udāyī emerged from seclusi on and approached the Venerable Ānanda. He exchanged greetings with the Venerable Ā nanda and, when they had concluded their greetings and cordial talk, he sat down to one s ide and said to him:

"Friend Ānanda, in many ways (the nature of) this body has been declared, disclosed, and revealed by the Blessed One thus: 'For such a reason this body is non-self.' Is it poss ible to explain (the nature of) this consciousness in a similar way—to teach, proclaim, est

ablish, disclose, analyse, and elucidate it thus: 'For such a reason this consciousness is no n-self'?"

"It is possible, friend Udāyī. Doesn't eye-consciousness arise in dependence on the ey e and forms." [167]

"Yes, friend."

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"If the cause and condition for the arising of eye-consciousness would cease complete ly and totally without remainder, could eye-consciousness be discerned?"

"No, friend."

"In this way, friend, this has been declared, disclosed, and revealed by the Blessed On e thus: 'For such a reason this consciousness is non-self.'

"Doesn't ear-consciousness arise in dependence on the ear and sounds?... Doesn't mi nd-consciousness arise in dependence on the mind and mental phenomena?"

"Yes, friend."

"If the cause and condition for the arising of mind-consciousness would cease comple tely and totally without remainder, could mind-consciousness be discerned?"

"No, friend."

"In this way too, friend, this has been declared, disclosed, and revealed by the Blesse d One thus: 'For such a reason this consciousness is non-self.'

"Suppose, friend, a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest.&169 There he would see the tru nk of a large plantain tree, straight, fresh, without a fruit-bud core. [168] He would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would n ot find even softwood, let alone heartwood.

"So too, a bhikkhu does not recognize either a self or anything belonging to a self in t hese six bases for contact. Since he does not recognize anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally at tains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world."

30 235 (8) The Exposition on Burning

"Bhikkhus, I will teach you a Dhamma exposition, an exposition on burning. Listen t o that....

"And what, bhikkhus, is the Dhamma exposition, the exposition on burning? It would be better, bhikkhus, for the eye faculty to be lacerated by a red-hot iron pin which is burn ing, blazing, and glowing, than for one to grasp the sign through the features in a form co gnizable by the eye.&170 For if consciousness should stand tied to gratification in the sig

n or in the features, and if one should die on that occasion, it is possible that one will go t o one of two destinations: hell or the animal realm. Having seen this danger, I speak thus.

"It would be better, bhikkhus, for the ear faculty to be lacerated by a sharp iron stake which is burning, blazing, and glowing, than for one to grasp the sign through the feature s in a sound cognizable by the ear. For if consciousness should stand tied to gratification in the sign or in the features ... hell or the animal realm. Having seen this danger, I speak thus. [169]

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"It would be better, bhikkhus, for the nose faculty to be lacerated by a sharp nail cutte r which is burning, blazing, and glowing, than for one to grasp the sign through the featur es in an odour cognizable by the nose. For if consciousness should stand tied to gratificati on in the sign or in the features ... hell or the animal realm. Having seen this danger, I sp eak thus.

"It would be better, bhikkhus, for the tongue faculty to be lacerated by a sharp razor which is burning, blazing, and glowing, than for one to grasp the sign through the feature s in a taste cognizable by the tongue. For if consciousness should stand tied to gratification in the sign or in the features ... hell or the animal realm. Having seen this danger, I speak thus.

"It would be better, bhikkhus, for the body faculty to be lacerated by a sharp spear wh ich is burning, blazing, and glowing, than for one to grasp the sign through the features in a tactile object cognizable by the body. For if consciousness should stand tied to gratific ation in the sign or in the features, and if one should die on that occasion, it is possible th at one will go to one of two destinations: hell or the animal realm. Having seen this dang er, I speak thus.

"It would be better, bhikkhus, to sleep—for sleep, I say, is barren for the living, fruitl ess for the living—than to think such thoughts as would induce one who has come under their control to bring about a schism in the Sangha.&171 [170] Having seen this danger, I speak thus.

"In regard to this, bhikkhus, the instructed noble disciple reflects thus: 'Leave off lace rating the eye faculty with a red-hot iron pin which is burning, blazing, and glowing. Let me attend only to this: "Thus the eye is impermanent, forms are impermanent, eye-consci ousness is impermanent, eye-contact is impermanent, whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is impermanent."

"Leave off lacerating the ear faculty with a sharp iron stake which is burning, blazin g, and glowing. Let me attend only to this: "Thus the ear is impermanent, sounds are imp

ermanent, ear-consciousness is impermanent, ear-contact is impermanent, whatever feeling arises with ear-contact as condition ... that too is impermanent."

"Leave off lacerating the nose faculty with a sharp nail cutter which is burning, blazi ng, and glowing. Let me attend only to this: "Thus the nose is impermanent, odours are i mpermanent, nose-consciousness is impermanent, nose-contact is impermanent, whateve r feeling arises with nose-contact as condition ... that too is impermanent."

"Leave off lacerating the tongue faculty with a sharp razor which is burning, blazing, and glowing. Let me attend only to this: "Thus the tongue is impermanent, tastes are impermanent, tongue-consciousness is impermanent, tongue-contact is impermanent, whatever feeling arises with tongue-contact as condition ... that too is impermanent."

"Leave off lacerating the body faculty with a sharp spear which is burning, blazing, a nd glowing. Let me attend only to this: "Thus the body is impermanent, [171] tactile objects are impermanent, body-consciousness is impermanent, body-contact is impermanent, whatever feeling arises with body-contact as condition ... that too is impermanent."

"Leave off sleeping. Let me attend only to this: "Thus the mind is impermanent, men tal phenomena are impermanent, mind-consciousness is impermanent, mind-contact is impermanent, whatever feeling arises with mind-contact as condition ... that too is impermanent."

"Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the e ye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises wi th eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant; ... with the mind ... with whatever feeling arises with mind-contact as condition.... Bein g disenchanted, he becomes dispassionate. Through dispassion (his mind) is liberated. W hen it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroye d is birth, the holy life has been lived, what had to be done has been done, there is no mor e for this world.'

"This, bhikkhus, is the Dhamma exposition on the theme of burning."

236 (9) The Simile of Hands and Feet (1)

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"Bhikkhus, when there are hands, picking up and putting down are discerned. When t here are feet, coming and going are discerned. When there are limbs, bending and stretching are discerned. When there is the belly, hunger and thirst are discerned.

"So too, bhikkhus, when there is the eye, pleasure and pain arise internally with eye-c ontact as condition.&172 When there is the ear, pleasure and pain arise internally with ear-contact as condition.... When there is the mind, pleasure and pain arise internally with mind-contact as condition.

"When, bhikkhus, there are no hands, picking up and putting down are not discerned. When there are no feet, coming and going are not discerned. When there are no limbs, be nding and stretching are not discerned. When there is no belly, hunger and thirst are not discerned.

"So too, bhikkhus, when there is no eye, [172] no pleasure and pain arise internally w ith eye-contact as condition. When there is no ear, no pleasure and pain arise internally w ith ear-contact as condition.... When there is no mind, no pleasure and pain arise internal ly with mind-contact as condition."

10 237 (10) The Simile of Hands and Feet (2)

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"Bhikkhus, when there are hands, there is picking up and putting down....

"So too, bhikkhus, when there is the eye, pleasure and pain arise internally with eye-c ontact as condition....

"When, bhikkhus, there are no hands, there is no picking up and putting down....

"So too, bhikkhus, when there is no eye ... no mind, no pleasure and pain arise intern ally with mind-contact as condition."

IV. The Vipers

20 238 (1) The Simile of the Vipers

"Bhikkhus, suppose there were four vipers of fierce heat, of deadly venom.&173 The n a man would come along wanting to live, not wanting to die, desiring happiness and av erse to suffering. They would tell him: 'Good man, these four vipers are of fierce heat, of deadly venom. [173] From time to time they must be lifted up; from time to time they m ust be bathed; from time to time they must be fed; from time to time they must be laid to rest.&174 But if one or another of these vipers ever becomes angry with you, then, good man, you will meet death or deadly suffering. Do whatever has to be done, good man!'

"Then, bhikkhus, afraid of the four vipers of fierce heat, of deadly venom, that man w ould flee in one direction or another. They would tell him: 'Good man, five murderous en emies are pursuing you, thinking, "Wherever we see him, we will take his life right on the spot." Do whatever has to be done, good man!'

"Then, bhikkhus, afraid of the four vipers of fierce heat, of deadly venom, and of the five murderous enemies, that man would flee in one direction or another. They would tell him: 'Good man, a sixth murderer, an intimate companion,&175 is pursuing you with dr awn sword, thinking, "Wherever I see him I will cut off his head right on the spot." Do w hatever has to be done, good man!'

"Then, bhikkhus, afraid of the four vipers of fierce heat, of deadly venom, and of the five murderous enemies, and of the sixth murderer, the intimate companion with drawn s word, that man would flee in one direction or another. He would see an empty village. W hatever house he enters is void, deserted, empty. Whatever pot he takes hold of is void, h ollow, empty. They would tell him: 'Good man, just now village-attacking dacoits will ra id&176 this empty village. Do whatever has to be done, good man!' [174]

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"Then, bhikkhus, afraid of the four vipers of fierce heat, of deadly venom, and of the five murderous enemies, and of the sixth murderer—the intimate companion with drawn sword—and of the village-attacking dacoits, that man would flee in one direction or anot her. He would see a great expanse of water whose near shore was dangerous and fearful, and whose further shore was safe and free from danger, but there would be no ferryboat or bridge for crossing over from the near shore to the far shore.&177

"Then the man would think: 'There is this great expanse of water whose near shore is dangerous and fearful, and whose further shore is safe and free from danger, but there is no ferryboat or bridge for crossing over. Let me collect grass, twigs, branches, and foliag e, and bind them together into a raft, so that by means of that raft, making an effort with my hands and feet, I can get safely across to the far shore.'

"Then the man would collect grass, twigs, branches, and foliage, and bind them toget her into a raft, so that by means of that raft, making an effort with his hands and feet, he would get safely across to the far shore. Crossed over, gone beyond, the brahmin stands on high ground.&178

"I have made up this simile, bhikkhus, in order to convey a meaning. This is the mean ing here: 'The four vipers of fierce heat, of deadly venom': this is a designation for the fo ur great elements—the earth element, the water element, the heat element, the air element .&179

"The five murderous enemies': this is a designation for the five aggregates subject to clinging; that is, the material-form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the constructional-activities aggregate subject to clinging, the consciousness aggregate subject to clinging. &180

"The sixth murderer, the intimate companion with drawn sword': this is a designation n for delight and lust.&181

"The empty village': this is a designation for the six internal sense bases. If, bhikkhu s, a wise, competent, intelligent person examines them by way of the eye, they appear to be void, hollow, [175] empty. If he examines them by way of the ear ... by way of the mi nd, they appear to be void, hollow, empty.

"'Village-attacking dacoits': this is a designation for the six external sense bases. The eye, bhikkhus, is attacked by agreeable and disagreeable forms. The ear ... The nose ... The tongue ... The body ... The mind is attacked by agreeable and disagreeable mental p henomena.

"The great expanse of water': this is a designation for the four floods: the flood of se nsuality, the flood of becoming, the flood of views, and the flood of ignorance.

"The near shore which is dangerous and fearful': this is a designation for identity.&1

"The further shore which is safe and free from danger': this is a designation for Nibb āna.

"The raft': this is a designation for the noble eightfold path; that is, right view ... right concentration.

"Making effort with hands and feet': this is a designation for the arousing of energy.

"'Crossed over, gone beyond, the brahmin stands on high ground': this is a designation for the arahant."

239 (2) The Simile of the Chariot

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"Bhikkhus, by possessing three qualities, a bhikkhu lives full of happiness and joy in this very life, and he has laid a foundation&183 for the destruction of the taints. What are the three? He is one who guards the doors of the sense faculties, who is moderate in eating, and who is devoted to wakefulness. [176]

"And how, bhikkhus, is a bhikkhu one who guards the doors of the sense faculties? H ere, having seen a form with the eye, a bhikkhu does not grasp its signs and features. Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and its features. Since, if he left the mind faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty.

"Suppose, bhikkhus, a chariot harnessed to thoroughbreds was standing ready on eve n ground at a crossroads, with a goad on hand. Then a skilful trainer, a charioteer of horse s to be tamed, would mount it and, taking the reins in his left hand and the goad in his rig ht, would drive away and return by any route he wants, whenever he wants. So too, a bhi kkhu trains in protecting these six sense faculties, trains in controlling them, trains in tam ing them, trains in pacifying them. It is in this way, bhikkhus, that a bhikkhu guards the d oors of the sense faculties.

"And how, bhikkhus, is a bhikkhu moderate in eating? Here, reflecting wisely, a bhik khu takes food neither for amusement nor for intoxication nor for the sake of physical be auty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: 'Thus I shall terminate the old fe eling and not arouse a new feeling, and I shall be healthy and blameless and live in comfo rt.' [177] Just as a person anoints a wound only for the purpose of enabling it to heal, or j ust as one greases an axle only for the sake of transporting a load, so a bhikkhu, reflectin g wisely, takes food ... for assisting the holy life. It is in this way, bhikkhus, that a bhikk hu is moderate in eating.

"And how, bhikkhus, is a bhikkhu devoted to wakefulness? Here, during the day, whi le walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. In the middle watch of the night he lies down on the right side in the lion's posture with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, bhikkhus, that a bhikkhu is devoted to wakefulness.

"Bhikkhus, it is by possessing these three qualities that a bhikkhu lives full of happin ess and joy in this very life, and he has laid the foundation for the destruction of the taints "

25 240 (3) The Simile of the Tortoise

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"Bhikkhus, in the past a tortoise&184 was searching for food along the bank of a rive r one evening. On that same evening a jackal was also searching for food along the bank of that same river. When the tortoise saw the jackal in the distance searching for food, [1 78] it drew its limbs and neck inside its shell and passed the time keeping still and silent. &185

"The jackal had also seen the tortoise in the distance searching for food, so he approached and waited close by, thinking, 'When this tortoise extends one or another of its limb s or its neck, I will grab it right on the spot, pull it out, and eat it.' But because the tortoise did not extend any of its limbs or its neck, the jackal, failing to gain access to it, lost interest in it and departed.

"So too, bhikkhus, Māra the Evil One is constantly and continually waiting close by y ou, thinking, 'Perhaps I will gain access to him through the eye or through the ear ... or t hrough the mind.' Therefore, bhikkhus, dwell guarding the doors of the sense faculties. H aving seen a form with the eye, do not grasp its signs and features. Since, if you leave the eye faculty unguarded, evil unwholesome states of covetousness and displeasure might i nvade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the b ody ... Having cognized a mental phenomenon with the mind ... undertake the restraint of the mind faculty.

"When, bhikkhus, you dwell guarding the doors of the sense faculties, Māra the Evil One, failing to gain access to you, will lose interest in you and depart, just as the jackal departed from the tortoise." [179]

As a tortoise draws its limbs into its shell

So should a bhikkhu draw in the mind's thoughts.

Independent, not harassing others,

Fully quenched, he would not blame anyone. & 186

20 *241 (4) The Simile of the Great Log (1)*

On one occasion the Blessed One was dwelling at Kosambī on the bank of the river G anges. The Blessed One saw a great log being carried along by the current of the river Ga nges, and he addressed the bhikkhus thus: "Do you see, bhikkhus, that great log being car ried along by the current of the river Ganges?"

"Yes, venerable sir."

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"If, bhikkhus, that log does not veer towards the near shore, does not veer towards the far shore, does not sink in mid-stream, does not get cast up on high ground, does not get caught by human beings, does not get caught by non-human beings, does not get caught i n a whirlpool, and does not become inwardly rotten, it will flow, slope, and incline towar ds the ocean. For what reason? Because the current of the river Ganges flows, slopes, and inclines towards the ocean.

"So too, bhikkhus, if you do not veer towards the near shore, do not veer towards the far shore, do not sink in mid-stream, do not get cast up on high ground, do not get caught by human beings, do not get caught by non-human beings, do not get caught in a whirlpo ol, and do not become inwardly rotten, [180] you will flow, slope, and incline towards Ni

bbāna. For what reason? Because right view flows, slopes, and inclines towards Nibbāna.

When this was said, a certain bhikkhu asked the Blessed One: "What, venerable sir, is the near shore? What is the far shore? What is sinking in mid-stream? What is getting ca st up on high ground? What is getting caught by human beings, what is getting caught by non-human beings, what is getting caught in a whirlpool? What is inward rottenness?"

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"The near shore,' bhikkhu: this is a designation for the six internal sense bases. 'The far shore': this is a designation for the six external sense bases. 'Sinking in mid-stream': this is a designation for delight and lust. 'Getting cast up on high ground': this is a designation for the conceit 'I am.'

"And what, bhikkhu, is getting caught by human beings? Here, someone lives in asso ciation with laypeople; he rejoices with them and sorrows with them, he is happy when th ey are happy and sad when they are sad, and he involves himself in their affairs and dutie s.&187 This is called getting caught by human beings.

"And what, bhikkhu, is getting caught by non-human beings? Here, someone lives the holy life with the aspiration (to be reborn) into a certain order of devas, thinking: 'By the is virtue or vow or austerity or holy life I will become a deva or one among the devas.' This is called getting caught by non-human beings.

"Getting caught in a whirlpool': this, bhikkhu, is a designation for the five cords of s ensual pleasure.

"And what, bhikkhu, is inward rottenness? Here someone is immoral, one of evil char acter, of impure and suspect behaviour, secretive in his acts, no recluse though claiming t o be one, [181] not a celibate though claiming to be one, inwardly rotten, corrupt, deprav ed. This is called inward rottenness."

Now on that occasion the cowherd Nanda was standing near the Blessed One. He the n said to the Blessed One: "Venerable sir, I will not veer&189 towards the near shore, I will not veer towards the far shore, I will not sink in mid-stream, I will not get cast up on high ground, I will not get caught by human beings, I will not get caught by non-human beings, I will not get caught in a whirlpool, I will not become inwardly rotten. May I recei ve the going forth under the Blessed One, may I receive the higher ordination?"

"In that case, Nanda, return the cows to their owners."

"The cows will go back of their own accord, venerable sir, out of attachment to the ca lves."

"Return the cows to their owners, Nanda."

Then the cowherd Nanda returned the cows to their owners, came back to the Blessed One, and said: "The cows have been returned to their owners, venerable sir. May I receive the going forth under the Blessed One, may I receive the higher ordination?"

Then the cowherd Nanda received the going forth under the Blessed One, and he rece ived the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent and resolute ... the Venerable Nanda became one of the arah ants."

242 (5) The Simile of the Great Log (2)

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On one occasion the Blessed One was dwelling at Kimbilā on the bank of the river G anges. The Blessed One saw a great log being carried along by the current of the river Ga nges, and he addressed the bhikkhus thus: "Do you see, bhikkhus, [182] that great log being carried along by the current of the river Ganges?"

"Yes, venerable sir."... (as above) ...

When this was said, the Venerable Kimbila asked the Blessed One: "What, venerable sir, is the near shore ... what is inward rottenness?"

(Replies as above except the following:)

"And what, Kimbila, is inward rottenness? Here, Kimbila, a bhikkhu commits a certai n defiled offence, an offence of a kind which does not allow for rehabilitation.&190 This is called inward rottenness."

243 (6) Exposition on the Corrupted

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Now on that occasion a new assembly hall had just been built for the S akyans of Kapilavatthu and it had not yet been inhabited by any recluse or brahmin or by any human being at all. Then the Sakyans of Kapilavatthu approached the Blessed One, p aid homage to him, sat down to one side, and said to him:

"Venerable sir, a new council hall has just been built for the Sakyans of Kapilavatthu and it has not yet been inhabited by any recluse or brahmin or by any human being at all. [183] Venerable sir, let the Blessed One be the first to use it. When the Blessed One has u sed it first, then the Sakyans of Kapilavatthu will use it afterwards. That will lead to their welfare and happiness for a long time." & 191

The Blessed One consented by silence. Then, when the Sakyans understood that the B lessed One had consented, they rose from their seats and, after paying homage to the Bles sed One, keeping him on their right, they went to the new assembly hall. They covered it thoroughly with spreads, prepared seats, put out a large water jug, and hung up an oil lam

p. Then they approached the Blessed One and informed him of this, adding: "Let the Blessed One come whenever he is ready." & 192

Then the Blessed One dressed and, taking bowl and robe, went together with the Sang ha of bhikkhus to the new assembly hall. After washing his feet, he entered the hall and s at down against the central pillar facing east. The bhikkhus too, after washing their feet, e ntered the hall and sat down against the western wall facing east, with the Blessed One in front of them. The Sakyans of Kapilavatthu too, after washing their feet, also entered the hall and sat down against the eastern wall facing west, with the Blessed One in front of t hem.

The Blessed One then instructed, exhorted, inspired, and encouraged the Sakyans wit h a Dhamma talk through much of the night, after which he dismissed them, saying: "The night has passed, Gotamas. You may go whenever you are ready." [184]

"Yes, venerable sir," they replied. Then they rose from their seats and, after paying h omage to the Blessed One, keeping him on their right, they departed. Then, not long after the Sakyans of Kapilavatthu had left, the Blessed One addressed the Venerable Mahāmo ggallāna thus: "The Sangha of bhikkhus is free from sloth and torpor, Moggallāna. Give a Dhamma talk to the bhikkhus. My back is aching, so I will stretch it." & 193

"Yes, venerable sir," the Venerable Mahāmoggallāna replied.

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Then the Blessed One prepared his outer robe folded in four and lay down on his right side in the lion's posture, with one foot overlapping the other, mindful and clearly comp rehending, after noting in his mind the idea of rising. Thereupon the Venerable Mahāmog gallāna addressed the bhikkhus thus: "Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Mahāmoggallāna said this:

"I will teach you, friends, an exposition on the corrupted and an exposition on the unc orrupted.&194 Listen to it and attend carefully, I will speak."

"Yes, friend," those bhikkhus replied. The Venerable Mahāmoggallāna said this:

"How, friends, is one corrupted? Here, having seen a form with the eye, a bhikkhu is i ntent upon a pleasing form and repelled by a displeasing form.&195 He dwells without h aving set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. [185] Having heard a sound with the ear ... Having cogn ized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon n and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body ... cease without remainder.

"This is called, friends, a bhikkhu who is corrupted among forms cognizable by the e ye, corrupted among sounds cognizable by the ear ... corrupted among mental phenomen a cognizable by the mind. When a bhikkhu dwells thus, if Māra approaches him through t he eye, Māra gains access to him, Māra gets a hold on him. If Māra approaches him through the ear ... through the mind, Māra gains access to him, Māra gets a hold on him.

"Suppose, friends, there is a shed made of reeds or of grass, dried up, desiccated, past its prime. If a man approaches it from the east with a blazing grass torch, or from the we st, from the north, from the south, from below, or from above, whichever way he approaches it the fire gains access to it, the fire gets a hold on it. So too, friends, when a bhikkhu dwells thus, if Māra approaches him through the eye ... through the mind, Māra gains access to him, Māra gets a hold on him.

"When a bhikkhu dwells thus, forms overwhelm him; he does not overwhelm forms. Sounds overwhelm him; [186] he does not overwhelm sounds. Odours overwhelm him; he does not overwhelm him; he does not overwhelm him; he does not overwhelm tastes. Tac tile objects overwhelm him; he does not overwhelm tactile objects. Mental phenomena o verwhelm him; he does not overwhelm mental phenomena. This is called, friends, a bhik khu who is overwhelmed by forms, overwhelmed by sounds, overwhelmed by odours, ov erwhelmed by tastes, overwhelmed by tactile objects, overwhelmed by mental phenomen a—one who is overwhelmed and who does not overwhelm. Evil unwholesome states hav e overwhelmed him, states that defile, that lead to re-becoming, that bring trouble, that re sult in suffering, and that lead to future birth, aging, and death.

"It is in this way, friends, that one is corrupted.

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"And how, friends, is one uncorrupted? Here, having seen a form with the eye, a bhik khu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome s tates cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfuln ess of the body ... cease without remainder.

"This is called, friends, a bhikkhu who is uncorrupted among forms cognizable by the eye, uncorrupted among sounds cognizable by the ear ... uncorrupted among mental phe nomena cognizable by the mind. When a bhikkhu dwells thus, if Māra approaches him th rough the eye, Māra fails to gain access to him, Māra fails to get a hold on him. If Māra a pproaches him through the ear ... through the mind, Māra fails to gain access to him, Māra fails to get a hold on him.

"Suppose, friends, there is a peaked house or a hall [187] built of thickly packed clay and freshly plastered. If a man approaches it from the east with a blazing grass torch, or f

rom the west, from the north, from the south, from below, or from above, whichever way he approaches it the fire fails to gain access to it, the fire fails to get a hold on it. So too, f riends, when a bhikkhu dwells thus, if Māra approaches him through the eye ... through t he mind, Māra fails to gain access to him, Māra fails to get a hold on him.

"When a bhikkhu dwells thus, he overwhelms forms; forms do not overwhelm him. He overwhelms sounds; sounds do not overwhelm him. He overwhelms odours; odours do not overwhelm him. He overwhelms tastes; tastes do not overwhelm him. He overwhelm s tactile objects; tactile objects do not overwhelm him. He overwhelms mental phenomen a; mental phenomena do not overwhelm him. This is called, friends, a bhikkhu who over whelms forms, who overwhelms sounds, who overwhelms odours, who overwhelms taste s, who overwhelms tactile objects, who overwhelms mental phenomena—one who overwhelms and who is not overwhelmed. He has overwhelmed those evil unwholesome states that defile, that lead to re-becoming, that bring trouble, that result in suffering, and that le ad to future birth, aging, and death.

"It is in this way, friends, that one is uncorrupted."

Then the Blessed One got up and addressed the Venerable Mahāmoggallāna thus: "G ood, good, Moggallāna! You have spoken well the exposition on the corrupted and the exposition on the uncorrupted to the bhikkhus."

This is what the Venerable Mahāmoggallāna said. [188] The Teacher approved. Bein g pleased, those bhikkhus delighted in the Venerable Mahāmoggallāna's statement.

244 (7) States that Entail Suffering

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"Bhikkhus, when a bhikkhu understands as they really are the origin and the passing away of all states that entail suffering whatsoever, then sensual pleasures have been seen by him in such a way that as he looks at them sensual desire, sensual affection, sensual in fatuation, and sensual passion do not lie latent within him in regard to sensual pleasures; t hen he has comprehended a mode of conduct and manner of dwelling in such a way that as he conducts himself thus and as he dwells thus, evil unwholesome states of covetousne ss and displeasure do not flow in upon him.&196

"And how, bhikkhus, does a bhikkhu understand as they really are the origin and the passing away of all states that entail suffering whatsoever?&197 'Such is form, such its o rigin, such its passing away; such is feeling ... such is perception ... such are volitional c onstructions ... such is consciousness, such its origin, such its passing away': it is in such a way that a bhikkhu understands as they really are the origin and the passing away of all states that entail suffering whatever.

"And how, bhikkhus, are sense pleasures seen by a bhikkhu in such a way that as he l ooks at them sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures? Suppose there is a charcoal pit d eeper than a man's height, filled with glowing coals without flame or smoke.&198 A man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. Then two strong men would grab him by both arms and drag him towards the c harcoal pit. The man's volition would be to get far away, his longing would be to get far away, his wish would be to get far away (from the charcoal pit). For what reason? Becaus e he knows: [189] 'I will fall into this charcoal pit and I will thereby meet death or deadly suffering.' So too, bhikkhus, when a bhikkhu has seen sensual pleasures as similar to a c harcoal pit, sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures.

"And how, bhikkhus, has a bhikkhu comprehended a mode of conduct and manner of dwelling in such a way that as he conduct himself thus and as he dwells thus, evil unwhol esome states of covetousness and displeasure do not flow in upon him? Suppose a man w ould enter a thorny forest. There would be thorns in front of him, thorns behind him, thorns to his left, thorns to his right, thorns below him, thorns above him. He would go forward mindfully,&199 he would go back mindfully, thinking, 'May no thorn prick me!' So too, bhikkhus, whatever in the world has a pleasing and agreeable nature is called a thorn in the Noble One's Discipline. Having understood this thus as 'a thorn,'&200 one should understand restraint and non-restraint.

"And how, bhikkhus, is there non-restraint? Here, having seen a form with the eye, a bhikkhu is intent upon a pleasing form and repelled by a displeasing form. He dwells wit hout having set up mindfulness of the body, with a limited mind, and he does not underst and as it really is that liberation of mind, liberation by wisdom, wherein those evil unwho lesome states cease without remainder. Having heard a sound with the ear ... Having cog nized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomen on and repelled by a displeasing mental phenomenon. He dwells without having set up m indfulness of the body ... cease without remainder. It is in such a way that there is non-re straint.

"And how, bhikkhus, is there restraint? Here, having seen a form with the eye, a bhik khu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, [190] wherein those evil unwholes ome states cease without remainder. Having heard a sound with the ear ... Having cogniz ed a mental phenomenon with the mind, he is not intent upon a pleasing mental phenome

non and not repelled by a displeasing mental phenomenon. He dwells having set up mind fulness of the body ... cease without remainder. It is in such a way that there is restraint.

"When, bhikkhus, a bhikkhu is conducting himself and dwelling in such a way, if occ asionally, due to a lapse of mindfulness, evil unwholesome memories and intentions conn ected with the fetters arise in him, slow might be the arising of his mindfulness, but he qu ickly abandons them, dispels them, puts an end to them, obliterates them.&201 Suppose a man let two or three drops of water fall onto an iron plate heated for a whole day. Slow might be the falling of the water drops, but they would quickly vaporize and vanish. So to o, when a bhikkhu is conducting himself and dwelling in such a way ... but he quickly ab andons them, dispels them, puts an end to them, obliterates them.

"Thus a bhikkhu has comprehended a mode of conduct and manner of dwelling in suc h a way that as he conducts himself and as he dwells thus, evil unwholesome states of co vetousness and displeasure do not flow in upon him.

"When a bhikkhu is conducting himself thus and dwelling thus, kings or royal ministe rs, friends or colleagues, relatives or kinsmen, might invite him to accept wealth, saying: 'Come, good man, why let these saffron robes weigh you down? Why roam around with a shaven head and a begging bowl? Come, having returned to the lower life, enjoy wealth and do meritorious deeds.' Indeed, bhikkhus, when that bhikkhu is conducting himself th us and dwelling thus, it is impossible that he will give up the training and return to the lower life. [191]

"Suppose, bhikkhus, that when the river Ganges flows, slopes, and inclines towards t he east, a great crowd of people would come along bringing a shovel and basket, thinking : 'We will make this river Ganges flow, slope, and incline towards the west.' What do yo u think, bhikkhus, would that great crowd of people be able to make the river Ganges flow, slope, and incline towards the west?"

"No, venerable sir. For what reason? Because the river Ganges flows, slopes, and inclines towards the east, and it is not easy to make it flow, slope, and incline towards the we st. That great crowd of people would only reap fatigue and vexation."

"So too, bhikkhus, when a bhikkhu is conducting himself thus and dwelling thus, kin gs or royal ministers, friends or colleagues, relatives or kinsmen, might invite him to acce pt wealth ... (but) it is impossible that he will give up the training and return to the lower life. For what reason? Because for a long time his mind has flowed towards seclusion, slo ped towards seclusion, inclined towards seclusion. Thus it is impossible that he will give up the training and return to the lower life."

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245 (8) The Kimsuka Tree

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One bhikkhu approached another and asked him: "In what way, friend, is a bhikkhu's vision well purified?" & 202

"When, friend, a bhikkhu understands as they really are the origin and the passing aw ay of the six bases for contact, [192] in this way his vision is well purified." & 203

Then the first bhikkhu, dissatisfied with the other's answer, approached another bhikk hu and asked him: "In what way, friend, is a bhikkhu's vision well purified?"

"When, friend, a bhikkhu understands as they really are the origin and the passing aw ay of the five aggregates subject to clinging, in this way his vision is well purified."

Again, the first bhikkhu, dissatisfied with the other's answer, approached still another bhikkhu and asked him: "In what way, friend, is a bhikkhu's vision well purified?"

"When, friend, a bhikkhu understands as they really are the origin and the passing aw ay of the four great elements, in this way his vision is well purified."

Again, the first bhikkhu, dissatisfied with the other's answer, approached still another bhikkhu and asked him: "In what way, friend, is a bhikkhu's vision well purified?"

"When, friend, a bhikkhu understands as it really is: 'Whatever is subject to originati on is all subject to cessation,' in this way his vision is well purified."

Then the first bhikkhu, dissatisfied with the other's answer, approached the Blessed O ne, reported everything that had happened, [193] and asked: "In what way, venerable sir, is a bhikkhu's vision well purified?"

"Bhikkhu, suppose there was a man who had never before seen a *kiṃsuka* tree.&204 He might approach a man who had seen a *kiṃsuka* tree and ask him: 'Sir, what is a *kiṃsuka* tree like?' The other might answer: 'Good man, a *kiṃsuka* tree is blackish, like a charr ed stump.' On that occasion a *kiṃsuka* tree was for him exactly as it had been in the other man's sight.

"Then that man, dissatisfied with the other's answer, might approach another man who had seen a *kiṃsuka* tree and ask him: 'Sir, what is a *kiṃsuka* tree like?' The other might answer: 'Good man, a *kiṃsuka* tree is reddish, like a piece of meat.' On that occasion a *kiṃsuka* tree was for him exactly as it had been in the other man's sight.

"Then that man, dissatisfied with the other's answer, might approach still another man who had seen a *kiṃsuka* tree and ask him: 'Sir, what is a *kiṃsuka* tree like?' The other might answer: 'Good man, a *kiṃsuka* tree is stripped of bark, with burst pods, like an aca cia tree..&205 On that occasion a *kiṃsuka* tree was for him exactly as it had been in the other man's sight.

"Then that man, dissatisfied with the other's answer, [194] might approach still anoth er man who had seen a *kimsuka* tree and ask him: 'Sir, what is a *kimsuka* tree like?' The o

ther might answer: 'Good man, a *kiṃsuka* tree has plenty of leaves and foliage and gives abundant shade, like a banyan tree.' On that occasion a *kiṃsuka* tree was for him exactly as it had been in the other man's sight.

"So too, bhikkhu, those superior men answered as they were disposed in just the way their own vision had been well purified.&206

"Suppose, bhikkhu, a king had a frontier city with strong walls, ramparts, and arches, and with six gates.&207 The gatekeeper posted there would be wise, competent, and intel ligent; one who keeps out strangers and admits acquaintances. A swift pair of messengers would come from the east and ask the gatekeeper: 'Where, good man, is the lord of this c ity?' He would reply: 'He is sitting in the central square.' Then the swift pair of messeng ers would deliver an accurate report to the lord of the city and leave by the route by which they had arrived. Similarly, messengers would come from the west, from the north, from the south, deliver their message, and leave by the route by which they had arrived.

"I have made up this simile, bhikkhu, in order to convey a meaning. This is the meaning here: 'The city': this is a designation for the body consisting of the four great elements, originating from mother and father, built up out of boiled rice and gruel, subject to impermanence, to being worn and rubbed away, to breaking apart and dispersal.&208 'The six gates': this is a designation for the six internal sense bases. 'The gatekeeper': this is a designation for mindfulness. [195] 'The swift pair of messengers': this is a designation for serenity and insight. 'The lord of the city': this is designation for consciousness.&209 'The central square': this is a designation for the four great elements: the earth element, the water element, the heat element, the air element. 'The accurate report': this is a designation for the noble eightfold path; that is, right view ... right concentration."

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246 (9) The Simile of the Lute

"Bhikkhus, if in any bhikkhu or bhikkhunī desire or lust or hatred or delusion or avers ion of mind should arise in regard to forms cognizable by the eye, such a one should rein in the mind from them thus:&211 'This path is fearful, dangerous, strewn with thorns, co vered by jungle, a deviant path, an evil path, a way beset by scarcity.&212 This is a path followed by inferior people; it is not the path followed by superior people. This is not for you.' In this way the mind should be reined in from them regarding forms cognizable by the eye. So too regarding sounds cognizable by the ear ... regarding mental phenomena cognizable by the mind.

"Suppose, bhikkhus, that the corn has ripened, and the watchman is negligent, and a b ull fond of corn has descended upon the corn: he might indulge himself as much as he lik es. [196] So too, bhikkhus, the uninstructed worldling who does not exercise restraint ove r the six bases for contact indulges himself as much as he likes in the five cords of sensua 1 pleasure.&213

"Suppose, bhikkhus, that the corn has ripened and the watchman is vigilant. If a bull f ond of corn descends upon the corn, the watchman would catch hold of him firmly by the muzzle. While holding him firmly by the muzzle, he would get a secure grip on the locks between his horns and, keeping him in check there, would give him a sound beating with his staff. After giving him that beating, he would drive the bull away. This might happen a second time and a third time. Thus that bull fond of corn, whether he has gone to the vi llage or the forest, whether he be accustomed to standing or to sitting, would not enter that cornfield again, remembering the previous beating he got from the staff.

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"So too, bhikkhus, when a bhikkhu's mind has been subdued, well subdued, &214 reg arding the six bases for contact, it then becomes inwardly steady, settled, unified, concent rated.

"Suppose, bhikkhus, there was a king or a royal minister who had never before heard the sound of a lute. He might hear the sound of a lute and say: 'Good man, what is makin g this sound—so tantalizing, so lovely, so intoxicating, [197] so entrancing, so enthrallin g?' They would say to him: 'Sire, it is a lute that is making this sound—so tantalizing, so lovely, so intoxicating, so entrancing, so enthralling.' He would reply: 'Go, man, bring m e that lute.'

"They would bring him the lute and tell him: 'Sire, this is that lute, the sound of which have so tantalizing ... so enthralling.' The king would say: 'I've had enough with this lute, man. Bring me just that sound.' The men would reply: 'This lute, sire, consists of numerous components, of a great many components, and it gives off a sound when it is played upon with its numerous components; that is, in dependence on the belly, the skin, the neck, the frame, the strings, the bridge, and the appropriate effort of the musician. So it is, sire, that this lute consisting of numerous components, of a great many components, give soff a sound when it is played upon with its numerous components.'

"The king would split the lute into ten or a hundred pieces, then he would reduce thes e to splinters. Having reduced them to splinters, he would burn them in a fire and reduce t hem to ashes, and he would winnow the ashes in a strong wind or let them be carried awa y by the swift current of a river. Then he would say: 'A poor thing, indeed sir, is this so-c alled lute, as well as anything else called a lute. How the multitude are utterly heedless ab out it, utterly taken in by it!'&215

"So too, bhikkhus, a bhikkhu investigates form to the extent that there is a range for f orm, he investigates feeling to the extent that there is a range for feeling, he investigates perception to the extent that there is a range for perception, he investigates volitional constructions to the extent that there is a range for volitional constructions, he investigates consciousness to the extent that there is a range for consciousness. [198] As he investigates form to the extent that there is a range for form ... consciousness to the extent that there is a range for consciousness, whatever notions of 'I' or 'mine' or 'I am' had occurred to him before no longer occur to him."&216

247 (10) The Simile of the Six Animals

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"Bhikkhus, suppose a man with limbs wounded and festering would enter a reed brak e,&217 and the *kusa* thorns would prick his feet and the reed blades would slash his limb s. Thus that man would thereby experience even more pain and displeasure. So too, bhikk hus, some bhikkhu here, gone to the village or the forest, meets someone who reproaches him thus: 'This venerable one, acting in such a way, behaving in such a way, is a foul vill age thorn.' Having understood him thus as a 'thorn,' one should understand restraint and non-restraint.&218

"And how, bhikkhus is there non-restraint? Here, having seen a form with the eye, a b hikkhu is intent upon a pleasing form and repelled by a displeasing form. He dwells with out having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwhol esome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body ... cease without remainder.

"Suppose, bhikkhus, a man would catch six animals—with different domains and diff erent feeding grounds—and tie them by a strong rope. He would catch a snake, a crocodil e, a bird, a dog, [199] a jackal, and a monkey, and each he would tie by a strong rope. Ha ving done so, he would tie the ropes together with a knot in the middle and release them. Then those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way, thinking, 'Let me enter an anthill.' The crocodile would pull another way, thinking, 'Let me fly up into the sky.' The dog would pull another way, thinking, 'Let me enter a village.' The jackal would pull another way, thinking, 'Let me enter a cremation ground.' The monkey would pull another way, thinking, 'Let me enter a forest.'

"Now when these six animals become worn out and fatigued, they would be dominate d by the one among them that was strongest; they would submit to it and come under its c

ontrol. So too, bhikkhus, when a bhikkhu has not developed and cultivated mindfulness c oncerning the body, the eye pulls in the direction of agreeable forms and disagreeable for ms are repulsive; the ear pulls in the direction of agreeable sounds and disagreeable sounds are repulsive;... the mind pulls in the direction of agreeable mental phenomena and disagreeable mental phenomena are repulsive.

"It is in such a way that there is non-restraint.

"And how, bhikkhus, is there restraint? Here, having seen a form with the eye, a bhik khu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome s tates cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. [200] He dwells having set up min dfulness of the body ... cease without remainder. It is in such a way that there is restraint.

"Suppose, bhikkhus, a man would catch six animals—with different domains and different feeding grounds—and tie them by a strong rope. He would catch a snake ... and a monkey, and each he would tie by a strong rope. Having done so, he would bind them to a strong post or pillar. Then those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way ... (as above) ... The monkey would pull another way, thinking, 'Let me enter a forest.'

"Now when these six animals become worn out and fatigued, they would stand close to that post or pillar, they would sit down there, they would lie down there. So too, bhikk hus, when a bhikkhu has developed and cultivated mindfulness concerning the body, the eye does not pull in the direction of agreeable forms nor are disagreeable forms repulsive; the ear does not pull in the direction of agreeable sounds nor are disagreeable sounds re pulsive;... the mind does not pull in the direction of agreeable mental phenomena nor are disagreeable mental phenomena repulsive.

"It is in such a way that there is restraint.

"A strong post or pillar': this, bhikkhus, is a designation for mindfulness concerning the body. Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cu ltivate mindfulness concerning the body, make it our vehicle, make it our basis, stabilize i t, exercise ourselves in it, and thoroughly undertake it.'&219 Thus should you train yours elves." [201]

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248 (11) The Sheaf of Barley

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"Bhikkhus, suppose a sheaf of barley were set down at a crossroads. Then six men w ould come along with flails in their hands&220 and they would strike that sheaf of barley with the six flails. Thus that sheaf of barley would be well struck, having been struck by the six flails. Then a seventh man would come along with a flail in his hand and he would strike that sheaf of barley with the seventh flail. Thus that sheaf of barley would be struck even more thoroughly still, having been struck by the seventh flail.

"So too, bhikkhus, the uninstructed worldling is struck in the eye by agreeable and disagreeable forms; struck in the ear by agreeable and disagreeable sounds;... struck in the mind by agreeable and disagreeable mental phenomena. If that uninstructed worldling set s his mind upon future re-becoming,&221 then that senseless man is struck even more th oroughly still, just like the sheaf of barley struck by the seventh flail.

"Once in the past, bhikkhus, the devas and the asuras were arrayed for battle.&222 T hen Vepacitti, lord of the asuras, addressed the asuras thus: 'Good sirs, if the asuras win a nd the devas are defeated in this impending battle, bind Sakka, lord of the devas, by his f our limbs and neck and bring him to me in the city of the asuras.' And Sakka, lord of the devas, addressed the Tāvatiṃsa devas: 'Good sirs, if the devas win and the asuras are def eated in this impending battle, bind Vepacitti, lord of the asuras, by his four limbs and ne ck and bring him to me in Sudhamma, the assembly hall of the devas.'

"In that battle, bhikkhus, the devas won and the asuras were defeated. [202] Then the Tāvatiṃsa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in Sudhamma, the assembly hall of the devas. And there Vepacitti, lord of the asuras, was b ound by his four limbs and neck.

"When it occurred to Vepacitti: 'The devas are righteous, the asuras are unrighteous; now right here I have gone to the city of the devas,' he then saw himself freed from the b onds around his limbs and neck and he enjoyed himself furnished and endowed with the f ive cords of divine sensual pleasure. But when it occurred to Vepacitti: 'The asuras are righteous, the devas are unrighteous; now I will go there to the city of the asuras,' then he s aw himself bound by his four limbs and neck and he was deprived of the five cords of divine sensual pleasure.

"So subtle, bhikkhus, was the bondage of Vepacitti, but even subtler than that is the b ondage of Māra. In conceiving, one is bound by Māra; by not conceiving, one is freed from the Evil One.&223

"Bhikkhus, 'I am' is a conceiving; 'I am this' is a conceiving; 'I shall be' is a conceiving; 'I shall not be' is a conceiving; 'I shall be material' is a conceiving; 'I shall be immat erial' is a conceiving; 'I shall be percipient' is a conceiving; 'I shall be non-percipient' is

a conceiving; 'I shall be neither percipient nor non-percipient' is a conceiving.&224 Conceiving is a disease, conceiving is a tumour, conceiving is a dart. Therefore, bhikkhus, yo u should train yourselves thus: 'We will dwell with a non-conceiving mind.'

"Bhikkhus, 'I am' is a perturbation; &225 'I am this' is a perturbation; 'I shall be' is a perturbation;... 'I shall be neither percipient nor non-percipient' is a perturbation. Perturbation [203] is a disease, perturbation is a tumour, perturbation is a dart. Therefore, bhikk hus, you should train yourselves thus: 'We will dwell with an imperturbable mind.'

"Bhikkhus, 'I am' is a palpitation; 'I am this' is a palpitation; 'I shall be' is a palpitation;... 'I shall be neither percipient nor non-percipient' is a palpitation. Palpitation is a dis ease, palpitation is a tumour, palpitation is a dart. Therefore, bhikkhus, you should train y ourselves thus: 'We will dwell with a mind free from palpitation.'

"Bhikkhus, 'I am' is a proliferation; 'I am this' is a proliferation; 'I shall be' is a proliferation;... 'I shall be neither percipient nor non-percipient' is a proliferation. Proliferation is a disease, proliferation is a tumour, proliferation is a dart. Therefore, bhikkhus, you s hould train yourselves thus: 'We will dwell with a mind free from proliferation.'

"Bhikkhus, 'I am' is an involvement with conceit; &226 'I am this' is an involvement with conceit; 'I shall be' is an involvement with conceit; 'I shall not be' is an involvement with conceit; 'I shall be immateria l' is an involvement with conceit; 'I shall be immateria l' is an involvement with conceit; 'I shall be percipient' is an involvement with conceit; 'I shall be neither percipient no r non-percipient' is an involvement with conceit. Involvement with conceit is a disease, i nvolvement with conceit is a tumour, involvement with conceit is a dart. Therefore, bhik khus, you should train yourselves thus: 'We will dwell with a mind in which conceit has been struck down.' Thus should you train yourselves." &227

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Notes to Part IV

Chapter 35: Saļāyatana-saṃyutta

- 1. The "internal" (*ajjhattika* = *adhi* + *atta* + *ika*) exclusively denotes the six sense faculti es, and is contrasted with "external" (*bāhira*), which exclusively denotes the six s ense objects (though according to the Abhidhamma, *dhammāyatana* denotes the objects of *manoviñāṇa* and the mental concomitants of all *viññāṇa*). Despite the si milarity, the dyad *ajjhattika-bāhira* is *not* synonymous with the dyad *ajjhatta-bah iddhā*, which marks the distinction between what pertains to oneself and what is e xternal to oneself. The sense faculties of other beings are *ajjhattika* but *bāhidhā*, while one's own bodily colouration, voice, scent, etc., are *ajjhatta* but *bāhira*.
- 2. **35:1-21** are composed in accordance with templates met with earlier; see Introduction, pp.?? for the correlations. Pertinent notes will be found for the first sutta of any m ould. In this saṃyutta, each template is instantiated twice, first with the internal b ases, then with the external ones.
- 3. SA distinguishes the different types of "eyes" referred to in the canon. These are first d ivided into two general classes: the eye of knowledge (ñāṇacakkhu) and the physi cal eye (mamsacakkhu). The former is fivefold: (i) the Buddha eye, the knowledg e of the inclinations and underlying tendencies of beings, and the knowledge of th e degree of maturity of their spiritual faculties; (ii) the *Dhamma eye*, the knowled ge of the three lower paths and fruits; (iii) the universal eye (samanta-cakkhu), th e Buddha's knowledge of omniscience; (iv) the divine eye (dibba-cakkhu), the kn owledge arisen by suffusion of light (which sees the passing away and rebirth of b eings); and (v) the wisdom eye ($pa\tilde{n}\tilde{n}\bar{a}$ -cakkhu), the discernment of the four noble truths. The physical eye is twofold: (i) the composite eye (sasambhāra-cakkhu), t he physical eyeball; and (ii) the sensitive eye (pasāda-cakkhu), the sensitive subst ance in the visual apparatus that responds to forms (perhaps the retina and optic n erve). Here the Blessed One speaks of the sensitive eye as the "eye base." The ear , etc., should be similarly understood. Mind (mano) is the mind of the three planes which is the domain of exploration with insight (tebhūmaka-sammasanacāracitta).

For the commentarial treatment of the sense faculties, see Vismt444-46 (PPt1 4:36-53).

- 4. SA: *Mental phenomena*: the mental-phenomena object of the three planes (*dhammā ti t ebhūmaka-dhammārammaṇa*).
- 5. SA: The "internalness" of the sense faculties should be understood as stemming from t he strength of desire and lust for them. For people regard the six internal bases like the interior of a house, the six external bases like the house's vicinity. Just as the desire and lust of people is extremely strong in relation to what is inside the house and they don't let anyone unknown enter, so is it in relation to the six internal be ases. But as people's desire and lust is not so strong in relation to the house's vicinity, and they don't forcibly prevent others from walking by, so is it in relation to the external sense bases.
- 6. SA: The all (*sabba*) is fourfold: (i) the all-inclusive all (*sabba-sabba*), i.e., everything knowable, all of which comes into range of the Buddha's knowledge of omniscie nce; (ii) the all of the sense bases (*āyatana-sabba*), i.e., the phenomena of the four planes; (iii) the all of personal identity (*sakkāya-sabba*), i.e., the phenomena of the three planes; and (iv) the partial all (*padesa-sabba*), i.e., the five physical sense objects. Each of these, from (i) to (iv), has a successively wider range than its pre decessor. In this sutta the all of the sense bases is intended.
- 7. *Tassa vācāvatthur ev'assa*. SA: It would be just a mere utterance. But if one passes ov er the twelve sense bases, one cannot point out any real phenomenon.
- 8. Yathā taṃ ... avisayasmiṃ. SA: People become vexed when they go outside their dom ain. Just as it is outside one's domain to cross a deep body of water while carrying a stone palace on one's head, or to drag the sun and moon off their course, and on e would only meet with vexation if one makes the attempt, so too in this case.
- 9. It might seem that in adding factors of experience not enumerated among the twelve se nse bases the Buddha has violated his own decree that the "all" comprises everyth ing. However, the factors mentioned here (and below) can be classified among the twelve bases. The six types of consciousness are included in the mind base (*man āyatana*); mind (*mano*) as a separate factor, the supporting condition for mind-con sciousness, then becomes narrower in scope than the mind base; according to the commentarial system it denotes the *bhavanga-citta* or subliminal life-continuum. Contact and feeling are include in the base of mental phenomena (*dhammāyatana*); and mental phenomena as a separate factor becomes *dhammārammaṇa*, the obj ect of mind-consciousness. Mind-consciousness itself, according to SA, comprise s the mind-door adverting consciousness (*manodvārāvajjana-citta*) and the javana s. On these technical terms from the Abhidhamma, see CMAt3:8-11.

- 10. Sabbaṃ abhiññā pariññā pahānāya. SA glosses: sabbaṃ abhijānitvā parijānitvā paja hanatthāya. On the distinction between abhiññā and pariññā, see III,n.42.
- 11. Anabhijānam, etc., are present participles, glossed anabhijānanto, etc. SA: In this sutt a the three kinds of full understanding are discussed: by directly knowing (abhijān aṃ), the full understanding of the known; by fully understanding (parijānaṃ), the full understanding by scrutinization; by becoming dispassionate (virājayaṃ) and abandoning (pajahaṃ), the full understanding of abandonment. On the three kind s of full understanding, see I,n.37.
- 12. Cakkhuviññāṇa-viññātabbā dhammā. SA gives several alternative explanations, relati ve to $r\bar{u}p\bar{a}$ in the preceding sutta: "He shows this, taking into account the same for m taken in above (by the word $r\bar{u}p\bar{a}$); or the above takes into account form that ac tually comes into range (of consciousness), this denotes form that does not come i nto range. This is the decision here: Above (all form) is included, whether or not i t comes into range, but here the three aggregates associated with consciousness ar e included, because they are to be cognized along with eye-consciousness. The sa me method in regard to the remaining terms." This explanation seems to me contrived.
- 13. This is the third discourse of the Buddha, recorded in the narrative of his ministry at VintIt34-35. According to this source, the thousand bhikkhus were former jatila (matted-hair) ascetics under the leadership of the three Kassapa brothers. The Buddha had converted them by a series of miracles, after which he preached the present sermon. The sermon gains special meaning from the fact that before their conversion these ascetics had been devoted to the fire sacrifice. The full account is at VintIt24-34; see Ñāṇamoli, *Life of the Buddha*, pp.54-60, 64-69.
 - SA: Having led the thousand bhikkhus to Gayāsīsa, the Blessed One reflected, "What kind of Dhamma talk would be suitable for them?" He then realized, "In t he past they worshipped the fire morning and evening. I will teach them that the t welve sense bases are burning and blazing. In this way they will be able to attain arahantship." In this sutta the characteristic of suffering is discussed.
- 14. Ce and Ee read *andhabhūtaṃ*, but I prefer Be's *addhabhūtaṃ*. SA glosses: *Addhabhūtan ti adhibhūtaṃ ajjhotthaṭaṃ, upaddutan ti attho*; "weighed down: overcome, o verloaded, meaning oppressed." See I,v.203 and I,n.121; 22:1 (IIIṭ1,20) and III,n. 3.
- 15. Sabbamaññita-samugghātasāruppam paṭipadam. "Conceiving" (maññanā) is the dist ortional thought process governed by craving, conceit, and views; the notions that

arise from such modes of thought are also called conceivings (with the past partic iple *maññita*). They include the ideas "I am," "I am this," and all other notions der ived from these root errors; see **35:248** (IVṭ202,18-27). The most extensive survey of conceiving is the Mūlapariyāya Sutta (MN No.ṭ1); see Bodhi, *Discourse on the Root of Existence*, for a translation of the sutta and its commentary.

16. This fourfold pattern of conceiving also underlies the Mūlarpariyāya Sutta, though the latter does not apply the pattern explicitly to the sense bases.

SA: He does not conceive the eye (cakkhuṃ na mañnati): He does not conceive e the eye as "I" or "mine," or as "another" or "another's." He does not conceive in the eye (cakkhusmiṃ na mañnati): He does not conceive, "I am in the eye, my ap purtenances are in the eye; another is in the eye, another's appurtenances are in the eye. He does not conceive from the eye (cakkhuto na mañnati): He does not conceive, "I have emerged from the eye, my appurtenances have emerged from the eye; another has emerged from the eye, another's appurtenances have emerged from the eye." He does not arouse even one of the conceivings of craving, conceit, or views.

- 17. See **I,n.376** and **II,n.137**. SA: In this sutta, insight culminating in arahantship is discu ssed in forty-four cases. ST: In the eye door there are seven items: eye, forms, eye -consciousness, eye-contact, and pleasant, painful, and neutral feeling. So too in t he other five doors, making forty-two. The passage on "not conceiving the all" m akes forty-three, and the phrase "he does not cling to anything in the world" bring s the total to forty-four.
- 18. Sabbamaññitasamugghāta-sappāya-paṭipadā.
- 19. *Tato taṃ hoti aññathā; aññathābhāvī bhavasatto loko bhavam ev 'ābhinandati*. There seems to be a word play here revolving around the two ideas of "being otherwise" and "becoming otherwise." According to SA, the first sentence asserts that the ob ject exists in a different mode (*aññen 'ākārena hoti*) from that in which it is concei ved [SŢ: the object conceived in the mode of permanence actually exists in the m ode of impermanence, etc.]. In the second sentence, I take *aññathābhāvī* to mean "undergoing alteration," i.e., becoming other than it was before. As SA explains, "It is becoming otherwise by arriving at alteration, at change" (*aññathābhāvaṃ vi pariṇāmaṃ upagamanena aññathābhāvī hutvā*). In the expression *bhavasatto*, *sat to* is the past participle of *sajjati*, glossed *laggo*, *laggito*, *palibuddho*. See in this c onnection Udṭ32,30-32, Snṭ756-57, and MNṭIIIṭ42,27-29.

- 20. SA: In this sutta, insight culminating in arahantship is discussed in forty-eight cases. ST: The passage "that is otherwise" should be added to each section, making eight it items per section. Thus there are forty-eight cases. (ST does not explain why the combined passage on the aggregates, etc., and the phrase "he does not cling ..." could not be counted separately to give a total of fifty cases, which would correspond to the method adopted in the preceding sutta.)
- 21. SA: It is also abandoned for one who knows and sees by way of suffering and non-sel f, but impermanence is stated out of consideration for the inclination of the person being enlightened.
- 22. On the ten fetters (samyojana), see 45:179-80.
- 23. On the three taints (*āsava*), see 38:8, 45:163; for the seven underlying tendencies (*an usaya*), see 45:175.
- 24. For the four kinds of clinging (*upādāna*), see 12:2, 45:173; for the three kinds of full understanding (*pariññā*), see n.11 above. SA paraphrases: "For the full understanding of all four kinds of clinging by the three kinds of full understanding."
- 25. Vimokkhā. An unusual construction.
- 26. He was the son of Visākhā, the chief patroness of the Sangha. His verses are at Thṛ41 7-22.
- 27. Ekavihārī ekavihārī. Cp. 21:10.
- 28. Sadutiyavihārī. Dutiya, lit. "a second," often signifies a spouse.
- 29. See 1:20, 4:22.
- 30. *Māro vā assa mārapañnatti vā*. SA: By "Māra" he asks about death (*maraṇa*); "the d escription of Māra" is the description, name, appellation "Māra." Cp. 23:11-12.
- 31. Upasena was a younger brother of the Venerable Sāriputta. His verses are at Thṭ577-8 6. SA explains that the grotto was called *sappasoṇḍika-pabbhāra* ("Snake's Hood Grotto") because it was shaped like a snake's hood.
- 32. SA: After his meal the elder had taken his large robe and was sitting in the shade of the cave doing some sewing. At that moment two young vipers were playing in the thatch over the cave; one fell and landed on the elder's shoulder. Its mere touch was poisonous, and the poison spread over the elder's body. He addressed the bhikk hus thus so that his body would not perish inside the cave.
- 33. There is a word play in the exchange between Sāriputta and Upasena. The expression *indriyānaṃ aññathatta*, "alteration of the faculties," is sometimes used as a euphe mism meaning "profoundly distressed," "not in one's right mind" (see MNṭIIṭ10 6,12). Here the text reads *kāyassa vā aññathattaṃ indriyānaṃ vā vipariṇāmaṃ*, b ut I think the implications are very similar. Sāriputta, then, is speaking literally w

hile Upasena intends his words to be taken figuratively, as meaning that for one fr ee from the notions of "I" and "mine" there is no distress even in the face of death

34. *Sandiṭṭhiko dhammo*. What follows is the standard formula for reflection on the Dhamma, minus only the first term, *svākhāto*; see **I,n.33**. Upavāṇa was the Buddha's attendant when he was suffering from a wind ailment; see **7:13**.

- 35. SA says that this sutta discusses the reflections of the *sekha* (in the first part) and of t he arahant (in the second part).
- 36. Be: *anassasam*; Ce and Ee: *anassāsim*. This is the first person aorist of *nassati*. SA gl osses: *nattho nāma aham*.
- 37. Āyatiṃ apunabbhavāya. SA: Here, "no future re-becoming" is Nibbāna. The meaning is, "It will be abandoned by you for the sake of Nibbāna."
- 38. See **II,n.165**. The sequel is also at **22:87**.
- 39. *Rāgavirāgatthaṃ*. The sense of the expression is almost reiterative, since *virāga* itself means the absence of *rāga* or lust. But *virāga* originally meant the removal of col our, and thus the whole expression could be taken to mean the "fading away" of the "colour" spread by lust.
- 40. The arising of the vision of the Dhamma (*dhamma-cakkhu*) means the attainment of o ne of the three lower stages of awakening, usually stream-entry.
- 41. *Anupādāparinibbānatthaṃ*. If we make explicit the underlying metaphor, this would mean "for the sake of full quenching through lack of fuel." Ee omits the next para graph on the assumption that it is identical with the corresponding section of the p receding sutta, and Woodward follows suit at KSṭ4:25. This is not the case, howe ver, in Be and Ce. The preceding sutta mentions only the six internal bases, but th is one enumerates all the phenomena that originate through each sense base. This may explain (at least in part) why the bhikkhu here attained arahantship, while the bhikkhu in the preceding sutta gained only the vision of the Dhamma.
- 42. Though it may sound redundant to say that ignorance must be abandoned in order to a bandon ignorance, this statement underscores the fact that ignorance is the most f undamental cause of bondage, which must be eliminated to eliminate all the other bonds.
- 43. The first part of this instruction, as far as "he fully understands everything," is includ ed in the "brief advice on liberation through the extinction of craving" at MNtIt25 1,22-25; the sequel is different. SA: "He sees all signs differently" (sabbanimittāni aññato passati): He sees all the signs of constructions (saṇkhāranimittāni) in a w ay different from that of people who have not fully understood the adherences. Fo

r such people see all signs as self, but one who has fully understood the adherence s sees them as non-self, not as self. Thus in this sutta the characteristic of non-self is discussed.

44. See II,n.73.

- 45. *Lujjatī ti kho bhikkhu tasmā loko ti vuccati*. On the playful didactic attempt to derive *l oka* from *lujjati*, see **III,n.184**. On the six sense bases as "the world," see **35:116**.
- 46. SA explains *chinnapapañca*, "cut through proliferation," as referring to "the proliferation of craving," and *chinnavaṭuma*, "cut through the rut," as referring to "the rut of craving." The meaning of the question seems to be: Do the Buddhas of the past, on attaining the Nibbāna-element without residue, still retain the six sense facult ies?
- 47. Yam kho Ānanda palokadhammam ayam vuccati ariyassa vinaye loko. Paloka is from palujjati, "to disintegrate," an augmented form of *lujjati*, and has no etymologica 1 connection with *loka*, world; see 35:82 just above.
- 48. The sutta is also at MN No.ṭ144, entitled the Channovāda Sutta. Obviously, this Chan na is different from the one who appears at **22:90**.
- 49. What follows is the stock description of unbearable pain.
- 50. Sattham āharissāmi. An idiom for committing suicide.
- 51. Anupavajjam Channo bhikkhu sattham āharissati. By this he seems to be insinuating that he is an arahant. SA glosses "blamelessly" (anupavajjam) with "without continued existence, without rebirth (appavattikam appaṭisandhikam)."
- 52. SA: Channa replied to Sāriputta's questions by ascribing arahantship to himself, but S āriputta, while knowing that he was still a worldling, just kept quiet. Mahācunda, however, gave him an exhortation intended to convince him of his worldling statu s.
- 53. This "teaching of the Blessed One" is found at Udṭ81. SA explains the connection bet ween the teaching and the present situation thus: For one who is dependent (nissit assa): "dependent" on account of craving, conceit, and views; there is wavering (calitaṃ): palpitation. As Channa is unable to endure the arisen pain, there is now the palpitation of one who has not gotten free of the grip of such thoughts as "I am in pain, the pain is mine." By this, he is telling him, "You're still a worldling." No inclination (nati): no inclination of craving. No coming by way of rebirth, no go ing by way of death. This itself is the end of suffering: this itself is the end, the ter mination, the limit, of the suffering of defilements and of the suffering of the round. As to those who argue that the words "in between the two" (ubhayamantarena) implies an intermediate state (antarābhava), their statement is nonsense, for the e

xistence of an intermediate state is rejected in the Abhidhamma (see Kvu??). Ther efore the meaning is: "Neither here, nor there, nor both—the other alternative."

Though the Theravāda commentaries argue down the existence of an $antar\bar{a}b$ hava, a number of canonical texts seem to support this notion. See **IV,n.376**, **V,n.** ?? < 46, anagamis>

- 54. SA: He cut his jugular vein and just then the fear of death entered him. As the sign of his rebirth destiny appeared, he realized he was still a worldling, and his mind bec ame agitated. He set up insight, discerned the constructions, and reaching arahants hip, he attained final Nibbāna as a "same header" (*samasīsī*; see **I,n.312**).
- 55. SA: Although this declaration (of blamelessness) was made while Channa was still a worldling, as his attainment of final Nibbāna followed immediately, the Buddha a nswered by referring to that very declaration.

It should be noted that this commentarial interpretation is imposed on the text from the outside, as it were. If one sticks to the actual wording of the text it seems that Channa was already an arahant when he made his declaration, the dramatic p unch being delivered by the failure of his two brother monks to recognize this. The implication, of course, is that excruciating pain might motivate even an arahant to take his own life. His action would not be motivated by aversion but simply by a wish to terminate the pain.

- 56. The name of the village differs slightly among the various eds.; I follow Ee here. I tak e it that *mittakulāni suhajjakulāni upavajjakulāni*—the terms used to describe the lay families which supported the Venerable Channa—are synonyms. The third ter m gives the opportunity for a word play. SA glosses it as *upasaṅkamitabbakulāni*, "families to be approached" (that is, for his requisites). According to CPD, *upava jja* here represents Skt *upavrajya*; the word in this sense is not in PED, though thi s may be the only instance where it occurs with that meaning. The word is homon ymous with another word meaning "blameworthy," representing Skt *upavadya*, th us linking up with Channa's earlier avowal that he would kill himself blamelessly (*anupavajja*). See the following note.
- 57. When the Buddha speaks about the conditions under which one is blameworthy (*sa-u pavajja*), *upavajja* represents *upavadya*. Though earlier SA explained the correct sense of *upavajjakulāni*, here the commentator seems oblivious to the pun and co mments as if Channa had actually been at fault for associating too closely with la y people: "The elder Sāriputta, showing the fault of intimacy with families (*kulas*

- aṃsagga-dosa) in the preliminary stage of practice, asks: 'When that bhikkhu had such supporters, could he have attained final Nibbāna?' The Blessed One answer s showing that he was not intimate with families." For intimacy with families as a fault in monks, see 9:7, 16:3, 16:4; 20:9, 20:10.
- 58. Also at MN No.ț145, entitled Puṇṇovāda Sutta; the opening and closing paragraphs o f the two versions are slightly different. According to SA, Puṇṇa had been a merc hant from the Sunāparanta country (on the west coast of India?) who came to Sāv atthī on business. Hearing the Buddha preach, he decided to become a bhikkhu. A fter his ordination he found the area around Sāvatthī uncongenial to his meditatio n and wished to return to his home country to continue his practice. He approache d the Buddha to obtain guidance before departing. For biographical details, see D PPN 2:220-21.
- 59. See **54:9**.
- 60. See **I,n.650**.
- 61. Ee omits ten'ev'antaravassena pañcamattāni upāsikāsatāni paṭipādesi, found in Be a nd Ce (but in the latter with the verb paṭivedesi). At MNṭIIIṭ269,30 it is said that h e attained final Nibbāna "at a later time" (aparena samayena), but there is no spec ification that this occurred during the same rains.
- 62. SA: Stirring $(ej\bar{a})$ is craving, so called in the sense of moving (calanatthena). Anej \bar{a} , "unstirred," is a common description of an arahant.
- 63. As at **35:30**; see **n.16**.
- 64. As at 35:31; see n.19.
- 65. As at **35:23**; see **n.8**.
- 66. I read with Be calañ c'eva byathañ ca. Ce and Ee read vyayañ in place of byathañ, b ut Be seems to have the support of SA and SŢ. SA (Be): Calañ c'eva byathañ cā t i attano sabhāvena asaṇṭhahanato calati c'eva byathati ca; "Moving and tottering : it moves and totters because it does not remain stable in its own nature." (SA (C e) is the same, but with the v.l. asaṃvahanato.) SṬ: Byathatī ti jarāya maraṇena c a pavedhati; "(It) totters: it trembles because of aging and death." See SED, s.v. v yath, to tremble, waver, come to naught, fail.
- 67. Puttho bhikkhave vedeti phuttho ceteti phuttho sañjānāti. This shows the three aggreg ates of feeling, volitional constructions, and perception respectively. Thus in regar d to each physical sense base, all five aggregates are introduced: the sense base an d its object belong to the aggregate of form; the corresponding consciousness to t he aggregate of consciousness; and the other three aggregates arise from contact. I

- n the case of the mind base, the physical basis of mind ($vatthur\bar{u}pa$) and, in certai n cases, the object are the form aggregate.
- 68. The title follows Be. In Ce this sutta is called *Cha phassāyatana*, "The Six Bases for Contact," and in Ee this sutta and the next are called *Saṅgayha*, "Including," i.e., i ncluding verses.
- 69. *Dukkhādhivāhā*. SA: They are bringers (*āvahanakā*) of extreme suffering (*adhidukkh a*), classified as infernal, etc.
- 70. *Sukhādhivāhā*. SA: They are bringers of extreme happiness, classified as jhāna, path, and fruit.
- 71. Pāda a reads, *papañcasaññā itarītarā narā*, on which SA comments: "Common being s become 'of proliferate perception on account of defiled perception (*kilesasaññā ya*)." On how "perceptions and notions affected by proliferation" arise and obsess a person, see MNṭIṭ111,35–112,13. *Papañca* is explained by the commentaries as threefold: craving, conceit, and views (*taṇhā, māna, diṭṭhi*) in their capacity to cau se mental distortion and obsession. "Proliferate perception" might be interpreted a s the perception of permanence, pleasure, self, and beauty caused by the proliferat ing defilements (see ANṭIIṭ52). I have taken a little freedom in my rendering of p ādas cd. The contrast between worldly pleasure and the pleasure of renunciation i s elaborated at MNṭIIIṭ217,13–218,6..
- 72. Mālankyāputta appears at MN Nos.ţ63 and 64. His verses here are also at Thţ794-817 . See too ANţIIţ248-49, where again he requests a teaching in his old age. SA exp lains that in his youth he had been negligent and had dallied with sense pleasures; now in his old age he wanted to dwell in the forest and practise meditation.
- 73. SA: The Blessed One speaks thus both to reproach him and to extol him. He reproach es him for putting off the work of an ascetic until old age, and extols him in order to set an example for the younger monks.
- 74. SA explains *adiṭṭḥā adiṭṭḥapubbā* as respectively "not seen in this existence" and "ne ver seen before" in the past. An illustration can be found at **42:11** (IVṭ329,20-22).
- 75. The same advice is given to the ascetic Bāhiya Dārucīriya at Udṭ8,5-12. The meaning is extremely compressed and in places the passage seems to defy standard gramm ar (e.g., by treating *na tena* and *na tattha* as nominative predicates). SA gives a lo ng explanation, which I translate here partly abridged:

In the form base, i.e., in what is seen by eye-consciousness, "there will be mer ely the seen." For eye-consciousness sees only form in form, not some essence w hich is permanent, etc. So too for the remaining types of consciousness [ST: the ja vanas], there will be here merely the seen. Or alternatively: What is called "the se en in the seen" is eye-consciousness, which means the cognizing of form in form. "Merely" indicates the limit (mattā ti pamāṇaṃ). It has merely the seen; thus "me rely the seen," (an attribute of) the mind. The meaning is: "My mind will be just a mere eye-consciousness." This is what is meant: As eye-consciousness is not affe cted by lust, hatred, or delusion in relation to a form that has come into range, so t he javana will be just like a mere eye-consciousness by being destitute of lust, etc. I will set up the javana with just eye-consciousness as the limit. I will not go bey ond the limit and allow the mind to arise by way of lust, etc. So too for the heard and the sensed. The "cognized" is the object cognized by mind-door adverting (m anodvārāvajjana). In that cognized, "merely the cognized" is the adverting (consc iousness) as the limit. As one does not become lustful, etc., by adverting, so I will set up my mind with adverting as the limit, not allowing it to arise by way of lust, etc. You will not be "by that" (na tena): you will not be aroused by that lust, or ir ritated by that hatred, or deluded by that delusion. Then you will not be "therein" (na tattha): When you are not aroused by that lust, etc., then "you will not be ther ein"—bound, attached, established in that seen, heard, sensed, and cognized.

On "neither here" etc., see **n.53** above. The verses that follow are intended to explicate the Buddha's dictum. From these, it seems that to go beyond "merely the seen" is to ascribe a pleasing sign (*piya-nimitta*)—an attractive attribute—to the objects seen, heard, etc., and from this such defilements as attraction and annoyance result.

- 76. We should read: cittam ass'ūpahaññati.
- 77. *Khīyati no pacīyati*. No subject is provided, but SA suggests both suffering and the va rious defilements would be appropriate.
- 78. Parihānadhamma.
- 79. *Sarasankappā saṃyojaniyā*. SA derives *sara* from *saranti*, to run (glossed *dhavanti*), but I take it to be from the homonym meaning "to remember" (which is also the b asis of the noun *sati*).
- 80. *Cha abhibhāyatanāni*. SA glosses with *abhibhavitāni āyatanāni*. These are altogether different from the *aṭṭha abhibhāyatanāni*, the eight bases of mastery (mentioned at DNṭIIṭ110-11, MNṭIIṭ13,14–14,28, etc.).
- 81. *Byāsiñcati*, lit. "sprinkled with." SA: It occurs tinted by defilements (*kilesatintaṃ hut vā vattati*).
- 82. Reading dukkham viharati with Ce and Ee, as against Be's dukkham hoti.

- 83. *Dhammā na pātubhavanti*. SA takes this to mean that the states of serenity and insigh t (*samatha-vipassanā dhammā*) do not become manifest, but I think the point is th at the internal and external sense bases (the *dhammā*) do not appear as impermane nt, suffering, and non-self; see 35:99 just below.
- 84. This sutta and the next parallel 22:5-6.
- 85. This sutta and the next parallel 22:33-34.
- 86. Uddaka Rāmaputta was the Buddha's second teacher when he was engaged in his que st for enlightenment; see MNtIt165-66. In the declaration the reference of the pro noun *idaṃ*, "this," occurring thrice, is unclear. SA says it is a mere indeclinable (*n ipātamatta*), but adds that it might represent "this statement" (*idaṃ vacanaṃ*). Bh ikkhu Vappa suggests connecting *idaṃ* with *gaṇḍamūlaṃ*, but it is hard to confir m this. *Vedagū* is a common brahmanical epithet adopted by the Buddha as a desc ription of the arahant. *Sabbajī*, "all-conqueror," is glossed as "one who has definit ely conquered and overcome the entire round." In the third line we should read the negative *apalikhataṃ*, with Be and Ce, as against Ee's *palikhataṃ*.
- 87. A stock description of the body, in SN found also at **35:245** and **41:5**. SA explains ru bbing (*ucchādana*) as the application of scents and ointments to remove its bad s mell, and pressing (*parimaddana*) as massaging with water to dispel affliction in t he limbs. The entire description shows, in stages, the origination, growth, decline, and destruction of the body.
- 88. *Yogakkhemīpariyāyaṃ*. My verbose rendering of the expression is intended to capture the word play hidden in the expository section (see following note). *Yogakkhema* is often a synonym for arahantship or Nibbāna, explained by the commentators as security or release from the four bonds (*yoga*) of sensual desire, becoming, ignora nce, and views.
- 89. There is a pun here, impossible to replicate, based on a twofold derivation of *yogakkh emī*. Properly, the latter is a personalized form of the abstract *yogakkhema*, meaning one secure from bondage. Besides meaning bond, however, *yoga* can also mean effort or exertion, a meaning relevant to the preceding sentence: *tesañ* ca pahānāya akkhāsi yogaṃ. Phonetically, this seems to connect the verb akkhāsi (via the root khā) to khemī, though they have no etymological relation at all. Thus yogakkhemī can mean either "one secure from bondage" (the true meaning) or "the declarer of effort" (the contrived meaning established by the pun). SA says that one is called *yogakkhemī*, not merely because one declares (the effort), but because one has abandoned (desire and lust). The pun on akkhāsi/khemī was brought to my attention by VĀT.

- 90. Cp. **22:150**.
- 91. These are the three modes of conceit. See 22:49.
- 92. This sutta and the next parallel 22:120-21.
- 93. This sutta and the next closely resemble 35:26.
- 94. Be's orthography is preferable here: *paṭimukk'assa mārapāso* (and just below, *ummu kk'assa mārapāso*). SA: Māra's snare is fastened to, wound around, his neck.
- 95. The bracketed lines here and below are in Be only.
- 96. See 2:26.
- 97. What follows is stock, found also at MNtIt110-11, MNtIIIt223-25, and elsewhere. SA explains that the Buddha retired to his dwelling because he had foreseen that the bhikkhus would approach Ānanda, and that Ānanda would give a proper answer t hat would win praise from himself. The bhikkhus would then esteem Ānanda and this would promote their welfare and happiness for a long time.
- 98. Yena kho āvuso lokasmim lokasaññī hoti lokamānī ayam vuccati ariyassa vinaye loko . On the implications of this, see 2:26 and I,n.182.
- 99. On the six sense bases as "the world" in the sense of disintegrating, see 35:82. Here they are called the world because they are the conditions for being a perceiver and a conceiver of the world. We might conjecture that the five physical sense bases a reprominent in making one a "perceiver of the world," while in making one a "conceiver of the world" the mind base is prominent; no such distinction, however, is made in the text. The six sense bases are at once part of the world ("that in the world") and the media for the manifestation of a world ("that by which"). The "end of the world" that must be reached to make an end to suffering is Nibbāna, which is called (among other things) the cessation of the six sense bases.
- 100. Cetaso samphuṭṭhapubbā, glossed by SA with cittena anubhūtapubbā, "experienced before by the mind." SA identifies the past sensual pleasures with those he experienced during his days as a prince living in his three palaces with their dancing girl s, etc.; the present ones, with the beautiful sense objects, such as flowering groves and flocks of birds, that he experienced during his six years of ascetic practice; a nd the future ones, with those that might arise when the future Buddha Metteyya a ppears in the world. Apparently SA cannot conceive the possibility of future sens e pleasures apart from some connection with Buddhist doctrine.
- 101. Attarūpena. SA: Attano hitakāmajātikena, "by one who desires his own welfare." T he expression also occurs at ANṭIIṭ120,6. SA explains that diligence and mindfuln ess are to be practised for the purpose of guarding the mind in regard to the five c ords of sensual pleasures.

- 102. Be and Ce read *se āyatane veditabbe*—supported by SA (Be and Ce)—as against *ye* ... in Ee. This is apparently an old Eastern form of the neuter nominative that for s ome reason escaped transposition into standard Pāli. SA: "Since diligence and mi ndfulness are to be practised for the sake of guarding the mind, and since when th at base is understood there is nothing to be done by diligence and mindfulness, th erefore 'that base is to be understood'; the meaning is, 'that cause is to be known' (*tam kāraṇam jānitabbam*)." At Udt80,10-16, Nibbāna is described as an *āyatana*.
- 103. I read with Ce and Ee: *yattha cakkhuñ ca nirujjhati rūpasaññā ca virajjati*. Be consi stently has the second verb too as *nirujjhati*, but the variant in Ce and Ee is more l ikely to be original.
- 104. *Saļāyatananirodhaṃ ... sandhāya bhāsitaṃ*. SA: It is Nibbāna that is called the cess ation of the six sense bases, for in Nibbāna the eye, etc., cease and perceptions of forms, etc., fade away. It might be noted that Ānanda's answer, though called an a ccount of the "detailed meaning," is actually shorter than the Buddha's original st atement.
- 105. Sa-upādāno ... bhikkhu no parinibbāyati. To bring out the implicit metaphor, the lin e might also have been rendered, "A bhikkhu with fuel is not fully quenched."
- 106. Pañcasikha appears in DN No.t21 as a celestial musician and poet.
- 107. For a detailed analysis, see Vismt20–22 (PPt1:53–59).
- 108. See Vismt31–33 (PPt1:89–94).
- 109. Identical with MN No.t147.
- 110. Vimuttiparipācaniyā dhammā. SA interprets these as the fifteen qualities that purify the five faculties (faith, energy, mindfulness, concentration, and wisdom), namely , in regard to each faculty: avoiding people who lack the faculty, associating with those endowed with it, and reflecting on suttas that inspire its maturation. Another fifteen qualities: the five faculties again; the five perceptions partaking of penetra tion, namely, perceptions of impermanence, suffering, non-self, abandoning, and dispassion (on the last two, see ANṭVṭ110); and the five qualities taught to Meghi ya, namely, noble friendship, the virtue of the monastic rules, suitable conversatio n, energy, and wisdom (see ANṭIVṭ357; Udṭ36).
- 111. SA: These devas had made their aspiration (for enlightenment) along with Rāhula w hen the latter made his aspiration (to become the son of a Buddha) at the feet of th e Buddha Padumuttara. They had been reborn in various heavenly worlds but on t his day they all assembled in the Blind Men's Grove.

- 112. SA: In this sutta "the vision of the Dhamma" denotes the four paths and their fruits. For some devas became stream-enterers, some once-returners, some non-returners, and some arahants. The devas were innumerable.
- 113. This sutta and the next correspond to **35:109-10**.
- 114. At ANțIț26,11 he is declared the foremost male lay disciple among those who offer delightful things (*etadaggam manāpadāyakānam*). See too ANțIVț208-12.
- 115. At ANtIt26,12 he is declared the foremost of those who attend on the Sangha (*etada ggam sangh' upaṭṭhākānaṃ*). See too ANtIVt212-16.
- 116. For the story of his conversion, see MN No.ţ56.
- 117. At ANțIț23,25 he is declared the foremost of those who sound a lion's roar (*etadagg am sīhanādikānaṃ*). His declaration of arahantship is at **48:49**. See too VințIIț111 -12.
- 118. Addhānam āpādenti. SA glosses: paveņim paṭipādenti; dīgharattam anubandhāpent i; "they make it continuous; they pursue it for a long time."
- 119. *Mātumattīsu mātucittaṃ upaṭṭhapetha*. Lit. "Set up a mother-mind towards those of a mother-measure," and similarly with the other two. SA says that one's mother, s isters, and daughters are the three "respected objects" (*garukārammaṇa*) not to be transgressed against.
- 120. This is the meditation subject called *asubhasaññā*, perception of foulness (e.g., at A NṭVṭ109,18-27), or *kāyagatāsati*, explained in detail at Vismṭ239-66 (PPṭ8:42-144).
- 121. *Abhāvitakāyā*. SA: Undeveloped in the "body" of the five (sense) doors (*abhāvitapa ñcadvārikakāyā*), i.e., lacking in sense restraint.
- 122. *Dhātunānatta*. See **14:1-10**. There are three elements for each sense modality, hence eighteen.
- 123. SA: *In dependence on a contact to be experienced as pleasant*: that is, a contact asso ciated with eye-consciousness which functions as a condition, by way of decisive support (*upanissaya*), for a pleasant feeling in the javana phase. The pleasant feeling arises in the javana phase in dependence on a single contact. The same method in the following passages.
- 124. As at 22:3-4.
- 125. The quote is from **14:4**.
- 126. *Manāpaṃ itth'etan ti pajānāti*. SA: He understands the agreeable form seen by him t hus, "Such it is," that is, "This is just an agreeable one."
- 127. I read with Be and Ce, *Cakkhuviññāṇaṃ sukhavedanīyañ ca phassaṃ paṭicca...*, whi ch seems preferable to Ee's, *Cakkhuviññāṇam sukhavedaniyam*. *Sukhavedaniyam*

phassam paţicca.... It is unclear whether cakkhuviññāṇaṃ is being listed as an ad ditional element or is intended merely as a condition for the feeling. I follow SA i n taking it in the former sense: "(There is) eye-consciousness, and a contact which is a condition for pleasant feeling under the heading of decisive support, proximit y, contiguity, or association (see CMA 8:11-28). In dependence on that contact to be experienced as pleasant, there arises a pleasant feeling."

- 128. See **22:1** and **III,n.1**.
- 129. Be: *Seleyyakāni karonti*; Ce: *selissakāni karontā*; Ee: *selissakāni karonti*. SA's expl anation suggests that the games were like our "leapfrog," i.e., one boy jumping ov er the back of another.
- 130. The first four terms are a stock brahmanical denigration of ascetics. *Bandhupādāpac* $c\bar{a}$ alludes to the brahmin idea that Brahmā created ascetics from the soles of his f eet (below even the suddas, who were created from his knees, while the brahmins were created from his mouth). SA glosses *bharataka* as *kuṭumbikā*, "landholders," though I think it is a derogatory term for the Buddhist lay supporters.
- 131. SA: They took delight in Dhamma, namely, in the ten courses of wholesome action, and in meditation ($jh\bar{a}na$), i.e., in the meditations of the eight attainments.
- 132. Reading with Ce and Ee: *tasathāvaresu*. Be's *satañhātaṇhesu* evidently interpolates the commentarial gloss into the text.
- 133. *Katā kiñcikkhabhāvanā*. The exact meaning is obscure, but I translate in accordance with the gloss of SA: *āmisakiñcikkhassa vaḍḍhanatthāya katan ti attho*.
- 134. One is intent upon (*adhimuccati*) an object by way of greed, repelled by it (*byāpajja ti*) by way of ill will or aversion.
- 135. Amhākam ācariyabhariyāya. This might have been taken to mean "our teacher's wif e" (a widow), but CPD, s.v. ācariyabhariyā, says with reference to this text: "deal ing with a female teacher, the meaning becomes: our mistress the teacher." Above , the youth was described as a student (antevāsī) of this brahmin lady.
- 136. Be and Ce read <code>onītapattapāṇiṃ</code>, but Ee has <code>oṇitapattapāṇiṃ</code> here and <code>oṇītapattapā</code> <code>niṃ</code> just below; at <code>41:2-4</code>, where the nominative plural occurs, all three read <code>onītapattapāṇino</code>. The expression has been extensively discussed by Norman (at GD, pp.257–58, and in <code>Collected Papers 2:123–24</code>), who explains the accusative construction here as an instance of the accusative absolute. As Norman points out, the form of the compound requires that the initial past participle should apply to both the hand and the bowl. He suggests that <code>onīta-</code> is from Skt <code>ava-nī</code>, "to put or bring (into water)," and thus he takes the compound to mean "having put hands and bowl into water" in order to wash them. But at an alms offering the Buddhist monk

does not immerse his bowl in water; rather, when the meal is finished, water is po ured into the empty bowl, and he uses his soiled right hand to clean the bowl, so t hat bowl and hand are washed simultaneously. The commentaries record a v.l. *oni* tta- (at DAṭIṭ277,18), glossed āmisāpanayanena sucikata (at DṬṭIṭ405,9-10). It is possible that this was the original reading, *oṇitta* (or *onitta*) corresponding to Skt avanikta. See SED, s.v. ava-nij and PED, s.v. oṇojana, oṇojeti, which show that t his verb also is found in Pāli. The readings *onīta* and *oṇīta* may have arisen in an attempt at normalization.

- 137. Ee wrongly entitles this sutta "Sangayha." In both Be and Ce it is called "Khana."
- 138. *Chaphassāyatanikā*. SA: There is no separate hell named "Contact's Sixfold Base," for this designation applies to all thirty-one great hells; but this is said here with r eference to the great hell Avīci.
- 139. SA: Here the Tāvatiṃsa city is intended. What does he show by this? "It isn't possib le to live the holy life of the path either in hell, because of extreme suffering, or in heaven, because of extreme pleasure, on account of which negligence arises thro ugh continuous amusements and delights. But the human world is a combination of pleasure and pain, so this is the field of action for the holy life of the path. The human state gained by you is the opportunity, the occasion, for living the holy life ."
- 140. Ee wrongly entitles this sutta "Agayha," and runs it together with the next (beginnin g at IVt128,8). Thus beginning with 35:137 my count exceeds Ee's by one. Be ent itles 35:137 "Paṭhama-rūpārāma" and 35:138 "Dutiya-rūpārāma," while in Ce the y are called "Sagayha" and "Gayha" respectively. The latter, it seems, should be a mended to "Agayha," since the distinction between them is the inclusion of verses in the former and their non-inclusion in the latter.
- 141. The verses = Snṭ759-65. The following corrections should be made in Ee (at IVṭ127 -28): v.5a read: *Passa dhammaṃ durājānaṃ*; v.6cd: *santike na vijānanti, magā dh ammassa akovidā*; v.8b: *buddhuṃ*. At 3b, Be and Ee have *sakkāyassa nirodhana ṃ*, Ce *sakkāyassa 'uparodhanaṃ*; the meaning is the same. I read 3d with Be and C e as *passataṃ*, though Ee's *dassanaṃ* is supported by some mss., and SA can be r ead as leaning towards either side (see following note).
- 142. SA: This view of the wise who see (*idaṃ passantānaṃ paṇḍitānaṃ dassanaṃ*) runs counter (*paccanīkaṃ*), contrary, to the entire world. For the world conceives the fi ve aggregates as permanent, happiness, self, and beautiful, while to the wise they are impermanent, suffering, non-self, and foul.

- 143. SA: Who else except the noble ones are able to know that state of Nibbāna (nibbāna padaṃ). Having known it rightly by the wisdom of arahantship, they immediately become taintless and are fully quenched by the quenching of the defilements (kile sa-parinibbānena parinibbanti). Or else, having become taintless by rightly know ing, in the end they are fully quenched by the quenching of the aggregates (khand ha-parinibbānena parinibbanti).
- 144. This sutta and the next are parallel to **22:33-34**. My title here follows Be; Ce entitles them "Palāsa," Ee "Palāsinā," both meaning "foliage."
- 145. **35:140-45** are parallel to **22:18-20**.
- 146. Cp. 12:37. SA here offers essentially the same explanation as that included in II,n.1 11, adding that in this sutta the preliminary stage of insight (*pubbabhāga-vipassa nā*) is discussed.
- 147. *Nibbānasappāyaṃ paṭipadaṃ*. The practice helpful (*upakāra-paṭipadā*), suitable, fo r Nibbāna.
- 148. Anantevāsikam idam bhikkhave brahmacariyam vussati anācariyakam. This is a rid dle which draws its force from two unreplicable puns. A "student" (antevāsī) is lit erally "one who dwells within," and thus (as the text explains below) one for who m defilements do not dwell within (na antovasanti) is said to be "without students ." The word "teacher" (ācariya) is here playfully connected with the verb "to assa il" (samudācarati); thus one unassailed by defilements is said to be "without a tea cher." SA glosses anantevāsikam with anto vasanakilesavirahitam ("devoid of de filements dwelling within"), and anācariyakam with ācaraṇakilesavirahitam ("de void of the motivational (or "assailing") defilements").
- 149. See **n.79** above.
- 150. As at 12:68. See II,n.198.
- 151. Cp. **35:70**. SA says that in this sutta the reviewing (*paccavekkhaṇā*) of the *sekha* and the arahant is discussed.
- 152. *Indriyasampanno*. SA: Complete in faculties (*paripuṇṇ' indriyo*). One who has attai ned arahantship by exploring with insight the six (sense) faculties is said to be complete in faculties because he possesses tamed faculties, or because he possesses the (spiritual) faculties of faith, etc., arisen by exploring with insight the six (sense) faculties, the eye, etc.
- 153. Parallel to 12:16 and 22:115.
- 154. This sutta and the next are parallel to 22:51, but while the last sentence of the latter r eads *cittaṃ vimuttaṃ suvimuttan ti vuccati*, the present one has simply *cittaṃ suvi muttan ti vuccati*.

- 155. This sutta and the next are parallel to 22:52.
- 156. This sutta and the next are partly parallel to 22:5-6.
- 157. Okkhāyati. SA glosses with paññāyati pākaṭaṃ hoti, "is discerned, becomes clear."
- 158. This sutta and the next two correspond to 22:137, 140, and 143.
- 159. This sutta and the next two correspond to 22:154-56.
- 160. In Pāli, "Saṭṭhipeyyāla." Ee groups each triad of suttas under one sutta number, wher eas Be and Ce, which I follow, count each sutta separately. Thus by the end of thi s series our numbering schemes end respectively at 186 and 227. SA: These sixty suttas were spoken differently on account of the inclinations of those to be enlight ened; thus they are all expounded separately by way of the person's inclination (*p uggala-ajjhāsayavasena*). At the end of each sutta sixty bhikkhus attained arahant ship.
- 161. SA: *The eye is the ocean for a person*: both in the sense of being hard to fill and in t he sense of moistening (*samuddanaṭṭhena*). It is an ocean in the sense of being ha rd to fill because it is impossible to fill it (satisfy it) with visible objects convergin g on it from the earth up to the highest Brahma-world. And the eye is an ocean in the sense of moistening because it is moistened among various objects, that is, wh en it becomes unrestrained, flowing down, it goes in a faulty way by being a caus e for the arising of defilements. *Its current consists of forms*: As the ocean has co untless waves, so the "ocean of the eye" has countless waves consisting of the var ious visible objects converging on it.
- 162. At Itt114,15-18 the following explanation of these dangers is given: "waves" (\$\bar{u}mi\$) are anger and despair (\$kodh\bar{u}p\bar{a}y\bar{a}sa\$); "whirlpools" (\$\bar{a}vatta\$) are the five cords of sen sual pleasure; "sharks and demons" (\$g\bar{a}ha-rakkhasa\$) are women. A similar expla nation is found at MNtIt460-62, with \$susuk\bar{a}\$ in place of \$g\bar{a}ha-rakkhasa\$. For the i mage of the brahmin standing on high ground, see 2:5.
- 163. *Samunnā*, glossed by SA with *kilinnā tintā nimuggā*, "defiled, tainted, submerged." SA says that "for the most part" (*yebhuyyena*) is said making an exception of the noble disciples. The sequel is also at **12:60**.
- 164. Ee wrongly takes the first verse below to be prose and makes it the first paragraph of the next sutta. Woodward, at KSt4:99, has been misled by this division.
- 165. I read with Be and Ce pahāsi dukkham, as against Ee's pahāya dukkham.
- 166. I read *vadhāya* with Be, as against *vyābādhāya* in Ce and Ee. See **I,v.345**d, which su pports *vadhāya*.
- 167. *Khīrarukkha*: a tree that exudes a milky sap. The four are types of fig trees; see too 46:39.

- 168. Because, as long as one has the six sense bases, one would always be fettered to the six sense objects and thus liberation would be impossible.
- 169. As at **22:95** (IIIṭ141,25-31).
- 170. This passage is quoted at Vismṭ36,?? (PPṭ1:100). SA: One "grasps the sign through the features" (anubyañjanaso nimittaggāho) thinking: "The hands are beautiful, so too the feet, etc." The grasp of the sign is the composite grasping, the grasp of the features occurs by separation. The grasp of the sign grasps everything at once, like a crocodile; the grasp of the features takes up the individual aspects like the hands and feet separately, like a leech. These two grasps are found even in a single ja vana process, not to speak of different javana processes.
- 171. Maliciously creating a schism in the Sangha is one of the five crimes with immediat e retribution (*ānantarika-kamma*) said to bring about rebirth in hell in the next exi stence. See Itt10-11 and VintIIt198,??, 204-5.
- 172. SA: In this sutta and the next, the round of becoming and its cessation are discussed by showing kammically resultant pleasure and pain.
- 173. SA says this sutta was addressed to bhikkhus who practised meditation using the cha racteristic of suffering as their meditation subject. SA takes the "four vipers" (catt āro āsīvisā) as referring to the four families of vipers, not four individual serpents. The four are: (i) the wooden-mouthed (kaṭṭhamukha), whose bite causes the victi m's entire body to stiffen like dry wood; (ii) the putrid-mouthed (pūtimukha), whose bite makes the victim's body decay and ooze like a decaying fruit; (iii) the fie ry-mouthed (aggimukha), whose bite causes its victims bodies to burn up and scat ter like ashes or chaff (see 35:69); and (iv) the dagger-mouthed, whose bite cause s the victim's body to break apart like a pole struck by lightning.

The etymology of $\bar{a}s\bar{i}visa$ is uncertain. SA offers three alternatives, none espe cially persuasive: (i) $\bar{a}sittavis\bar{a}$, "with besprinkled poison," because their poison is stored is if it were sprinkling ($\bar{a}si\tilde{n}citv\bar{a}$ viya) their whole body; (ii) asitavisa, "wi th eaten poison," because whatever they eat becomes poison; and (iii) asisadisavis a, "with swordlike poison," because their poison is sharp like a sword. VinAṭIṭ22 0,13 offers: $\bar{a}su$ $s\bar{i}gham$ etassa visam $\bar{a}gacchat\bar{i}$ ti $\bar{a}s\bar{i}viso$; "it is a viper because its poison comes on quick and fast."

174. Be and Ce: *saṃvesetabbā* (Ee: *pavesetabbā*). SA glosses with *nipajjāpetabbā*, "to be made to rest." SA provides an elaborate background story, making this a punish ment imposed on the man by the king.

- 175. Chattho antaracaro vadhako. SA: The king spoke to his ministers thus: "First, when he was pursued by the vipers, he fled here and there, tricking them. Now, when p ursued by five enemies, he flees even more swiftly. We can't catch him, but by tri ckery we can. Therefore send as a murderer an intimate companion from his yout h, one who used to eat and drink with him." The ministers then sought out such a companion and sent him as a murderer.
- 176. Be: pivisanti; Ce and Ee: vadhissanti.
- 177. See the better known simile of the raft at MNtIt134-35.
- 178. As at **35:228** above.
- 179. SA correlates each element with a particular family of vipers: the earth element with the wooden-mouthed; the water element with the putrid-mouthed; the fire element with the fiery-mouthed; and the air element with the dagger-mouthed. See too Vi smt367-68 (PPt11:102). SA devotes three pages to elaborating on the comparison.
- 180. See the simile of the murderous servant at 22:85 (IIIt112-14). The explanation SA gi ves here is almost identical with the explanation it gives of the word *vadhako* in 2 2:95, verse 5c, summarized in III,n.194.
- 181. *Nandirāga*. SA: Delight and lust is like a murderer with drawn sword in two respect s: (i) because when greed arises for a specific object it fells one's head, namely, the head of wisdom; and (ii) because it sends one off to rbirth in the womb, and all fell ears and punishments are rooted in rebirth.
- 182. *Sakkāya*. SA: "Identity" (personal identity) is the five aggregates pertaining to the th ree planes. Like the near shore with its vipers, etc., "identity" is dangerous and fea rful because of the four great elements and so forth.
- 183. Yoni c'assa āraddhā hoti. SA: Kāraṇañ c'assa paripuṇṇaṃ hoti; "and the cause for it is complete." See II,n.52.
- 184. Text uses both words, *kummo kacchapo*. See II,n.312.
- 185. Apposukko tunhībhūto sankasāyati. As at 21:4. See too I,n.53.
- 186. The verse also appears as **I,v.34**.
- 187. Also at **22:3** (IIIt11,5-7).
- 188. Also at Udṭ52,13-16, 55,10-13. On saṅkassarasamācāro SA says: "His conduct is to be recalled with suspicion (saṅkāya saritabba-samācāro) by others thus, 'It seems he did this and that'; or else he recalls the conduct of others with suspicion (saṅkā ya paresaṃ samācāraṃ sarati), thinking, when he sees a few people talking amon g themselves, 'They must be discussing my faults.'" SA glosses kasambujāto thus : rāgādīhi kilesehi kacavarajāto, "rubbish-like because of such defilements as lust , etc."

- 189. I understand *upagacchāmi* here to be a true future form, in conformity with the futur es that follow.
- 190. Aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpanno hoti. SA says there is no offence (i.e., an in fraction of the monastic rules) that is not "defiled" from the time it is "concealed" (i.e., not confessed to a fellow monk to obtain absolution). However, I take the ex pression here to refer to a serious offence, one belonging to either the Pārājika or Saṅghādisesa class; the former entails expulsion from the Sangha, the latter a spec ial process of rehabilitation.

The next phrase is read differently in the various eds. of both text and comme ntary. Be, which I follow, reads the text thus: yathārūpāya āpattiyā na vuṭṭhānaṃ paññāyati, on which SA says: "Rehabilitation is not seen (na dissati) by means of parivāsa, mānatta, and abbhāna"—these being the three stages of the process of rehabilitation. Ce and Ee do not include the negative na in either text or comment ary. Thus, on the testimony of Be, the monk is guilty of Pārājika, while on that of Ce and Ee, of Saṅghādisesa. I side with Be on the assumption that this "inward ro ttenness" must have the same implications as the corresponding passage of the preceding sutta, according to which the monk is not a genuine bhikkhu. At 20:10 (II t271,15-16) saṅkiliṭṭhā āpatti clearly refers to a Saṅghādisesa, since this offence is described as "deadly suffering" in contrast to "spiritual death" (the consequence of a Pārājika).

- 191. This invitation reflects the widespread belief in South Asian religion that it is auspic ious to invite a holy man to spend the first night in a new residence before the lay owners move in to occupy it. This honour would have been especially cherished by the Sakyans, who were the Buddha's own kinsmen. Similar ceremonies are reported at MNtIt353-54 and DNtIIt84-85 (= Udt85-86).
- 192. He refers to them as Gotamas because they were members of the Gotama clan, to w hich he himself belonged.
- 193. SA: During his six years of ascetic practice the Blessed One had experienced great b odily pain. Therefore, in his old age, he suffered from back winds (*piṭṭhi-vāta*, rhe umatism?). Or else he lay down because he wanted to use the council hall in all fo ur postures, having already used it by way of walking, standing, and sitting.
- 194. Avassutapariyāya, anavassutapariyāya. Avassuta means literally "flown into," or le aky. The implication is a mind easily permeated by defilements. The substantives avussuta and āsava, and the verbs anvāssavati and anu(s)savati, are all based on the same root su, meaning "to flow."

- 195. As at **35:132** (IVt119,27-120,11).
- 196. This sentence, as inordinately complex in the Pāli as in my translation, introduces the ree themes that will be taken up for detailed explanation just below. The syntax seems to be irregular, since the initial relative *yato* is not completed by its corresponding demonstrative *tato*. I read the last word with Ce and Ee as *nānu(s)savanti*, as against Be's *nānusenti*.
- 197. SA explains *dukkhadhammā* as *dukkhasambhavadhammā*, "states from which suffer ing originates"; "for when the five aggregates exist, suffering of various kinds, su ch as being wounded, slain, and imprisoned, originates."
- 198. As at **12:63** (IIt99,27-100,4).
- 199. Wherever Ee has *yato ca*, we should read with Be and Ce *sato va*.
- 200. I follow Ce here: ... ayam vuccati ariyassa vinaye kantako. Tam kantako ti iti viditv ā samvaro ca asamvaro ca veditabbo. 35:206 (IVt198,11-12) supports this reading ; see n.218 below.
- 201. SA: Just the arising of mindfulness is slow, but as soon as it has arisen the defilemen ts are suppressed and cannot persist. For when lust, etc., have arisen in the eye do or, with the second javana process one knows that the defilements have arisen and the third javana process occurs with restraint. It is not surprising that an insight m editator can suppress defilements by the third javana process; for when a desirabl e object comes into range and a defiled javana process is about to occur, an insigh t meditator can stop it and arouse a wholesome javana process. This is the advanta ge for insight meditators of being well established in meditation and reflection.
- 202. The purification of vision (*dassana*) usually means the attainment of stream-entry, t he gaining of "the vision of the Dhamma" (*dhamma-cakkhu*). Here, however, the qualification "well purified" (*suvisuddham*) seems to imply that the question conc erns the path to arahantship. It is so taken by SA.
- 203. SA says that all the bhikkhus who replied were arahants; they answered in accordan ce with their own method of practice. The inquirer was dissatisfied with the reply of the first because it mentioned the constructions only partly (*padesasankhāresu ṭhatvā*), with the other replies they seemed to contradict one another.
- 204. *Kiṃsuka* means literally "what's it?" The tree may have acquired this name through its role in an ancient Indian folk riddle. *Kiṃśuka* is also known in Skt literature (s ee SED, s.v. *kiṃ*). Both PED and SED identify it as the tree Butea frondosa, thoug h other sources call it Erythrina monosperma and Erythrina variegata. Woodward translates it as "Judas tree," but this is unlikely as the Judas tree is of the genus Ce rcis.

The Kiṃsukopama Jātaka (No. 248; JaṭIIṭ265-66) begins with an incident sim ilar to that with which our sutta starts but uses a somewhat different story about the *kiṃsuka* to make the same point. SA typically gives a more elaborate version of the sutta simile.

- 205. Sirīsa. This was the Bodhi tree of the Buddha Kakusandha (see DNțIIț4,12).
- 206. SA: Just as the four men who described the *kiṃsuka* described it just as they had see n it, so these four bhikkhus, having attained arahantship by purifying their vision, described Nibbāna, the purifier of vision, in accordance with the path by which they themselves had attained it.
- 207. SA: Why is this introduced? If that bhikkhu understood (the meaning being conveye d by the *kiṃsuka* simile), then it is introduced to teach him the Dhamma. If he did not understand, this simile of the city is introduced to explain and clarify the mea ning.

Again, SA gives a much more elaborate version of the simile and its applicati on. The lord of the city is a prince, son of a virtuous world monarch, who had bee n appointed by his father to administer one of the outlying provinces. Under the in fluence of bad friends the prince had become dissolute and passed his time drinki ng liquor and enjoying music and dance. The king sent the two messengers to ad monish the prince to abandon his heedless ways and resume his duties. One messe nger is a brave warrior (representing the *samatha* meditation object), the other a w ise minister (representing the *vipassanā* meditation object).

- 208. Also at **35:103**; see above **n.87**.
- 209. SA identifies this as the insight-mind (*vipassanā-citta*), which is the prince to be cor onated with the coronation of arahantship by the two messengers, serenity and ins ight. This interpretation strikes me as too narrow. I see the point to be simply that consciousness is the functional centre of personal experience.
- 210. SA: Nibbāna is called the "accurate report" (yathābhūtaṃ vacanaṃ) because it is the actual real nature, unshakeable and unaltering (yathābhūta-sabhāvaṃ akuppaṃ a vikāri).
- 211. SA: Desire (*chanda*) is freshly arisen weak craving ($tanh\bar{a}$), lust ($r\bar{a}ga$) is repeatedly arisen strong craving. Similarly, hatred (dosa) is freshly arisen weak anger (kodh a), aversion (paigha) is repeatedly arisen strong anger. The five terms incorporat e the three unwholesome roots, and when these are included, all the subsidiary def

- ilements are included. The five terms also imply the twelve unwholesome cittas of the Abhidhamma (see CMAt1:4–7).
- 212. *Duhitika*. SA analyses this word as *du-ihiti-ka*, *ihiti* being synonymous with *iriyanā*, "moving, faring": *Ettha ihitī ti iriyanā*; *dukkhā ihiti etthā ti duhitiko* (verbal anal ysis). Along whatever path there is no food or refreshments such as roots and fruit s, the faring there is difficult; one cannot fare on it to reach one's destination. Sim ilarly, one cannot reach success by faring along the path of defilements, thus the p ath of defilements is *duhitika*.

The correct derivation of duhitika, apparently lost by the time of the comment ators, is from du-hita. See the discussion below at $\mathbf{n.341}$, and see too SED, s.v. du r-hita, and its antonym, su-hita.

- 213. I follow Ce and Ee, which do not include *pamādaṃ āpajjeyya/āpajjati*, found in Be. SA: Just as the owner of the crops fails to gain the fruits of the harvest when, due to the watchman's negligence, the bull eats the corn, so when the mind is separate d from the mindfulness that guards the six sense doors, it enjoys the five cords of sensual pleasure; then, because his wholesome qualities are destroyed, the bhikkh u fails to attain the fruits of recluseship.
- 214. Be: udujitam hoti sudujitam; Ce: udujjitam hoti sudujjitam; Ee: ujujātam hoti samm ujujātam. SA glosses with tajjitam, sutajjitam, and says the meaning is sujitam, "well conquered," udu and sudu being mere indeclinables (nipātamatta). Possibly all texts are corrupted here. SA says that at this point the Buddha has discussed the guarding of serenity and the virtue of restraint of the sense faculties (samathānu rakkhaṇa-indriyasaṃvarasīla).
- 215. I read with Be: Asatī kir 'āyaṃ bho vīṇā nāma, yath 'evaṃ yaṃ kiñci vīṇā nāma, etth a ca pan 'āyaṃ jano ativelaṃ pamatto palaļito. Ce differs only in the v.l. palāļito, but Ee differs more widely. The exact meaning is obscure. SA glosses asatī with lāmikā and paraphrases: "It is not only the lute that is a poor thing, but like this so-called lute, whatever else is bound with strings—all that is just a poor thing."
- 216. SA: The five aggregates are like the lute, the meditator is like the king. As the king did not find any sound in the lute even after splitting it up and searching, and ther efore lost interest in the lute, so the meditator, exploring the five aggregates, does not see any graspable "I" or "mine" and therefore loses interest in the aggregates. By the terms "I" or "mine" or "I am" in regard to form, etc., the three "grips" of v iews, craving, and conceit are respectively described. These do not exist in the ara hant.

There is an important difference between the king and the meditator, not conveyed either by sutta or commentary: In the parable the king, looking for the sound of the lute by taking the instrument apart, seems a fool, while the meditator, disse cting the aggregates to dispel the delusion of a self, becomes a sage.

SA ends its commentary on the sutta with a quotation from the Great Commentary (Mahā Atthakathā, no longer extant):

"In the beginning virtue is discussed,

In the middle, development of concentration,

And at the end, Nibbana:

The lute simile is thus composed."

- 217. *Saravanaṃ*. SA (Ce) glosses with *kaṇṭakavanaṃ*. *Sara*, according to PED, is the ree d Saccharum sara, used to make arrows.
- 218. Here Be and Ce both read: ... asucigāmakaṇṭako ti. Taṃ kaṇṭako ti iti viditvā saṃva ro ca asaṃvaro ca veditabbo. Ee is the same except for the omission of iti. See n. 200. SA: He is a foul village-thorn: "foul" in the sense of impure, a "village-thorn" in the sense of wounding the villagers [SṬ: that is, oppressing them by acceptin g their services while being unworthy of them].
- 219. As at **20:3-5**.
- 220. Byābhangihatthā. SA glosses kājahatthā, SŢ daṇḍahatthā.
- 221. Āyatiṃ punabbhavāya ceteti. SA: Thus beings, thoroughly struck by the defilements (rooted in) the longing for becoming, experience the suffering rooted in becomin g (bhavamūlakam dukkham).
- 222. On the enmity between the devas and the asuras, see 11:1-6. The following is parall el to 11:4 (It221,3-17).
- 223. As at **22:64** (IIIṭ75,2-4). SA says: "In conceiving the aggregates by way of craving, c onceit, and views."
- 224. SA: "I am" (asmi) is a conceiving through craving; "I am this" (ayam aham asmi), a conceiving through views; "I shall be," a conceiving through the eternalist view; "I shall not be," a conceiving through the annihilationist view. The rest are specific types of eternalism.

The connection SA makes between "I am" and craving is unusual, as the notio n "I am" is typically ascribed to conceit or views, but **22:89** (IIIt130,31) does spea k of an *asmī ti chando*, and it is possible the commentator has this in mind.

- 225. The key terms of the next three paragraphs are *injita*, *phandita*, and *papañcita*. SA:

 This is to show that on account of these defilements (craving, etc.), beings are per turbed, vacillate, and procrastinate. *Papañca* is often explained in the commentari es as *pamādakarā dhammā*, the factors responsible for heedlessness or procrastin ation.
- 226. *Mānagata*. SA: Conceit itself is an involvement with conceit. In this passage, "I am" is stated by way of the conceit associated with craving; "I am this," by way of vie w. Although conceit does not arise in immediate conjunction with views (according to the Abhidhamma analysis of mind-moments, they are mutually exclusive), views occur because conceit has not been abandoned. So this is said with reference to views rooted in conceit.

Book II Chapter 36

Connected Discourses on Feeling

(Vedanā-saṃyutta)

5

I. With Verses

1 (1) Concentration

10 [204] "Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings."

A disciple of the Buddha, mindful,

Concentrated, comprehending clearly,

Understands feelings and their origin,

Where they finally cease,

And the path leading to their destruction.

With the destruction of feelings

A bhikkhu is hungerless and fully quenched. & 227

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2 (2) Pleasure

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings." [205]

Whether it be pleasant or painful

Along with the neither-painful-nor-pleasant,

Both the internal and the external,

Whatever kind of feeling there is:

Having known, "This is suffering,

Perishable, disintegrating,"

Having touched and touched them, seeing their fall,

Thus one loses one's passion for them.&228

3 (3) Abandonment

35 "Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feelin g, neither-painful-nor-pleasant feeling. The underlying tendency to lust should be abando

ned in regard to pleasant feeling. & 229 The underlying tendency to aversion should be ab andoned in regard to painful feeling. The underlying tendency to ignorance should be abandoned in regard to neither-painful-nor-pleasant feeling.

"When, bhikkhus, a bhikkhu has abandoned the underlying tendency to lust in regard to pleasant feeling, when he has abandoned the underlying tendency to aversion in regard to painful feeling, when he has abandoned the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, then he is called a bhikkhu without underlying t endencies,&230 one who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit,&231 he has made an end to suffering."

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When one experiences pleasure,
If one does not understand feeling
The tendency to lust is present
For one not seeing the escape from it.

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When one experiences pain,
If one does not understand feeling
The tendency to aversion is present
For one not seeing the escape from it.

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The One of Broad Wisdom has taught With reference to that peaceful feeling, Neither-painful-nor-pleasant:
If one seeks delight even in this,
One is still not released from suffering. [206]

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But when a bhikkhu who is ardent Does not neglect clear comprehension, Then that wise man fully understands Feelings in their entirety.

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Having fully understood feelings,

He is taintless in this very life. Standing in Dhamma, with the body's breakup

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The knowledge-master cannot be reckoned.

4 (4) The Bottomless Abyss

"Bhikkhus, when the uninstructed worldling makes the statement, 'In the great ocean there is a bottomless abyss,'&232 he makes such a statement about something that is non -existent and unreal. But, bhikkhus, this is a designation for painful bodily feelings, that i s, 'bottomless abyss.'

"When the uninstructed worldling is contacted by a painful bodily feeling, he sorrows, grieves, and laments; he weeps and beats his breast and becomes distraught. This is call ed an uninstructed worldling who has not risen up in the bottomless abyss, one who has not gained a foothold.

"But, bhikkhus, when the instructed noble disciple is contacted by a painful bodily fe eling, he does not sorrow, grieve, or lament; he does not weep and beat his breast and bec ome distraught. This is called an instructed noble disciple who has risen up in the bottoml ess abyss, one who has gained a foothold."

One who cannot endure

The arisen painful feelings,

Bodily feelings that sap one's life,

Who trembles when they touch him,

A weakling of little strength

Who weeps out loud and wails:

He has not risen up in the bottomless abyss,

Nor has he even gained a foothold. [207]

But one who is able to endure them—

The arisen painful feelings,

Bodily feelings that sap one's life—

Who trembles not when they touch him:

He has risen up in the bottomless abyss,

And he has also gained a foothold.

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5 (5) Should Be Seen

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. Pleasant feeling, bhikkhus, should be seen as painful;&233 painful feeling should be seen as a dart; neither-painful-nor-pleasant feeling should be seen as impermanent.

"When, bhikkhus, a bhikkhu has seen pleasant feeling as painful, painful feeling as a dart, and neither-painful-nor-pleasant feeling as impermanent, he is called a bhikkhu who sees rightly. He has cut off craving, severed the fetters, and by completely breaking thro ugh conceit, he has made an end to suffering."

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One who has seen the pleasant as painful And seen the painful as a dart, Who has seen as impermanent the peaceful, The feeling neither painful nor pleasant: He is a bhikkhu who sees rightly One who fully understands feelings.

Having fully understood feelings,
He is taintless in this very life.
Standing in Dhamma, with the body's breakup
The knowledge-master cannot be reckoned.

6 (6) The Dart

"Bhikkhus, the uninstructed worldling feels a pleasant feeling, feels a painful feeling, feels a neither-painful-nor-pleasant feeling. The instructed noble disciple feels a pleasant feeling, [208] feels a painful feeling, feels a neither-painful-nor-pleasant feeling. Therein, bhikkhus, what is the distinction, what is the disparity, what is the difference between the instructed noble disciple and the uninstructed worldling?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"Bhikkhus, when the uninstructed worldling is contacted by a painful feeling, he sorr ows, grieves, and laments; he weeps and beats his breast and becomes distraught. He feel s two feelings—a bodily one and a mental one. Suppose they were to strike a man with a dart, and then they would strike him immediately afterwards with a second dart,&234 so that the man would feel a feeling caused by two darts. So too, when the uninstructed worl dling is contacted by a painful feeling ... he feels two feelings—a bodily one and a menta l one.

"Having been contacted by that painful feeling, he is averse to it, and as he is averse to it, the underlying tendency of aversion towards painful feeling lies latent within him. H aving been contacted by that painful feeling, he seeks delight in sensual pleasure. For wh at reason? Because the uninstructed worldling does not know of any escape from painful feeling other than sensual pleasure. Since he seeks delight in sensual pleasure, the underly

ying tendency to lust for pleasant feelings lies latent within him. He does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. Since he does not understand these things, the underlying te ndency to ignorance in regard to neither-painful-nor-pleasant feeling lies latent within him.

"If he feels a pleasant feeling, he feels it attached. If he feels a painful feeling, he feel s it attached. [209] If he feels a neither-painful-nor-pleasant feeling, he feels it attached. This, bhikkhus, is called an uninstructed worldling who is attached to birth, to aging, to d eath, to sorrow, to lamentation, to pain, to displeasure, to despair; who is attached to suff ering, I say.

"Bhikkhus, when the instructed noble disciple is contacted by a painful feeling, he do es not sorrow, grieve, or lament; he does not weep and beat his breast and become distrau ght.&235 He feels one feeling—a bodily one, not a mental one. Suppose they were to strike a man with a dart, but they would not strike him immediately afterwards with a second dart, so that the man would feel a feeling caused by one dart only. So too, when the instructed noble disciple is contacted by a painful feeling ... he feels one feeling—a bodily on e, not a mental one.

"Having been contacted by that painful feeling, he is not averse to it, and as he is not averse to it, the underlying tendency of aversion towards painful feeling does not lie laten t within him. Having been contacted by that painful feeling, he does not seek delight in se nsual pleasure. For what reason? Because the instructed noble disciple knows of an escap e from painful feeling other than sensual pleasure. Since he does not seek delight in sensu al pleasure, the underlying tendency to lust for pleasant feeling does not lie latent within him. He understands as it really is the origin and the passing away, the gratification, the d anger, and the escape in the case of these feelings. Since he understands these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling does n ot lie latent within him.

"If he feels a pleasant feeling, he feels it detached. If he feels a painful feeling, [210] he feels it detached. If he feels a neither-painful-nor-pleasant feeling, he feels it detached, This, bhikkhus, is called a noble disciple who is detached from birth, from aging, from d eath, from sorrow, from lamentation, from pain, from displeasure, from despair; who is d etached from suffering, I say.

"This, bhikkhus, is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling."

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The pleasant and painful (mental) feeling.
This is the great difference between
The wise one and the worldling.

For the learned one who has comprehended Dhamma
Who clearly sees this world and the next,
Desirable things do not provoke his mind,
Towards the undesired he has no aversion.

For him attraction and repulsion no more exist;

Both have been extinguished, brought to an end.

Having known the dust-free, sorrowless state,

He knows rightly, transcender of becoming.

15 7 (7) The Sick Ward (1)

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On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Ha ll with the Peaked Roof. Then, in the evening, the Blessed One emerged from seclusion a nd went to the sick ward.&236 He sat down in the appointed seat and addressed the bhik khus thus: [211]

"Bhikkhus, a bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contem plating the body in the body, ardent, clearly comprehending, mindful, having put away co vetousness and displeasure in regard to the world. He dwells contemplating feelings in fe elings ... contemplating mind in mind ... contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. It is in such a way that a bhikkhu is mindful.

"And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, a bhikkhu is one who acts with clear comprehension when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, consumin g food, and tasting; when defecating and urinating; when walking, standing, sitting, fallin g asleep, waking up, speaking, and keeping silent. It is in such a way that a bhikkhu exerc ises clear comprehension.

"A bhikkhu should await his time mindful and clearly comprehending. This is our ins truction to you.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling, he understands thus: 'There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in the body and in pleasant feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishmen t.&237 As he dwells thus, [212] the underlying tendency to lust in regard to the body and in regard to pleasant feeling is abandoned by him.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a painful feeling, he understands thus: 'There has arisen in me a painful feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the painful feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in the body and in painful feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to aversion in regard to the body and in regard to painful feeling is abandoned by him.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a neither-painful-nor-pleasant feeling, he understands thus: 'There has arisen in me a neither-painful-nor-pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the neither-painful-nor-ple asant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in the body and in neither-painful-nor-pleasant feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to ignorance in regard to the body and in regard to neither-painful-nor-pleasant feeling is abandoned by him. [213]

"If he feels a pleasant feeling,&238 he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It

is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feel s it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling t erminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, fol lowing the exhaustion of life, all that is felt, not being delighted in, will become cool right there.'

"Just as, bhikkhus, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bhik khus, when a bhikkhu feels a feeling terminating with the body ... terminating with life ... He understands: 'With the breakup of the body, following the exhaustion of life, all th at is felt, not being delighted in, will become cool right here.'"

8 (8) The Sick Ward (2)

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(As in preceding sutta down to the second injunction:) [214]

"A bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling, he understands thus: 'There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a contact that i s impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in contact and in pleasant feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquish ment. As he dwells thus, the underlying tendency to lust in regard to contact and in regard to pleasant feeling is abandoned by him.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a painful feeling, he understands thus: 'There has arisen in me a painful feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the painful feeling has arisen in dependence on a contact that is i mpermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in contact and in painful feeling, he dwells contemplating per

ishing, contemplating fading away, contemplating cessation, contemplating relinquishme nt. As he dwells thus, the underlying tendency to aversion in regard to contact and in regard to painful feeling is abandoned by him.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a neither-painful-nor-pleasant feeling, he unde rstands thus: 'There has arisen in me a neither-painful-nor-pleasant feeling. Now that is d ependent, not independent. Dependent on what? Dependent on just this contact. But this c ontact is impermanent, conditioned, dependently arisen. So when the neither-painful-nor-pleasant feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in contact and in neither-painful-nor-pleasant feeling, he dwells contemplating perishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to ignorance in regard to contact and in regard to neither-painful-nor-pleasant feeling is abandoned by him.

"If he feels a pleasant feeling ... (all as in preceding sutta) ... He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delight ed in, will become cool right here.'"

9 (9) Impermanent

"Bhikkhus, these three feelings are impermanent, conditioned, dependently arisen, su bject to destruction, subject to vanishing, subject to fading away, subject to cessation. Wh at three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These thre e feelings are impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation." [215]

10 (10) Rooted in Contact

"Bhikkhus, these three feelings are born of contact, rooted in contact, having contact as their source and condition. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.

"In dependence on a contact to be experienced as pleasant, bhikkhus, a pleasant feelin g arises. With the cessation of that contact to be experienced as pleasant, the corresponding feeling—the pleasant feeling that arose in dependence on that contact to be experience d as pleasant—ceases and subsides.

"In dependence on a contact to be experienced as painful, a painful feeling arises. With the cessation of that contact to be experienced as painful, the corresponding feeling—th

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e painful feeling that arose in dependence on that contact to be experienced as painful—c eases and subsides.

"In dependence on a contact to be experienced as neither-painful-nor-pleasant, a neith er-painful-nor-pleasant feeling arises. With the cessation of that contact to be experience d as neither-painful-nor-pleasant, the corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be experienced as neither-painful-nor-pleasant—ceases and subsides.

"Bhikkhus, just as heat is generated and fire is produced from the conjunction and fri ction of two fire-sticks, but when the sticks are separated and laid aside the resultant heat ceases and subsides;&239 so too, these three feelings are born of contact, rooted in contact, having contact as their source and condition. In dependence on the appropriate contact s the corresponding feelings arise; with the cessation of the appropriate contacts the corresponding feelings cease."

II. Alone

11 (1) Alone

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[216] Then a certain bhikkhu approached the Blessed One, paid homage to him, sat d own to one side, and said to him: "Here, venerable sir, while I was alone in seclusion, a r eflection arose in my mind thus: 'Three feeling have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feeling s have been spoken of by the Blessed One. But the Blessed One has said: "Whatever is fe lt is included in suffering." Now with reference to what was this stated by the Blessed One?""

"Good, good, bhikkhu! These three feelings have been spoken of by me: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by me. And I have also said: 'Whatever is felt is included in suffering.' That has been stated by me with reference to the impermanence of constructions. That has been stated by me with reference to the fact that constructions are subject to destruction ... to the fact that constructions are subject to fade away [217] ... to the fact that constructions are subject to cessation ... to the fact that constructions are subject to change.&240

"Then, bhikkhu, I have also taught the successive cessation of constructions.&241 Fo r one who has attained the first jhāna speech has ceased. For one who has attained the sec ond jhāna thought and examination have ceased. For one who has attained the third jhāna rapture has ceased. For one who has attained the fourth jhāna in-breathing and out-breath

ing have ceased. For one who has attained the base of the infinity of space, the perception of form has ceased. For one who has attained the base of the infinity of consciousness, the perception pertaining to the base of the infinity of space has ceased. For one who has attained the base of nothingness, the perception pertaining to the base of the infinity of consciousness has ceased. For one who has attained the base of neither-perception-nor-non-perception, the perception pertaining to the base of nothingness has ceased. For one who has attained the cessation of perception and feeling, perception and feeling have ceased. For a bhikkhu whose contaminants are destroyed, lust has ceased, hatred has ceased, delusion has ceased.

"Then, bhikkhu, I have also taught the successive subsiding of constructions. For one who has attained the first jhāna speech has subsided.... For one who has attained the cess ation of perception and feeling, perception and feeling have subsided. For a bhikkhu who se contaminants are destroyed, lust has subsided, hatred has subsided, delusion has subsided.

"There are, bhikkhu, these six kinds of tranquillization. For one who has attained the first jhāna, speech has been tranquillized. For one who has attained the second jhāna, tho ught and examination have been tranquillized. For one who has attained the third jhāna, r apture has been tranquillized. For one who has attained the fourth jhāna, in-breathing and out-breathing have been tranquillized. [218] For one who has attained the cessation of pe rception and feeling, perception and feeling have been tranquillized. For a bhikkhu whose contaminants are destroyed, lust has been tranquillized, hatred has been tranquillized, del usion has been tranquillized."

12 (2) The Sky (1)

"Bhikkhus, just as various winds blow in the sky: winds from the east, winds from the ewest, winds from the north, winds from the south, dusty winds and dustless winds, cold winds and hot winds, mild winds and strong winds; so too, various feelings arise in this b ody: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises."

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Just as many diverse winds
Blow back and forth across the sky,
Easterly winds and westerly winds,
Northerly winds and southerly winds,
Dusty winds and dustless winds,
Sometimes cold, sometimes hot,

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Those that are strong and others mild—Winds of many kinds that blow;
So in this very body right here
Various kinds of feelings arise,
Pleasant ones and painful ones,
And those neither painful nor pleasant.

But when a bhikkhu who is ardent&242 Does not neglect clear comprehension, Then that wise man fully understands Feelings in their entirety.

Having fully understood feelings, He is taintless in this very life. Standing in Dhamma, with the body's breakup, The knowledge-master cannot be reckoned. [219]

13 (3) The Sky (2)

(Same as the preceding, but without the verses.)

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14 (4) The Guest House

"Bhikkhus, in a guest house people come from the east and lodge there; people come from the west ... from the north ... from the south and lodge there; khattiyas come and lodge there; brahmins ... vessas ... suddas come and lodge there. So too, bhikkhus, various feelings arise in this body: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises; carnal pleasant feeling arises; carnal painful feeling arises; carnal neither-painful-nor-pleasant feeling arises; spiritual pleasant feeling arises; spiritual painful feeling arises; spiritual neither-painful-nor-pleasant feeling arises." & 243

30 15 (5) Ānanda (1)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat do wn to one side, and said to him: "Venerable sir, what now is feeling? What is the origin o feeling? What is the cessation of feeling? [220] What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?"

"Ānanda, these three feelings—pleasant feeling, painful feeling, neither-painful-nor-p leasant feeling—are called feeling. With the arising of contact there is the arising of feeli

ng. With the cessation of contact there is the cessation of feeling. This noble eightfold pat h is the way leading to the cessation of feeling; that is, right view ... right concentration. The pleasure and joy that arise in dependence on feeling: this is the gratification in feelin g. That feeling is impermanent, suffering, and subject to change: this is the danger in feel ing. The removal and abandonment of desire and lust for feeling: this is the escape from f eeling.

"Then, \bar{A} nanda, I have also taught the successive cessation of constructions ... (as in $\S 11$) ... [221] For a bhikkhu whose contaminants are destroyed, lust has been tranquillize d, hatred has been tranquillized, delusion has been tranquillized."

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16 (6) Ānanda (2)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sa t down to one side. The Blessed One then said to the Venerable Ānanda as he was sitting to one side: "Ānanda, what now is feeling? What is the origin of feeling? What is the cess ation of feeling? What is the way leading to the cessation of feeling? What is the gratifica tion in feeling? What is the danger? What is the escape?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed O ne, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend carefully, Ānanda. I will speak."

"Yes, venerable sir," the Venerable Ananda replied. The Blessed One said this:

"Ānanda, these three feelings—pleasant feeling, painful feeling, neither-painful-nor-p leasant feeling—are called feeling...."

(All as in the preceding sutta.)

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17 (7)–18 (8) A Number of Bhikkhus

(These two suttas are identical with §§15–16 except that in each "a number of bhikkh us" is the interlocutor in place of \bar{A} nanda.) [222–23]

30 19 (9) Pañcakaṅga

Then the carpenter Pañcakanga approached the Venerable Udāyī, paid homage to him, sat down to one side, and asked him: "Venerable Udāyī, how many kinds of feelings have been spoken of by the Blessed One?" & 244

"Three kinds of feelings, carpenter, have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three kinds of feelings that have been spoken of by the Blessed One."

When this was said, the carpenter Pañcakanga said to the Venerable Udāyī: "The Bles sed One did not speak of three kinds of feelings, Venerable Udāyī. He spoke of two kinds of feelings: pleasant feeling and painful feeling. As to this neither-painful-nor-pleasant f eeling, venerable sir, the Blessed One has said that this is included in the peaceful and su blime pleasure."

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A second time [224] and a third time the Venerable Udāyī stated his position, and a s econd time and a third time the carpenter Pañcakaṅga stated his, but the Venerable Udāyī could not convince the carpenter Pañcakaṅga nor could the carpenter Pañcakaṅga convince the Venerable Udāyī.

The Venerable Ānanda heard this conversation between the Venerable Udāyī and the carpenter Pañcakaṅga. Then he approached the Blessed One, paid homage to him, sat do wn to one side, and reported to the Blessed One the entire conversation. (The Blessed On e said:)

"Ānanda, it was a true exposition that the carpenter Pañcakaṅga would not approve of from the bhikkhu Udāyī, and it was a true exposition that the bhikkhu Udāyī would not a pprove of from the carpenter Pañcakaṅga. I have spoken of two kinds of feelings by (one) exposition; I have spoken of three kinds of feelings by (another) exposition; I have spoken of five kinds of feelings ... six kinds of feelings ... eighteen kinds of feelings ... thirty-six kinds of feelings by (another) exposition; [225] and I have spoken of one hundred and eight kinds of feelings by (still another) exposition. Thus, Ānanda, the Dhamma has been taught by me through (different) expositions.&245

"When the Dhamma has been taught by me in such a way through (different) expositions, it may be expected of those who will not concede, allow, and approve of what is well stated and well spoken by others that they will become contentious and quarrelsome and engage in disputes, and that they will dwell stabbing each other with verbal daggers. But when the Dhamma has been taught by me in such a way through (different) expositions, it may be expected of those who will concede, allow, and approve of what is well stated a nd well spoken by others that they will live in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.

"Ānanda, there are these five cords of sensual pleasure. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Odours cognizable by the nose ... Tastes cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The pleasure and joy that arise in dependence on these five cords of sensual pleasure: this is called sensual pleasure.

"Though some may say, 'This is the supreme pleasure and joy that beings experience, 'I would not concede this to them. Why is that? Because there is another kind of happine ss more excellent and sublime than that happiness. And what is that other kind of happine ss? Here, Ānanda, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and exami nation, with rapture and happiness born of seclusion. This is that other kind of happiness more excellent and sublime than the previous kind of happiness. [226]

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"Though some may say, 'This is the supreme pleasure and joy that beings experience, 'I would not concede this to them. Why is that? Because there is another kind of happine ss more excellent and sublime than that happiness. And what is that other kind of happine ss? Here, Ānanda, with the subsiding of thought and examination, a bhikkhu enters and d wells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say ... And what is that other kind of happiness? Here, Ānanda, with the fading away as well of rapture, a bhikkhu dwells equanimous and, mindful and c learly comprehending, he experiences happiness with the body; he enters and dwells in th e third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwel ls happily.' This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say ... And what is that other kind of happiness? Here, Ānanda, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.&246

"Though some may say ... [227] And what is that other kind of happiness? Here, Ānanda, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, aw are that 'space is infinite,' a bhikkhu enters and dwells in the base of the infinity of space. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say ... And what is that other kind of happiness? Here, Ānanda, b y completely transcending the base of the infinity of space, aware that 'consciousness is i nfinite,' a bhikkhu enters and dwells in the base of the infinity of consciousness. This is t

hat other kind of happiness more excellent and sublime than the previous kind of happine ss.&247

"Though some may say ... And what is that other kind of happiness? Here, Ānanda, b y completely transcending the base of the infinity of consciousness, aware that 'there is n othing,' a bhikkhu enters and dwells in the base of nothingness. This [228] is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say ... And what is that other kind of happiness? Here, Ānanda, b y completely transcending the base of nothingness, a bhikkhu enters and dwells in the base of neither-perception-nor-non-perception. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say, 'This is the supreme pleasure and joy that beings experience, 'I would not concede this to them. Why is that? Because there is another kind of happine ss more excellent and sublime than that happiness. And what is that other kind of happine ss? Here, Ānanda, by completely transcending the base of neither-perception-nor-non-per ception, a bhikkhu enters and dwells in the cessation of perception and feeling. This is th at other kind of happiness more excellent and sublime than the previous kind of happines s.

"Now it is possible, Ānanda, that wanderers of other sects might speak thus: 'The recl use Gotama speaks of the cessation of perception and feeling, and he maintains that it is i ncluded in happiness. What is that? How is that?' When wanderers of other sects speak th us, Ānanda, they should be told: 'The Blessed One, friends, does not describe a state as in cluded in happiness only with reference to pleasant feeling. But rather, friends, wherever happiness is found and in whatever way, the Tathāgata describes that as included in happiness." &248

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20 (10) Bhikkhus

"Bhikkhus, I have spoken of two kinds of feelings by (one) exposition.... Thus, bhikk hus, the Dhamma has been taught by me through (different) expositions...."

(Complete as in the preceding sutta.) [229]

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II. The Method of the Hundred and Eight

21 (1) Sīvaka

[230] On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the wanderer Moliyasīvaka approached the Blessed One

and exchanged greetings with him. & 249 When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, there are some recluses and brahmins who hold such a doctrine and view as this: 'Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past.'&250 What does M aster Gotama say about this?"

"Some feelings, Sīvaka, arise here originating from bile disorders: that some feelings arise here originating from bile disorders one can know for oneself, and that is considered to be true in the world. Now when those recluses and brahmins hold such a doctrine and view as this, 'Whatever a person experiences ... all that is caused by what was done in the past,' they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those recluses and brahmins.&251

"Some feelings, Sīvaka, arise here originating from phlegm disorders ... originating f rom wind disorders ... originating from an imbalance (of the three) ... produced by chan ge of climate ... produced by careless behaviour ... caused by assault ... [231] produced as the result of kamma: how some feelings arise here produced as the result of kamma on e can know for oneself, and that is considered to be true in the world.&252 Now when th ose recluses and brahmins hold such a doctrine and view as this, 'Whatever a person experiences ... all that is caused by what was done in the past,' they overshoot what one know s by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those recluses and brahmins."

When this was said, the wanderer Moliyasīvaka said to the Blessed One: "Magnificen t, Master Gotama! Magnificent, Master Gotama!... From today let Master Gotama reme mber me as a lay follower who has gone for refuge for life."

Bile, phlegm, and also wind, Imbalance and climate too, Carelessness and assault, With kamma result as the eighth.

22 (2) The Method of the Hundred and Eight

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"Bhikkhus, I will teach you a Dhamma discourse on the method of the hundred and e ight. Listen to that....

"And what, bhikkhus, is the Dhamma discourse on the method of the hundred and eig ht? I have spoken of two kinds of feelings by (one) method of exposition; I have spoken of three kinds of feelings by (another) method of exposition; I have spoken of five kinds of feelings ... six kinds of feelings ... eighteen kinds of feelings ... thirty-six kinds of fee lings by (another) method of exposition; and I have spoken of one hundred and eight kind s of feelings by (still another) method of exposition.

"And what, bhikkhus, are the two kinds of feelings? Bodily and mental. These are cal led the two kinds of feelings. [232]

"And what, bhikkhus, are the three kinds of feelings? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are called the three kinds of feelings.

"And what, bhikkhus, are the five kinds of feelings? The pleasure faculty, the pain faculty, the joy faculty, the displeasure faculty, the equanimity faculty. These are called the five kinds of feelings.&253

"And what, bhikkhus, are the six kinds of feelings? Feeling born of eye-contact ... fe eling born of mind-contact. These are called the six kinds of feeling.

"And what, bhikkhus, are the eighteen kinds of feelings? Six examinations accompanied by joy, six examinations accompanied by displeasure, six examinations accompanied by equanimity. These are called the eighteen kinds of feelings. & 254

"And what, bhikkhus, are the thirty-six kinds of feelings? Six types of joy based on the household life, six types of joy based on renunciation; six types of displeasure based on the household life, six types of displeasure based on renunciation; six types of equanimit y based on the household life, six types of equanimity based on renunciation. These are c alled the thirty-six kinds of feelings.&255

"And what, bhikkhus, are the hundred and eight kinds of feelings? The (above) thirty-six feelings in the past, the (above) thirty-six feelings in the future, the (above) thirty-six feelings at present. These are called the hundred and eight kinds of feelings.

"This, bhikkhus, is the Dhamma discourse on the method of the hundred and eight."

23 (3) A Certain Bhikkhu

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Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what now is feeling? What is the origin of feeling? What is the way leading to the origination of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?" [233]

"There are, bhikkhu, these three feelings: pleasant feeling, painful feeling, neither-pai nful-nor-pleasant feeling. This is called feeling. With the arising of contact there is the ari sing of feeling. Craving is the way leading to the origination of feeling. With the cessatio n of contact there is the cessation of feeling. This noble eightfold path is the way leading to the cessation of feeling; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on feeling: this is the gratification in f eeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape fr om feeling."

24 (4) Before&256

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"Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlig htened, it occurred to me: "What now is feeling? What is the origin of feeling? What is the eway leading to the origination of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the d anger? What is the escape?"

"Then, bhikkhus, it occurred to me: 'There are these three feelings ... (all as in prece ding sutta) ... this is the escape from feeling."

25 (5) Knowledge

"These are feelings': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"This is the origin of feeling': thus, bhikkhus, in regard to things unheard before, the re arose in me vision ... and light.

"This is the way leading to the origination of feeling': thus, bhikkhus, in regard to thi ngs unheard before, there arose in me vision ... and light.

"This is the cessation of feeling': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light. [234]

"This is the way leading to the cessation of feeling': thus, bhikkhus, in regard to thin gs unheard before, there arose in me vision ... and light.

"This is the gratification in feeling' ... 'This is the danger in feeling' ... 'This is the escape from feeling': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light."

26 (6) A Number of Bhikkhus

(Identical with §23 except that "a number of bhikkhus" are the interlocutors rather t han "a certain bhikkhu.")

27 (7) Recluses and Brahmins (1)

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.

"Those recluses or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these three feelings:&257 these I d o not consider to be recluses among recluses or brahmins among brahmins, and these ven erable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand these things as they real ly are: these I consider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very li fe enter and dwell in the goal of recluseship and the goal of brahminhood." [235]

28 (8) Recluses and Brahmins (2)

"Those recluses or brahmins, bhikkhus, who do not understand as they really are the origination and the passing away, the gratification, the danger, and the escape in the case of these three feelings: these I do not consider to be recluses among recluses or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with dir ect knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand these things as they real ly are: these I consider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very li fe enter and dwell in the goal of recluseship and the goal of brahminhood."

29 (9) Recluses and Brahmins (3)

"Those recluses or brahmins, bhikkhus, who do not understand feeling, its origin, its cessation, and the way leading to its cessation: these I do not consider to be recluses amo ng recluses ... nor do they enter and dwell in the goal of recluseship or the goal of brahmi nhood.

"But, bhikkhus, those recluses and brahmins who understand feeling, its origin, its ce ssation, and the way leading to its cessation: these I consider to be recluses among reclus es ... and they enter and dwell in the goal of recluseship and the goal of brahminhood."

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30 (10) Simple Version

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling." & 258

31 (11) Spiritual

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"Bhikkhus, there is carnal rapture, there is spiritual rapture, there is rapture more spiritual than the spiritual. There is carnal happiness, there is spiritual happiness, there is happiness more spiritual than the spiritual. There is carnal equanimity, there is spiritual equanimity, there is equanimity more spiritual than the spiritual. There is carnal deliverance, the re is spiritual deliverance, there is deliverance more spiritual than the spiritual.

And what, bhikkhus, is carnal rapture? There are, bhikkhus, these five cords of sensu al pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The rapture that arises in dependence on these five cords of sensual pleasure: this is called carnal rapture. [236]

"And what, bhikkhus, is spiritual rapture? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is ac companied by thought and examination, with rapture and happiness born of seclusion. Wi the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is called spiritual rapture.

"And what, bhikkhus, is rapture more spiritual than the spiritual? When a bhikkhu wh ose contaminants are destroyed reviews his mind liberated from lust, liberated from hatre d, liberated from delusion, there arises rapture. This is called rapture more spiritual than t he spiritual.&259

"And what, bhikkhus, is carnal happiness? There are, bhikkhus, these five cords of se nsual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. The se are the five cords of sensual pleasure. The happiness that arises in dependence on these five cords of sensual pleasure: this is called carnal happiness.

"And what, bhikkhus, is spiritual happiness? Here, bhikkhus, secluded from sensual p leasures ... a bhikkhu enters and dwells in the first jhāna ... the second jhāna.... With the fading away as well of rapture, he dwells equanimous and, mindful and clearly compreh ending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' This is called spiritual happiness.

"And what, bhikkhus, is happiness more spiritual than the spiritual? When a bhikkhu whose contaminants are destroyed reviews his mind liberated from lust, liberated from ha tred, [237] liberated from delusion, there arises happiness. This is called happiness more spiritual than the spiritual.

"And what, bhikkhus, is carnal equanimity. There are, bhikkhus, these five cords of s ensual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Th ese are the five cords of sensual pleasure. The equanimity that arises in dependence on th ese five cords of sensual pleasure: this is called carnal equanimity.

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"And what, bhikkhus, is spiritual equanimity? With the abandoning of pleasure and p ain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwe lls in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity.

"And what, bhikkhus, is equanimity more spiritual than the spiritual? When a bhikkh u whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises equanimity. This is called equanimity more s piritual than the spiritual.

"And what, bhikkhus, is carnal deliverance? Deliverance connected with the form sph ere is carnal deliverance.

"And what, bhikkhus, is spiritual deliverance? Deliverance connected with the formle ss sphere is spiritual deliverance.&260

"And what, bhikkhus, is deliverance more spiritual than the spiritual? When a bhikkh u whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises deliverance. This is called deliverance more s piritual than the spiritual."

- 227. The verse alludes to the four noble truths, with feeling in the place of suffering (on the ground that "whatever is felt is included in suffering" and because feeling is one of the five aggregates mentioned in the formula for the first truth). SA points out that two terms respectively signify serenity and insight (ST: samāhito and sampa jāno); the rest, the four truths. "Hungerless" (nicchāto) means without craving, and "fully quenched" (parinibbuto) implies the full quenching of defilements (kilesa -parinibbāna).
- 228. I render *mosadhammaṃ* in pāda c in accordance with the gloss of SA, *nassanadham maṃ*, "subject to destruction," on which SṬ remarks: "There is nothing to be seen after its dissolution owing to its momentariness." The word may also be related t o *musā*, from the same verbal root but with the acquired meaning "false." Thus *m osadhamma* could have been rendered "of false nature" or "deceitful." This meaning seems to be conveyed at MNṭIIIṭ245,16-18, and perhaps at Snṭ757d, though it is also possible both nuances are intended in every case. SA glosses *phussa phussa vayaṃ passaṃ* with *ñāṇena phusitvā phusitvā vayaṃ passanto*, "seeing its fall, h aving repeatedly experienced it (touched it) with knowledge." SṬ takes *virajjati* t o be an allusion to the path (*maggavirāgena virajjati*).
- 229. *Rāgānusaya*, *paṭighānusaya*, *avijjānusaya*. Among the seven *anusaya* (45:175), thes e are the three that have strong connections with feelings.
- 230. I read *niranusayo* with Be, as against *pahīnarāgānusayo* in Ce and Ee.
- 231. *Mānābhisamayā*. SA: Breaking through conceit by seeing it (*dassanābhisamayā*) and by abandoning it (*pahānābhisamayā*). See **II,n.13**.
- 232. *Pātālo*. Also at **I,v.147**d, **v.489**b. Here SA derives the word from *pātassa alaṃ pariy atto*, "enough, a sufficiency of falling," and says the word denotes a place without bottom (*natthi ettha patiṭṭḥā*). "Painful bodily feeling" here renders *sārīrikā dukk hā vedanā*.
- 233. SA: They should be seen as painful because they undergo change.
- 234. I prefer the reading in Ce: tam enam dutiyena sallena anuvedham vijjheyyum. Be dif fers only in having a singular verb. SA: The second wound (anugatavedham) wou ld be only one or two inches away from the opening of the first. For one wounded thus, the subsequent feeling would be worse than the first.
- 235. SA says that among the noble disciples, here the stress is on the arahant, though the non-returner would also be appropriate. According to the commentarial system, b oth have abandoned *patigha* or *dosa* and thus are no longer subject to displeasure

- (*domanassa*), painful mental feeling. Everyone with a body, including the Buddha s, is subject to bodily painful feeling (here, *kāyikā dukkhā vedanā*).
- 236. SA: He went so that the bhikkhus, seeing the Tathāgata, the foremost person in the world, in attendance on the sick, would think, "We too should attend on the sick." He also went to explain a meditation subject to those who needed one.
- 237. SA: At this point, what has been shown? This bhikkhu's way of arrival [SṬ: the prel iminary practice (pubbabhāga-paṭipadā) which is the cause for arrival at the nobl e path]. For the foundations of mindfulness are only preliminary, and in regard to clear comprehension the contemplations of impermanence, vanishing, and fading away are also only preliminary. These two—contemplation of cessation and of rel inquishment—are mixed [SṬ: mundane and supramundane].
- 238. From here to the end also at 12:51 (but with a different simile) and also at 22:88 and 54:8 (with the same simile).
- 239. The simile is also at **12:62**. Here, and below at **48:39**, all three eds. read *nānābhāvā vinikkhepā* (see **II,n.159**).
- 240. SA: The impermanence of constructions is itself the impermanence of feelings, and t his impermanence is death. There is no suffering worse than death: with this intention it is said, "All feeling is suffering."
- 241. *Anupubbasankhārānaṃ nirodha*. SA: This is introduced to show, "I describe not only the cessation of feelings, but also the cessation of these (other) states." Below, "subsiding" (*vūpasama*) and "tranquillizing" (*passaddhi*) are spoken of in comformity with the inclinations of those to be enlightened by the teaching.
- 242. This verse and the next are also at **36:3**.
- 243. SA: Carnal (*sāmisā*) pleasant feeling is the feeling connected with carnal sensualty; spiritual (*nirāmisā*) pleasant feeling, the feeling arisen in the first jhāna, etc., or by way of insight, or by way of recollection (of the Buddha, etc.). Carnal painful feeling is the carnal feeling arisen through carnal sensuality [ST: the painful feeling of those who undergo suffering because of sensuality]; spiritual painful feeling, the feeling of displeasure (*domanassa*) arisen through yearning for the unsurpassed deliverances [ST: namely, the fruit of arahantship]. Carnal neutral feeling is the carnal feeling arisen through carnal sensuality; spiritual neutral feeling, the neutral feeling arisen by way of the fourth jhāna. See too 36:31.
- 244. This sutta is also at MN No.t59, entitled the Bahuvedanīya Sutta.
- 245. All are explicated at 36:22.
- 246. SA: From the fourth jhāna up, there is neither-painful-nor-pleasant feeling, called pl easure (or happiness) in the sense that it is peaceful and sublime.

- 247. SA: Cessation is called happiness in the sense that it is unfelt happiness (*avedayita-s ukha*, the happiness of non-feeling). Thus felt happiness (*vedayita-sukha*) arises by way of the cords of sensual pleasure and the eight meditative attainments, while cessation is called unfelt happiness. Whether it is felt or not, it is exclusively happiness in the sense that happiness consists in the absence of suffering (*niddukkhab hāva*).
- 248. I read: *Yattha yattha āvuso sukhaṃ upalabbhati yamhi yamhi, taṃ taṃ tathāgato su khasmiṃ paññāpeti*. SA: Whether felt happiness is found or unfelt happiness, the Tathāgata describes as happiness all that is without suffering.
- 249. SA: His name was Sīvaka, but because he had a topknot $(c\bar{u}|\bar{a})$, he was called Moliy asīvaka (*moli* or *moli* being another word for topknot).
- 250. This view is often referred to as *pubbakatahetuvāda*. At MNţIIṭ214-23, where it is a scribed to the Jains, the Buddha criticizes it from one angle, and at ANţIṭ173-74 fr om still another angle.
- 251. In the argument, *vedanā* is being used in the narrower sense of painful feeling. Bile (*pitta*), phlegm (*semha*), and wind (*vāta*) are the three bodily humours (*dosa*) of In dian Ayurveda medicine. It should be noted that the Buddha's appeal to personal experience and common sense as the two criteria for rejecting the view that all fee ling is caused by past kamma implies that the view against which he is arguing is the claim that past kamma is the *sole and sufficient cause* of all present experienc e. However, the Buddha's line of argument also implies he is not denying the poss ibility that kamma may induce the illnesses, etc., that serve as the immediate caus es of the painful feelings; for this level of causality is not immediately perceptible to those who lack supernormal cognitive faculties. Thus kamma can still be an in direct cause in the arising of painful feeling directly induced by the first seven cau ses. It is the sole and sufficient cause only in the eighth case.
- 252. I have translated *sannipātikāni*, *visamaparihārajāni*, and *opakkamikāni* in accordance with the explanations given by SA. On *kammavipākajāni vedayitāni*, SA says that these are produced solely (*kevalaṃ*) as a result of kamma. Feelings arisen directly from the other seven causes are not "feelings produced by kamma," even thou gh kamma may function as an underlying cause of the illness, etc., responsible for the painful feelings. According to the Abhidhamma, all bodily painful feeling is the result of kamma (*kamma-vipāka*), but it is not necessarily produced exclusively by kamma; kamma usually operates through more natural networks of causality to bring about its result.

SA says that this sutta is spoken from the standpoint of worldly convention (*lo kavohāra*), on which SṬ comments: "Because it is generally accepted in the world that (feelings) originate from bile and so forth. Granted, feelings based on the ph ysical body are actually produced by kamma, but this worldly convention is arrive d at by way of the present condition (*paccuppanna-paccayavasena*). Accepting w hat is said, the opponent's doctrine is refuted."

- 253. Dealt with at 48:31-40.
- 254. See MNtIIIt216,29-217,3. The six of each type arise in regard to the six objects, for ms, sounds, etc.
- 255. See MNtIIIt217-19. Again, the six of each type arise in regard to the six objects.
- 256. In Ee, this sutta is not counted separately but is printed as though it were a continuat ion of the preceding one. Be and Ce treat is as a separate sutta.
- 257. In all three eds., the text of this sutta includes the words *samudayañ ca atthangamañ ca* ("the origination and the passing away"), and the wording of the next sutta is t he same. Since this would obviate the need for its separate existence, we can be s ure that 36:27 originally had only the three terms *assāda*, *ādīnava*, *nissaraṇa*, and 36:28 all five. I have translated on the basis of this hypothesis, which can claim s upport from the parallels: 14:37-38, 22:107-8, and 22:129-34.
- 258. In Ee, this sutta is considered the opening paragraph of the following sutta, but in Be and Ce (which I follow) it is counted separately.
- 259. *Nirāmisā nirāmisatarā pīti*. SA: More spiritual than the spiritual rapture of the jhāna s.
- 260. Having called the rapture, etc., of the jhānas spiritual rapture, etc., it seems contradic tory for the text to say that the form-sphere deliverance is carnal. SA attempts a s olution by proposing that form-sphere deliverance is said to be carnal because of i ts object, namely, a carnal form (*rūpāmisavasen'eva sāmiso nāma*).

Chapter 37: Mātugāma-samyutta

- 261. Mātugāmassa āveņikāni dukkhāni. SA: Particular (to women); not shared by men.
- 262. Anuruddha excelled in the exercise of the divine eye, which discerns the passing aw ay and rebirth of beings.
- 263. In **37:7-13**, the terms in square brackets successively replace "malicious" as the four th item in the list.

- 264. In 37:17-23, the terms in square brackets successively replace "without malice" as t he fourth item in the list.
- 265. Sāmikam pasayha agāram ajjhāvasati. SA glosses pasayha with abhibhavitvā, and i n the next sutta abhibhuyya vattati with abhibhavati ajjhottharati. In this way the two become simply verbal variations with the same meaning.
- 266. *Nāsent'eva naṃ, kule na vāsenti*. SA gives us a glimpse at the social mores of the pe riod: "Saying, 'You immoral, unchaste adulteress,' they take her by the neck and eject her; they do not accommodate her in that family."
- 267. *Vāsent'eva naṃ kule, na nāsenti*. SA: "Reflecting, 'What does beauty or wealth, etc. , matter when she is virtuous and upright?', the relatives accommodate her in that family; they do not expel her."
- 268. *Asapattī*. That is, without another wife of her husband. It was not unusual at the time for affluent men to take a second wife or concubine, especially if the first wife tu rned out to be barren. See Singh, *Life in North-Eastern India*, pp.38-41.

Chapter 38: Jambukhādaka-samyutta

- 269. SA: He was the Venerable Sāriputta's nephew.
- 270. SA argues against the idea that Nibbāna is the mere destruction of the defilements (*k ilesakhayamattam nibbānam*), holding that Nibbāna is called the destruction of lu st, etc., in the sense that lust, etc., are destroyed contingent upon Nibbāna (*yaṃ āg amma rāgādayo khīyanti, taṃ nibbānaṃ*). For a fuller version of the argument, se e Vismt507-9 (PPt16:67-74).
- 271. Cp. ANtIt217-19. *Sugata* is usually an epithet of the Buddha but here, in the plural, i t denotes all arahants.
- 272. *Assāsapatta*. The answer is a coded formula for the *sekha*. The next sutta, on *param assāsapatta*, concerns the arahant.
- 273. The three types are explained at Vismṭ499,?? (PPṭ16:34-35). Briefly, suffering due t o pain (*dukkha-dukkhatā*) is painful bodily and mental feeling; suffering of the co nstructions (*saṅkhāra-dukkhatā*) is all constructed phenomena of the three planes, because they are oppressed by rise and fall; and suffering due to change (*vipariṇā ma-dukkhatā*) is pleasant feeling, which brings suffering when it comes to an end.
- 274. SA quotes MNtIIt96,19-20: "Instructed in the morning, by the evening he will attain distinction (enlightenment); instructed in the evening, by the morning he will attain distinction."

- 275. The first nine suttas of this saṃyutta report Moggallāna's experiences during his we ek-long struggle for arahantship immediately after his ordination as a bhikkhu. Fo r another perspective on his development, see ANṭIVṭ85-88, and for a narrative ac count, see Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp.78-83.
- 276. *Kāmasahagatā saññā manasikārā samudācaranti*. SA glosses: accompanied by the five hindrances.
- 277. *Mahābhiññataṃ patto*. Moggallāna excelled in the supernormal powers (*iddhividha*); see 51:14, 51:31.
- 278. Cp. 21:1, where the same experience is discussed in terms of "noble silence" (*ariya tuṇhībhāva*), a technical code term for the second jhāna.
- 279. *Animitta cetosamādhi*. SA: This refers to insight-concentration (*vipassanā-samādhi*) , which occurs when one has abandoned the sign of permanence, etc.
- The "signless concentration of mind" is not defined further in the Nikāyas, but its placem ent after the eighth formless attainment suggests it is a *samādhi* qualitatively diffe rent from those attained in *samatha* meditation. Below, it occurs in the explanatio n of the "signless liberation of mind" (*animitta cetovimutti*, at 41:7; IVt297,3-6 = MNtIt298,19-25). At 43:4, the signless concentration (*animitta samādhi*) is called t he path leading to the unconstructed.
- 280. *Nimittānusāri viññāṇaṃ hoti*. SA: This occurred while his insight knowledge was fl owing along sharp and strong as he dwelt in insight-concentration. Just as, when a man is cutting down a tree with a sharp axe, if he constantly inspects the blade he doesn't accomplish the function of cutting down the tree, so the elder developed a liking (*nikanti*) for insight and thus did not accomplish its function.
- 281. *Buddhe aveccappasāda*. This is the faith of a noble disciple at the minimal level of s tream-enterer; see **II,n.120**. The four qualities to be extolled here are called the fo ur factors of stream-entry (*sotāpattiyaṅga*); see **12:41**.
- 282. The above suttas are abridged in all three eds. Candana is at **2:5**; the other devas are the reigning deities of the four sense-sphere heavens above Tāvatimsa.

Chapter 41: Citta-samyutta

283. *Ambāṭakavana*. CPD identifies *ambāṭaka* as the hog plum or wild mango, Spondios mangifera.

- 284. At ANțIt26,5 Citta is declared the foremost male lay disciple among the speakers on the Dhamma (*etadaggaṃ dhammakathikānaṃ*); see too 17:23. For a biographical sketch, see Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp.365-72. Migapathaka, according to SA, was his own tributary village (*bhoga-gāma*), situa ted just behind the Wild Mango Grove.
- 285. The simile and its application are also at 35:232.
- 286. The problem is also posed at 35:129, but the reply given below draws on 14:1.
- 287. SA says that he knew the answer but was not a confident speaker. This explanation is not very convincing in view of the elder's confession to Isidatta below.
- 288. *Onītapattapāṇino*. See **n.136**. SA: "Having removed their bowls from their hands (*p* āṇito apanītapattā dhovitvā), having washed them, having deposited them into th eir bags, (they left) with the bowls hanging from their shoulders." On osāpeti, "to deposit," see **I,n.223**.
- 289. I translate the awkward idiom freely in accordance with the natural sense.
- 290. DN No.t1.
- 291. Neither SA nor ST gives an explanation for his sudden departure. He may have seen the danger in fame and honour and preferred to dwell in complete anonymity. Th t120 is ascribed to Isidatta.
- 292. In Ce and Ee the reading is *kuṭṭḥitaṃ*, glossed *kuthitaṃ* by SA (Ce); in Be it is *kuthit aṃ*, glossed *kudhitaṃ*. SA: This is a term of unique occurrence in the Buddha-wor d of the Tipiṭaka (*tepiṭike buddhavacane asambhinnapadaṃ*).
- 293. The passage is quoted at Vismt393-94 (PPt12:85).
- 294. At Udt76,26-27, spoken with reference to the arahant Lakuntaka-bhaddiya.
- 295. This discussion is a close parallel to MNṭIṭ301,17-302,27 and Iṭ296,11-23. The last qu estion and answer, however, are not found in those two passages. SA explains that Citta used to abide in cessation [SṬ: as a non-returner] and thus he raised the que stion wishing to ask about the constructions that are the basis cessation (see **n.297**).
- 296. The three terms—*kāyasaṅkhāra*, *vacīsaṅkhāra*, *cittasaṅkhāra*—are identical with th ose used to define the *saṅkhāra* factor of dependent origination (as at 12:2), but in this context the purport is different, as the following discussion will show. On the three *saṅkhāra* in the context of dependent origination, see **II,n.7**. Here, in the compounds *kāyasaṅkhāra* and *cittasaṅkhāra*, *saṅkhāra* clearly has a passive sense: what is "constructed" (*saṅkharīyati*) in dependence on the body or the mind. In the case of *vacīsaṅkhāra* the sense is active: what "constructs" (*saṅkharoti*) speech.

- 297. The question refers to *saññāvedayita-nirodha*, also called *nirodha-samāpatti*, the att ainment of cessation. This is a meditative state in which mind and all mental funct ions stop. It is said to be accessible only to arahants and non-returners who have mastered the eight attainments of *samādhi*. For a detailed treatment according to t he commentarial method, see Vismṭ702-9 (PPṭ23:16-52). According to SA, Citta had asked this question to find out if the monk was familiar with the attainment a nd had mastered it.
- 298. SA: This means that before attaining cessation he has delimited the duration of the a ttainment, resolving, "I will be mindless (*acittaka*) for such a time."
- 299. The verbal construction (thought and examination) ceases in the second jhāna; the b odily construction (in-and-out breathing) ceases in the fourth jhāna; the mental construction (perception and feeling) ceases on entering the attainment of cessation.
- 300. *Indriyāni vippasannāni*. SA: The sense faculties are strained when activity occurs an d external objects impinge on the senses. They are afflicted, soiled as it were, like a mirror set up at a crossroads hit by dust carried by the wind. But as a mirror pla ced in a casket and deposited in a case shines within, so the five senses of a bhikk hu who has attained cessation shine brightly within cessation.
- 301. SA: Before attaining cessation, at the time of delimiting the duration, he resolved, "I will be mindless for such a time and afterwards will again become mindful."
- 302. SA: When one emerges from cessation the citta of fruition attainment is the first to a rise. It is with reference to the perception and feeling associated with that citta tha t it is said, "First the mental construction arises." Afterwards, at the time of bhava nga, the bodily construction (breathing) arises, and still later, at the time of regula r activity, the verbal construction resumes, namely, thought and examination able to originate speech.
- 303. Suññata phassa, animitta phassa, appaṇihita phassa. SA: These can be explained by way of their own quality (saguṇa) or by way of their object (ārammaṇa). By way of quality: the attainment of fruition (phala-samāpatti) is called emptiness, and the accompanying contact is called emptiness contact; the same method in the other two cases. By way of object: Nibbāna is called emptiness becuase it is empty of 1 ust, etc.; signless, because the signs of lust, etc., are absent; and undirected, because it is not directed towards lust, hatred, or delusion. The contact of the arisen fruition attainment, which takes emptiness-Nibbāna as object, is called emptiness contact; the same method in the other two cases.

Fruition attainment is a special meditation attainment in which the mind direct

- ly experiences the bliss of Nibbāna. It is of four levels, corresponding to the four levels of awakening (the fruition attainment of stream-entry, etc.). See Vismṭ698–701 (PPṭ23:3–15).
- 304. SA: It is Nibbāna that is called seclusion (*viveka*). His mind flows, slopes, and inclin es towards that seclusion.
- 305. This is said because cessation is attained by first entering each jhāna and formless at tainment and then contemplating it with insight by way of the three characteristics. The procedure is explained at Vismṭ705-7 (PPṭ23:31-43).
- 306. This conversation is also at MNtIt297,9-298,27, with Sāriputta and Mahākotthita as t he speakers.
- 307. On this interpretation, the measureless liberation of mind (appamāṇā cetovimutti) is the four divine abodes; the liberation of mind by nothingness (ākiñcaññā cetovim utti), the third formless attainment; the liberation of mind by emptiness (suññatā c etovimutti), concentration based on insight into the selfless nature of phenomena; and the signless liberation of mind (animitta cetovimutti), concentration based on insight into impermanence. SA, however, takes the signless liberation as a supram undane state with Nibbāna as object.
- 308. *Akuppā cetovimutti*. SA: The liberation of mind consisting in the fruition of arahants hip.
- 309. SA explains *kiñcana* as if it were derived from a verb *kiñcati* glossed *maddati palibu ndhati* ("crushes, impedes"), thus as meaning obstruction or impediment. The true derivation, however, is from *kiṃ* + *cana*, and the acquired meaning seems to hav e been devised for a didactic purpose. See PED for other references where this se nse is evident. For the etymology, see SED, q.v. 2. *ka*, *kas*, *ka*, *kim*.
- 310. SA explains that lust, etc., are called sign-makers (*nimitta-karaṇa*) because they mar k off a person as lustful, hating, or deluded. I prefer, though, to understand this sta tement as meaning that lust causes the "sign of beauty" (*subha-nimitta*) to appear, hatred the "sign of the repulsive" (*paṭigha-nimitta*), and delusion the signs of per manence, pleasure, and self.
- 311. SA: Though the emptiness liberation of mind is not mentioned separately, it is included throughout by the phrase "empty of lust," etc.
- 312. Nigaṇṭha Nātaputta is identical with Mahāvīra, the historical progenitor of Jainism. Though he makes several personal appearances in the Pāli Canon (see particularly MN No.ṭ56), there is no report of him meeting the Buddha. His followers were ca lled *nigaṇṭha*, "knotless ones."

- 313. SA: Why did this noble disciple, a non-returner, approach a wretched, misguided, na ked ascetic? To free (the Buddhists) from blame and to refute his doctrine. For the Niganthas held that the Buddha's followers do not show hospitality to anyone els e, and he wanted to free his co-religionists from this criticism. He also approache d with the idea of refuting Nātaputta's doctrine.
- 314. *Atthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho*. As will be shown, t his refers to the second jhāna.
- 315. *Na ... bhagavato saddhāya gacchāmi*. Citta is here laying a verbal trap, which will b e sprung just below.
- 316. All three eds. reads *ulloketvā* here, though SS read *apaloketvā* and SA (Ce) *oloketvā* . The explanation in SA supports *ulloketvā*: "He swelled his chest, drew in his bell y, stretched forth his neck, surveyed all directions, and then looked up." Below I f ollow Be and Ee in reading *apaloketvā* (Ce repeated *ulloketvā*), which provides a meaningful contrast: he looks askance because he is too embarrassed to look his f ollowers face to face.
- 317. *Atha maṃ paṭihareyyāsi*. I translate the verb following the paraphrase of SA: "When the meaning of these (questions) is known, then you might come up to me along with your retinue of nigaṇṭhas; having come up to my doorkeeper, you might info rm me of your arrival." On *paṭīhāra* as doorkeeper, see SED, s.v. *prati-hr#2 > pr atihāra*.
- 318. This refers to the ten questions at ANtVt50-54 (see too Khpt2). The questions begin, "What is one?", with the answer, "All beings subsist on nutriment." According to ST the "question" (pañha) means the inquiry (vīmaṃsā); the synopsis (uddesa), a brief statement of the meaning; and the answer (veyyākaraṇa), a detailed explana tion of the meaning. One might have translated, "The question about one ... the question about ten," but the numbers are clearly distributive and the expressions dve pañhā and so forth are plurals.
- 319. Reading with Be and Ce, *koci uttari manussadhammā alamariyañāṇadassanaviseso*. Ee should be amended accordingly. The expression occurs often in the suttas as a n umbrella term for all the higher meditative attainments and stages of realization. The analysis at VințIIIț91 bifurcates the two main components of the compound and treats *uttari manussadhammā* as an independent plural compound, but the singular *koci* here (and just below, the *evarūpaṃ* before *-visesaṃ*) indicates that in sutta usage *uttari manussadhammā* functions as an adjectival ablative in relation to *alamariyañāṇadassanavisesa*. SA explains *manussadhamma*, "the human nor m," as the ten courses of wholesome action. What is beyond that (*tato manussadh*

- ammato uttari) is "superhuman." Alamariyañāṇadassanavisesa is explained as "d istinction of knowledge and vision capable of engendering the state of a noble one "
- 320. *Pāvaļanipphoṭanā*. According to SA, this is a brush made from peacock's feathers, used to sweep the ground of grit and dust before sitting down.
- 321. *Dhammassa svākkhātatā*. It is not clear to me whether Citta's exclamation is intende d as a straightforward praise of the Buddha's teaching or an ironic putdown of the ascetics' teaching.
- 322. I read with Ce: kim hi no siyā bhante.
- 323. This means he is a non-returner, having eradicated the five lower fetters binding bei ngs to the sense-sphere realm.
- 324. Ce alone has the correct reading here: *dhammika dhammarājā dhammikaṃ baliṃ an uppadassati*. I am grateful to VĀT for pointing this out to me.
- 325. Ee's reading seems the best: saṅghe ca pasādetvā cāge ca samādapetvā.

Chapter 42: Gamani-samyutta

- 326. According to SA, *caṇḍa* ("wrathful") is a sobriquet assigned to this headman by the redactors of the Dhamma. I have treated the word both as a nickname and an epith et. The same method is used for the names in **42:3-5**.
- 327. Sorata (Ee: sūrata). See I,n.256, n.462.
- 328. His name means "palmyra box." SA says he was called thus because his facial comp lexion was the colour of a ripe palmyra fruit just fallen from its stalk. He was the director of a large troupe of actors and had become famous throughout India. His verses, which stand out by their moral earnestness, are at Tht1091-1145.
- 329. *Saccālikena*. Woodward renders "by his counterfeiting of the truth" (KSṭ4:214), but I follow SA, which glosses this as a *dvanda* compound: *saccena ca alikena ca*.
- 330. Here, where the present is required, we should read with Be and Ce *na labhāmi*, and below, where the aorist is appropriate, *nālatthaṃ*. Ee has the latter reading in both places.
- 331. *Pahāso nāma nirayo*. SA: There is no separate hell with this name. This is actually o ne part of the Avīci hell where the denizens are tortured in the guise of actors dan cing and singing.
- 332. See MNtIt387-89, partly parallel to this passage, though concerned with a different wrong view about rebirth.

- 333. SA explains the name as meaning "one who earns his living by warfare" (*yuddhena jīvikaṃ kappanako*); this name, too, was assigned by the redactors of the Dhamma . I take the occupation to be that of a mercenary or professional soldier.
- 334. This free rendering of the name was suggested by VĀT. Ce and Ee read *sarañjitāna m*, but Be's *parajitānam*, "conquered by others," makes better sense.
- 335. Again, SA says this is not a separate hell but a section of Avīci where beings appear as soldiers conquered in battle.
- 336. The three verbs are *uyyāpenti* (glossed *upari yāpenti*), *saññāpenti* (glossed *sammā ñ āpenti*), and *saggaṃ okkāmenti*, on which SA says: "They stand around him sayin g, 'Go, sir, to the Brahma-world; go, sir, to the Brahma-world,' and thus get him a dmitted to heaven.
- 337. Ekapadam. The meaning can range from a single term to a single passage.
- 338. The Jains. On Nigantha Nātaputta, see 41:8.
- 339. Ee has here omitted the phrase, evam etassa pāpassa kammassa pahānam hoti.
- 340. SA: When (simple) "lovingkindness" is said, this can be interpreted either as access concentration or absorption, but when it is qualified as "liberation of mind" (cetov imutti) it definitely means absorption. It is sense-sphere kamma that is called limit ed kamma (pamāṇakataṃ kammaṃ); form-sphere kamma is called limitless (or m easureless, appamāṇakataṃ) kamma. This is called limitless because it is done by transcending the limit, for it is developed by way of specified, unspecified, and di rectional pervasion (see Vismt309-11; PPt49-58).

Does not remain there, does not persist there (na taṃ tatrāvasissati, na taṃ ta trāvatiṭṭhati): That sense-sphere kamma does not linger on, does not stay on, in th at form-sphere or formless-sphere kamma. What is meant? That sense-sphere kam ma is unable to overpower the form-sphere or formless sphere kamma or to persis t and gain the opportunity (to yield its own results); rather, as a great flood might i nundate a little stream, the form-sphere or formless-sphere kamma overpowers th e sense-sphere kamma, and remains after having made an opportunity (for its own results). Having prevented the other's result, on its own it leads to rebirth in the Brahma-world.

341. I follow von Hinüber's proposals regarding the correct reading and interpretation of these terms (in "The Ghost Word *Dvīhitikā* and the Description of Famines in Ear ly Buddhist Literature"). The reading, firstly, should be: *Nālandā dubbhikkhā hoti duhitikā setaṭṭikā salākāvuttā*. All extant mss., it seems, have been contaminated by *dvīhitikā* and *setaṭṭhikā*, though SA recognizes *duhitikā* as a v.l. here and other

texts on crop failure preserve $setattik\bar{a}$ (VintIIt256,21-23 = ANtIVt278,28-279,2). While SA explains both $dv\bar{i}hitik\bar{a}$ and $duhitik\bar{a}$ as derived from $du-\bar{i}hiti$ (or $du-\bar{i}hiti$, "difficult faring"), the correct derivation is from du-hita (see **n.212** above). The corruption $setatthik\bar{a}$ is explained by SA as meaning "white with bones," i.e., with the bones of people who have perished in the famine, but other commentaries ide ntify $setattik\bar{a}$ as a crop disease $(rogaj\bar{a}ti)$ caused by insects which devour the pith of the grain stalks. The word is analysed $seta-atti-k\bar{a}$, "the white disease," because the afflicted crops turn white and do not yield grain (see VinAt1291,5-7 = AAtI Vt136,16-18; VinAt175,4-8).

- 342. I read *saññamasambhūtāni*, as in Ce and Ee, as against Be's *sāmaññasambhūtāni*. S A merely glosses with *sesasīlam*.
- 343. I read *nihitaṃ vā nādhigacchati*, again with Ce and Ee, as against Be's *nihitaṃ vā ṭh ānā vigacchati*.
- 344. The rule is Nissaggiya-pācittiya No.ṭ18; see VinṭIIṭ236-39 and VinṭIṭ245,2-7. The s utta is cited at VinṭIIṭ296-97 as testimony for the prohibition against the acceptan ce of gold and silver by bhikkhus.
- 345. Be omits the second question, apparently by editorial oversight, as it is in Ce and Ee.
- 346. Cp. 12:33 (IIṭ58,3-5). SA's treatment of the line here indicates that it takes *akālikena* pattena as a single expression, with *akālikena* functioning as an adverbial instru mental in apposition to pattena: Akālikena pattenā ti na kālantarena pattena; kāla matikkamitvā va pattenā ti attho; "Immediately attained: not attained after an interval of time; the meaning is that it is attained even without any time having pas sed by." For more on *akālikena*, see I,n.33, II,n.103. The opening of this paragrap h in Ee seems garbled.
- 347. Note that the headman here ascribes to the Buddha, as a direct quotation, a general s tatement of the causal tie between desire and suffering. As this statement is not fo und in the Buddha's words just above but is clearly needed as the referent of "this principle" (*iminā dhammena*), it is likely that the statement had at some point dro pped out of the text. See too just below, where the Buddha makes the generalizati on himself.
- 348. These are the words with which the Buddha opened his first sermon; see **56:11**. SA: The pursuit of sensual happiness is mentioned to show the types who enjoy sensu al pleasure (II-III); the pursuit of self-moritification, to show the ascetics (IV-V); the middle way to show the three types of wearing away (VI). What is the purpose in showing all this? The Tathāgata, who attained perfect enlightenment by aband oning the two extremes and by following the middle way, does not criticize or pra

- ise all enjoyers of sensual pleasures or all ascetics. He criticizes those who deserve criticism and praises those who deserve praise.
- 349. The three coordinates of the pattern to be expanded upon are: (i) how wealth is acqu ired, whether unlawfully, lawfully, or both; (ii) whether or not it is used for one's own benefit; and (iii) whether or not it is used to benefit others. Those who rank p ositive on all three counts will be further divided into those who remain attached t o their wealth and those who are unattached to it. This same tenfold analysis of the *kāmabhogī* is at ANṭVṭ177-82.
- 350. See **n.319**. Here a wholesome state (*kusala dhamma*) must rank lower than a "super human distinction," since the attainment of the former does not necessarily entail the latter. The former can include simple moral conduct and wholesome states of sensuous consciousness, while the latter will include only the jhānas, formless att ainments, direct knowledges, and supramundane paths and fruits.
- 351. *Tisso sandiṭṭhikā nijjarā*. *Nijjarā*, "wearing away," seems to have been a Jain conce pt adopted by the Buddha. The Jains held that ascetic practice was the means to "wear away" all suffering (*sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissati*); see their positi on at MNṭIṭ93,2-11 and IIṭ214,7-13, and the Buddha's alternative approach to "wea ring away" at MNṭIIṭ223-25. Three other kinds of *sandiṭṭhikā nijjarā* are describe d at ANṭIṭ221,5-30 (i.e., virtue, the jhānas, the destruction of the taints) and a twen tyfold *nijjarā* is at MNṭIIIṭ76,12-77,23. SA says that one path is described as three kinds of wearing away because of the wearing away of the three defilements.
- 352. *Samaņo Gotamo māyaṃ jānāti*. At MNṭIṭ375,13-14 the Jains proclaim, "The recluse Gotama is a magician (*māyāvī*); he knows a converting magic (*āvaṭṭaniṃ māyaṃ jānāti*) by which he converts the disciples of other teachers."
- 353. Samaņo khalu bho Gotamo māyāvī.
- 354. *Lambacūļakā bhaṭā*. SA gives no help, but Rhys Davids writes in his *Buddhist India* (p.21, quoted at KSṭ4:245): "The Koliyan central authorities were served by a special body of *peons*, or police, distinguished, as by a kind of uniform, from which they took their name, by a special head-dress. These particular men had a bad reputation for extortion and violence." I am unsure whether Rhys Davids based this o bservation on other sources apart from the present sutta.
- 355. See **24:5**, **III**,**n**.**252**.
- 356. See **24:6**, **III**,**n**.**253**.
- 357. SA proposes alternative interpretations of *dhamma-samādhi* and *citta-samādhi*: (i) *dhamma-samādhi* is the *dhamma* of the ten wholesome courses of action, *citta-samādhi* the four paths along with insight; (ii) the five *dhammā* (mentioned below)—

- namely, gladness, rapture, tranquillity, happiness, and concentration—are called *d* hamma-samādhi, while *citta-samādhi* is again the four paths along with insight; (i ii) the ten wholesome courses of action and the four divine abodes are *dhamma-sa* mādhi, the one-pointedness of mind arisen for one who fulfils this *dhamma-samā* dhi is *citta-samādhi*.
- 358. Apaṇṇakatāya mayhaṃ. SA: "This practice leads to what is incontrovertible for me, to absence of wrongness (anaparādhakatāya)." At MAṭIIIṭ116,?? apaṇṇaka is glo ssed aviruddho advejjhagāmī ekaṃsagāhiko; "uncontradicted, unambiguous, defi nitive."
- 359. *Kaṭaggaha*. The allusion is to the lucky throw at dice, glossed *jayaggaha*, "the victo rious throw." The opposite is *kaliggaha*, the dark throw or losing throw. The style of reasoning here is reminiscent of that used at MNṭIṭ402-11 (which also include s the metaphor of dice) and at ANṭIṭ192-93.

Chapter 43: Asankhata-samyutta

- 360. *Kāyagatā sati*. In sutta usage this includes all the practices comprised under "conte mplation of the body" (*kāyānupassanā*) in the Satipaṭṭhāna Sutta (DN No.ṭ22, M N No.ṭ10). They are treated separately under this heading in the Kāyagatā-sati Sut ta (MN No.ṭ119). The commentaries generally confine the term to the meditation on the thiry-two aspects of the body, as at Vismṭ240 (8:44).
- 361. A concentration without thought but with examination (*avitakka vicāramatta samād hi*) does not fit into the familiar sequence of the four jhānas, in which the first jhā na includes both thought and examination and the second excludes both. To recon cile the two schemes, the Abhidhamma system supplements the fourfold sequence of jhānas with a fivefold sequence in which the second jhāna is the *avitakka vicāra matta samādhi*. The second jhāna of the tetrad then becomes the third jhāna of the pentad. See DhsAṭ179-80, which explains the reasons for the two sequences.
- 362. Suññata samādhi, animitta samādhi, apaṇihita samādhi. SA gives no explanation of these terms. The three are mentioned as a set at DNṭIIIṭ219,21-22, again without e xplanation, but DAṭIIIṭ1003-4 comments on them thus: One who, at the stage of a dvanced insight, contemplates things as non-self, acquires the emptiness concentr ation on arriving at the path and fruit (because he has seen things as empty of self); one who contemplates as impermanent acquires the signless concentration (because he has seen through the "sign of permanence"); one who contemplates as suf fering acquires the undirected concentration (because he has no leaning to things s

- een as painful). See too the discussion of the "triple gateway to liberation" at Vis mt657-59 (PPt21:66-73). On *animitta cetosamādhi*, see **n.279** above.
- 363. The next seven groups make up the "thirty-seven accessories of enlightenment." Mo re detailed explanations of the terms used are given in the Introduction (pp.??) an d in the notes to chaps. 45-51.
- 364. I follow the numbering in Ee. Though Woodward says "the sections are wrongly nu mbered in the text" (KSt4:261, n.1), in fact it is the text that is correct and Wood ward's numbering that is off. For this sutta I prefer the Be reading *anataṃ* and the gloss in SA (Be): *taṇhānatiyā abhāvena anataṃ*; "uninclined due to the absence of inclination through craving." This seems more original than the Ce and Ee read ing *antaṃ*, "the end," with SA (Ce) explaining: *taṇhāratiyā abhāvena antaṃ*; "the end due to the absence of delight through craving."
- 365. Under each of the epithets for Nibbāna, Ee has "I–XLV" as if the elaboration is to be developed only as in §12. In the last sutta, however, "the path leading to the dest ination" begins with "mindfulness directed to the body," which means that each el aboration is to be developed in full as in §§1-12.
- 366. *Nippapañcaṃ*. SA: Through the absence of proliferation by craving, conceit, and vie ws.

Chapter 44: Abyākata-saṃyutta

- 367. At ANțIț25,19 she is declared the foremost bhikkhunī among those with great wisdo m (*etadaggaṃ mahāpaṇṇānaṃ*), and at **17:24** she is extolled as a model for the ot her bhikkhunīs. For a biographical sketch, see Nyanaponika and Hecker, *Great Di sciples of the Buddha*, pp.263-66.
- 368. As at 16:12, 24:15-18, 33:11-55.
- 369. The reply here is identical with the Buddha's famous reply to Vacchagotta at MNtIt 487-88. Though worded in terms of the Tathāgata, the questions refer to any arah ant misconceived as a "being" or a self.
- 370. SA: "The form by which one might describe the Tathāgata" considered as a being (*s* attasaṅkhātaṃ tathāgataṃ)—as tall or short, dark or light, etc.—has been abando ned by the omniscient Tathāgata through the abandoning of its origin. He is "liber ated from reckoning in terms of form" (rūpasaṅkhāya vimutto), that is, by the non -arising of future form even the statement, "He will be such and such" through his physical form and mental qualities, loses its validity; thus he is liberated even fro m description by way of form. He is deep (gambhīra) through the depth of his inc

lination (*ajjhāsaya-gambhīratā*) and through the depth of his qualities (*guṇa-gam bhīratā*). As to the description which might be used in relation to the omniscient Tathāgata with such deep qualities, considering him as a being, when one sees the non-existence (invalidity) of this description [SŢ: "a being"] owing to the non-existence [SṬ: of the five aggregates], then the statement "The Tathāgata—consider ed as a being—exists after death" does not apply, i.e., it is not valid.

- 371. Be and Ee read *virodhayissati*, Ce *vihāyissati*. SA glosses *na viruddhaṃ padaṃ* (Ce: *viruddhasaddaṃ*) *bhavissati*; "there will be no contradictory term." SA glosses *a ggapadasmiṃ* simply as "in the teaching" (*desanāya*). *Aggapadasmiṃ* occurs also at ANṭVt320,32, glossed by its commentary with *nibbāne*.
- 372. *Rūpagatam etaṃ*. SA: This is mere form. He shows: "No other being is found here a part from form, but when there is form there is merely this name." SṬ: What is be ing rejected here? The self posited by the outside thinkers, spoken of here as "Tat hāgata."
- 373. See III,n.81.
- 374. SA explains *kutūhalasālā* (lit. "commotion hall") as a place where recluses and brah mins of other sects engage in various discussions. It is so named because commot ion arises as they say, "What does this one say? What does that one say?"

The teachers mentioned are the famous "six heretics," the rivals of Gotama (s ee I,n.200). It is strange that predictions about rebirth are ascribed to Ajita, since e lsewhere he is reported to have taught materialism and to have denied an afterlife. Even Sañjaya is reported to have been a sceptic about such issues.

- 375. Sa-upādānassa khvāhaṃ Vaccha upapattiṃ paññāpemi no anupādānassa. There is a double meaning here, with upādāna meaning both "fuel" and subjective "clingin g," but I have translated the sentence in consonance with the following simile.
- 376. *Tam ahaṃ taṇhūpādānaṃ vadāmi*. The Buddha's statement makes it clear enough th at a temporal gap can intervene between the death moment and re-conception. Sin ce this contradicts Theravāda orthodoxy, SA holds that at the death moment itself the being is said to be "not yet reborn" because the rebirth-consciousness has not yet arisen. This, however, does not sound convincing.
- 377. Here and below I read *saddhim*, with Be and Ee, as against *laddhi* in Ce. SA glosses: *tesam laddhiyā saddhim etam abhavissa*. To my knowledge *laddhi*, in the sense o f belief, is a term of later usage, and it may have been incorporated into Ce via a misunderstanding of the commentary.

- 378. I read *ñāṇassa uppādāya*, with Be and Ce, as against *ñāṇassa upādāya* in Ee. SA: "
 As to the insight knowledge that arises thus, 'All phenomena are non-self,' would
 I have been consistent with that?"
- 379. *Yassa p'assa āvuso etam ettakena ettakam eva, taṃ p'assa bahu*. I translate this obs cure exclamation with the aid of SA.
- 380. This verse, found in Ce and Ee, was evidently added by a redactor or scribe. The translation is by VĀT.

Book III Chapter 37

Connected Discourses on Women

(Mātugāma-saṃyutta)

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I. First Repetition Series

1 (1) Agreeable and Disagreeable (1)

10 [238] "Bhikkhus, when a woman possesses five factors she is extremely disagreeable to a man. What five? She is not beautiful, she is not wealthy, she is not virtuous, she is let hargic, she does not bear children. When a woman possesses these five factors she is extremely disagreeable to a man.

"Bhikkhus, when a woman possesses five factors she is extremely agreeable to a man . What five? She is beautiful, she is wealthy, she is virtuous, she is clever and industrious, she bears children. When a woman possesses these five factors she is extremely agreeable to a man."

2 (2) Agreeable and Disagreeable (2)

20 "Bhikkhus, when a man possesses five factors he is extremely disagreeable ... extrem ely agreeable to a woman. What five?..."

(The same as the above.) [239]

3 (3) Peculiar

25 "Bhikkhus, there are five kinds of suffering peculiar to women,&261 which women e xperience but not men. What five?

"Here, bhikkhus, even when young, a woman goes to live with her husband's family and is separated from her relatives. This is the first kind of suffering peculiar to women

"Again, a woman is subject to menstruation. This is the second kind of suffering peculiar to women....

"Again, a woman becomes pregnant. This is the third kind of suffering peculiar to wo men....

"Again, a woman gives birth. This is the fourth kind of suffering peculiar to women

"Again, a woman is made to serve a man. This is the fifth kind of suffering peculiar t o women....

"These, bhikkhus, are the five kinds of suffering peculiar to women, which women ex perience but not men." [240]

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4 (4) Three Qualities

"Bhikkhus, when a woman possesses three qualities, with the breakup of the body, aft er death, she is generally reborn in a state of misery, in a bad destination, in the nether wo rld, in hell. What are the three? Here, bhikkhus, in the morning a woman dwells at home with her heart obsessed by the taint of selfishness; at noon she dwells at home with her he art obsessed by envy; in the evening she dwells at home with her heart obsessed by sensu al lust. When a woman possesses these three qualities ... she is generally reborn in a state of misery ... in hell."

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(Anuruddha: (i) The Dark Side)

Then the Venerable Anuruddha approached the Blessed One ... and said to him: &262 "Here, venerable sir, with the divine eye, which is purified and surpasses the human, I se e women, with the breakup of the body, after death, being reborn in a state of misery, in a bad destination, in the nether world, in hell. When a woman possesses how many qualities, venerable sir, is she reborn thus?"

5 (5) Angry

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a state of misery, in a bad destination, in the nether world, in hell. What five?

"She is without faith, shameless, unafraid of wrongdoing, angry, a dullard. When a woman possesses these five qualities [241] she is reborn in a state of misery ... in hell."

30 6 (6)–13 (13) Malicious, Etc.

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a state of misery ... in hell. What five?

"She is without faith, shameless, unafraid of wrongdoing, malicious, [envious ... stin gy ... of loose conduct ... immoral ... unlearned ... lazy ... muddle-minded],&263 a dull ard. When a woman possesses these five qualities she is reborn in a state of misery ... in hell." [242–43]

14 (14) The Five

"When, Anuruddha, a woman possesses five qualities ... in hell. What are the five?

"She destroys life, she takes what is not given, she engages in sexual misconduct, she speaks falsehood, she indulges in wine, liquor, and intoxicants that cause negligence. Wh en a woman possesses these five qualities, with the breakup of the body, after death, she is reborn in a state of misery, in a bad destination, in the nether world, in hell."

II. Second Repetition Series

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(Anuruddha: (ii) The Bright Side)

Then the Venerable Anuruddha approached the Blessed One ... and said to him: "Her e, venerable sir, with the divine eye, which is purified and surpasses the human, I see wo men, with the breakup of the body, after death, being reborn in a good destination, in a he avenly world. When a woman possesses how many qualities, venerable sir, is she reborn thus?"

15 (1) Without Anger

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world. What are the five?

"She has faith, she has a sense of shame, she is afraid of wrongdoing, she is without a nger, she is wise. When a woman possesses these five qualities [244] she is reborn in a g ood destination, in a heavenly world."

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16 (2)–23 (9) Without Malice, Etc.

"When, Anuruddha, a woman possesses five qualities ... she is reborn ... in a heavenly world. What are the five?

"She has faith, she has a sense of shame, she is afraid of wrongdoing, she is without malice, [without envy ... not stingy ... not of loose conduct ... virtuous ... learned ... en ergetic ... mindful],&264 wise. When a woman possesses these five qualities she is rebor n in a good destination, in a heavenly world." [245]

24 (10) The Five Precepts

"When, Anuruddha, a woman possesses five qualities ... she is reborn ... in a heavenly world. What are the five?

"She abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from wine, liquor, and intoxicants that cause negligence. When a woman possesses these five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world.

III. Powers

25 (1) Confident

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[246] "Bhikkhus, there are five powers of a woman. What are the five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of virtu e. These are the five powers of a woman. When a woman possesses these five powers, she dwells confident at home."

15 *26 (2) Having Won Over*

"Bhikkhus, there are five powers of a woman.... (as above) ... When a woman posse sses these five powers, she dwells at home having won over her husband." & 265

27 (3) Under Her Control

20 "Bhikkhus, there are five powers of a woman.... (*as above*) ... When a woman posse sses these five powers, she abides with her husband under her control."

28 (4) One

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"Bhikkhus, when a man possesses one power, he abides with a woman under his cont rol. What is that one power? The power of authority. When a woman has been overcome by the power of authority, neither the power of beauty can rescue her, nor the power of we ealth, nor the power of relatives, nor the power of sons, nor the power of virtue." [247]

29 (5) In That Respect

"Bhikkhus, there are these five powers of a woman ... (as above) ... the power of virt ue.

"If, bhikkhus, a woman possesses the power of beauty but not the power of wealth, then she is deficient in that respect. But if she possesses the power of beauty and the power of wealth too, then she is complete in that respect.

"If, bhikkhus, a woman possesses the powers of beauty and wealth, but not the power of relatives, then she is deficient in that respect. But if she possesses the powers of beaut y and wealth, and the power of relatives too, then she is complete in that respect.

"If, bhikkhus, a woman possesses the powers of beauty, wealth, and relatives, but not the power of sons, then she is deficient in that respect. But if she possesses the powers of beauty, wealth, and relatives, and the power of sons too, then she is complete in that resp ect.

"If, bhikkhus, a woman possesses the powers of beauty, wealth, relatives, and sons, b ut not the power of virtue, then she is deficient in that respect. But if she possesses the powers of beauty, wealth, relatives, and sons, and the power of virtue too, then she is complete in that respect.

"These are the five powers of a woman."

30 (6) They Expel

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"Bhikkhus, there are these five powers of a woman ... [248] ... the power of virtue.

"If, bhikkhus, a woman possesses the power of beauty but not the power of virtue, the y expel her; & 266 they do not accommodate her in the family.

"If, bhikkhus, a woman possesses the powers of beauty and wealth, but not the power of virtue, they expel her; they do not accommodate her in the family.

"If, bhikkhus, a woman possesses the powers of beauty, wealth, and relatives, but not the power of virtue, they expel her; they do not accommodate her in the family.

"If, bhikkhus, a woman possesses the powers of beauty, wealth, relatives, and sons, b ut not the power of virtue, they expel her; they do not accommodate her in the family.

"If, bhikkhus, a woman possesses the power of virtue but not the power of beauty, the y accommodate her in the family; they do not expel her.&267

"If, bhikkhus, a woman possesses the power of virtue but not the power of wealth, the y accommodate her in the family; they do not expel her.

"If, bhikkhus, a woman possesses the power of virtue but not the power of relatives, t hey accommodate her in the family; they do not expel her.

"If, bhikkhus, a woman possesses the power of virtue but not the power of sons, they accommodate her in the family; they do not expel her.

"These are the five powers of a woman."

31 (7) The Cause

"Bhikkhus, there are these five powers of a woman ... the power of virtue.

"Bhikkhus, it is not because of the power of beauty, or the power of wealth, or the power of relatives, or the power of sons, that with the breakup of the body, after death, a wo man is reborn in a good destination, in a heavenly world. It is because of the power of vir tue that a woman is reborn in a good destination, in a heavenly world.

"These are the five powers of a woman." [249]

32 (8) Situations

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"Bhikkhus, there are five situations that are difficult to obtain for a woman who has n ot done merit. What are the five?

"She may wish: 'May I be born into a suitable family!' This is the first situation that i s difficult to obtain for a woman who has not done merit.

"She may wish: 'Having been born into a suitable family, may I marry into a suitable family!' This is the second situation....

"She may wish: 'Having been born into a suitable family and having married into a suitable family, may I dwell at home without a rival!&268 This is the third situation....

"She may wish: 'Having been born into a suitable family ... dwelling at home withou t a rival, may I bear sons!' This is the fourth situation.... [250]

"She may wish: 'Having been born into a suitable family ... having borne sons, may I abide with my husband under my control!' This is the fifth situation....

"These are the five situations that are difficult to obtain for a woman who has not don e merit.

"Bhikkhus, there are five situations that are easy to obtain for a woman who has done merit. What are the five?

"She may wish: 'May I be born into a suitable family!' This is the first situation....

She may wish: 'Having been born into a suitable family ... having borne sons, may I abide with my husband under my control!' This is the fifth situation....

"These are the five situations that are easy to obtain for a woman who has done merit."

30 *33 (9) Confident*

"Bhikkhus, when a woman possesses five qualities she dwells confident at home. Wh at are the five? She abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from wine, I iquor, and intoxicants that cause negligence. When a woman possesses these five qualitie s she dwells confident at home." 34 (10) Growth

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"Bhikkhus, growing in five areas of growth, a woman noble disciple grows with a no ble growth, and she acquires the essence, acquires the best, of this bodily existence. What are the five? She grows in faith, she grows in virtue, she grows in learning, she grows in generosity, she grows in wisdom. Growing in these five areas of growth, a woman noble disciple grows with a noble growth, and she acquires the essence, acquires the best, of this bodily existence."

When she grows here in faith and virtue,
In wisdom, generosity, and learning,
The virtuous woman lay disciple
Acquires right here the essence for herself.

Book IV Chapter 38

Connected Discourses with Jambukhādaka

(Jambukhādaka-saṃyutta)

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1 A Question on Nibbāna

[251] On one occasion the Venerable Sāriputta was dwelling in Magadha at Nālaka vi llage. Then the wanderer Jambukhādak&269 approached the Venerable Sāriputta and exc hanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

"Friend Sāriputta, it is said, 'Nibbāna, Nibbāna.' What now is Nibbāna?"

"The destruction of lust, the destruction of hatred, the destruction of delusion: this, fri end, is called Nibbāna.&270

"But, friend, is there a path, is there a way for the realization of this Nibbāna?"

"There is a path, friend, there is a way for the realization of this Nibbana." [252]

"And what, friend, is that path, what is that way for the realization of this Nibbana?"

"It is, friend, this noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, friend, this is the way for the realization of this Nibbāna."

"Excellent is the path, friend, excellent is the way for the realization of this Nibbāna. And it is enough, friend Sāriputta, for diligence."

2 Arahantship

"Friend Sāriputta, it is said, 'arahantship, arahantship.' What now is arahantship?"

"The destruction of lust, the destruction of hatred, the destruction of delusion: this, fri end, is called an ahantship."

"But, friend, is there a path, is there a way for the realization of this arahantship?"

"There is a path, friend, there is a way for the realization of this arahantship."

"And what, friend, is that path, what is that way for the realization of this arahantship?"

"It is, friend, this noble eightfold path; that is, right view ... right concentration. This is the path, friend, this is the way for the realization of this arahantship."

"Excellent is the path, friend, excellent is the way for the realization of this arahantshi p. And it is enough, friend Sāriputta, for diligence."

3 Proponents of Dhamma

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"Friend Sāriputta, who are the proponents of Dhamma in the world? Who are practising well in the world? Who are the sublime ones in the world?"

"Those, friend, who teach the Dhamma for the abandonment of lust, [253] for the abandonment of hatred, for the abandonment of delusion: they are the proponents of Dhamm a in the world. Those who are practising for the abandonment of lust, for the abandonment of hatred, for the abandonment of delusion: they are practising well in the world. Those for whom lust, hatred, and delusion have been abandoned, cut off at the root, made like p alm stumps, obliterated so that they are no more subject to future arising: they are the sub lime ones in the world."&271

"But, friend, is there a path, is there a way for the abandonment of this lust, hatred, an d delusion?"

"There is a path, friend, there is a way for the abandonment of this lust, hatred, and de lusion."

"And what, friend, is that path...?"

"It is, friend, this noble eightfold path...."

"Excellent is the path, friend, excellent is the way for the abandonment of this lust, ha tred, and delusion. And it is enough, friend Sāriputta, for diligence."

20 4 For What Purpose?

"For what purpose, friend Sāriputta, is the holy life lived under the recluse Gotama?"

"It is, friend, for the full understanding of suffering that the holy life is lived under the Blessed One."

"But, friend, is there a path, is there a way for the full understanding of this suffering?

"There is a path, friend, there is a way ... [254] this noble eightfold path..."

5 One Who Has Attained Consolation

"Friend Sāriputta, it is said, 'one who has attained consolation, one who has attained consolation.' In what way, friend, has one attained consolation?" & 272

"When, friend, a bhikkhu understands as it really is the origin and the passing away, t he gratification, the danger, and the escape in the case of the six bases for contact, in this way he has attained consolation."

"But, friend, is there a path, is there a way for the realization of this consolation?"

"There is a path, friend, there is a way ... this noble eightfold path..."

6 One Who Has Attained Supreme Consolation

"Friend Sāriputta, it is said, 'one who has attained supreme consolation, one who has attained supreme consolation.' In what way, friend, has one attained supreme consolation?"

"When, friend, [255] having understood as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of the six bases for contact, a bhi kkhu is liberated by non-clinging, in this way he has attained supreme consolation."

"But, friend, is there a path, is there a way for the realization of this supreme consolat ion?"

"There is a path, friend, there is a way ... this noble eightfold path..."

7 Feeling

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"Friend Sāriputta, it is said, 'feeling, feeling.' What now is feeling?"

"There are, friend, these three feelings: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings."

"But, friend, is there a path, is there a way for the full understanding of these three fe elings?"

"There is a path, friend, there is a way ... this noble eightfold path..." [256]

20 *8 Taints*

"Friend Sāriputta, it is said, 'taint, taint.' What now is a taint?"

"There are, friend, these three taints: the taint of sensuality, the taint of becoming, the taint of ignorance. These are the three taints."

"But, friend, is there a path, is there a way for the abandonment of these three taints?"
"There is a path, friend, there is a way ... this noble eightfold path..."

9 Ignorance

"Friend Sāriputta, it is said, 'ignorance, ignorance.' What now is ignorance?"

"Non-knowledge of suffering, non-knowledge of the origin of suffering, non-knowledge of the cessation of suffering, non-knowledge of the way leading to the cessation of suffering. This is called ignorance."

"But, friend, is there a path, is there a way for the abandonment of this ignorance?"

"There is a path, friend, there is a way ... this noble eightfold path...." [257]

35 *10 Craving*

"Friend Sāriputta, it is said, 'craving, craving.' What now is craving?"

"There are, friend, these three kinds of craving: craving for sensual pleasures, craving for becoming, craving for disbecoming. These are the three kinds of craving."

"But, friend, is there a path, is there a way for the abandonment of this craving?"

"There is a path, friend, there is a way ... this noble eightfold path..."

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11 Floods

"Friend Sāriputta, it is said, 'flood, flood.' What now is a flood?"

"There are, friend, these four floods: the flood of sensuality, the flood of becoming, t he flood of views, the flood of ignorance. These are the four floods."

"But, friend, is there a path, is there a way for the abandonment of these four floods?"

"There is a path, friend, there is a way ... this noble eightfold path..." [258]

12 Clinging

"Friend Sāriputta, it is said, 'clinging, clinging.' What now is clinging?"

"There are, friend, these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. These are the four kinds of clinging."

"But, friend, is there a path, is there a way for the abandonment of these four kinds of clinging?"

"There is a path, friend, there is a way ... this noble eightfold path..."

13 Becoming

"Friend Sāriputta, it is said, 'becoming, becoming.' What now is becoming?"

"There are, friend, these three kinds of becoming: sense-sphere becoming, form-spher e becoming, formless-sphere becoming. These are the three kinds of becoming."

"But, friend, is there a path, is there a way for the full understanding of these three ki nds of becoming?" [259]

"There is a path, friend, there is a way ... this noble eightfold path...."

30 14 Suffering

"Friend Sāriputta, it is said, 'suffering, suffering.' What now is suffering?"

"There are, friend, these three kinds of suffering: the suffering due to pain, the suffering due to constructions, the suffering due to change. These are the three kinds of suffering."&273

35 "But, friend, is there a path, is there a way for the full understanding of these three ki nds of suffering?"

"There is a path, friend, there is a way ... this noble eightfold path..."

15 Identity

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"Friend Sāriputta, it is said, 'identity, identity.' What now is identity?"

"These five aggregates subject to clinging, friend, have been called identity by the Bl essed One; that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional-constructions aggregate subject to clinging, [260] the consciousness aggregate subject to clinging. These five aggregates subject to clinging have been called identity by the Blessed One."

"But, friend, is there a path, is there a way for the full understanding of this identity?"

"There is a path, friend, there is a way for the full understanding of this identity."

"And what, friend, is that path, what is that way for the full understanding of this iden tity."

"It is, friend, this noble eightfold path; that is, right view ... right concentration. This is the path, friend, this is the way for the full understanding of this identity."

"Excellent is the path, friend, excellent is the way for the full understanding of this id entity. And it is enough, friend Sāriputta, for diligence."

20 16 Difficult to Do

"Friend Sāriputta, what is difficult to do in this Dhamma and Discipline?"

"Going forth, friend, is difficult to do in this Dhamma and Discipline."

"What, friend, is difficult to do by one who has gone forth?"

"To find delight, friend, is difficult to do by one who has gone forth."

25 "What, friend, is difficult to do by one who has found delight?"

"Practice in accordance with the Dhamma, friend, is difficult to do by one who has fo und delight."

"But, friend, if a bhikkhu is practising in accordance with the Dhamma, would it take him long to become an arahant?"

30 "Not long, friend." & 274

Book V Chapter 39

Connected Discourses with Sāmaṇḍaka

(Sāmaṇḍaka-saṃyutta)

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1–16 A Question on Nibbāna, Etc.

[261] On one occasion the Venerable Sāriputta was dwelling among the Vajjians at U kkacelā. Then the wanderer Sāmaṇḍaka approached the Venerable Sāriputta and exchang ed greetings with him. When they had concluded their greetings and cordial talk, he sat d own to one side and said to the Venerable Sāriputta:

"Friend Sāriputta, it is said, 'Nibbāna, Nibbāna.' What now is Nibbāna?"...

(The remainder of this chapter is identical with the preceding chapter except for the i dentity of the interlocutor.) [262]

"But, friend, if a bhikkhu is practising in accordance with the Dhamma, would it take him long to become an arahant?"

"Not long, friend."

Book VI Chapter 40

Connected Discourses with Moggallāna

(Moggallāna-saṃyutta)

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1 The First Jhāna

On one occasion the Venerable Mahāmoggallāna was dwelling at Sāvatthī in Jeta's G rove, Anāthapiṇḍika's Park. [263] There the Venerable Mahāmoggallāna addressed the b hikkhus thus: "Friends, bhikkhus!"&275

"Friend!" those bhikkhus replied. The Venerable Mahāmoggallāna said this:

"Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the first jhāna, the first jhāna." What now is the first jhāna?'

"Then, friends, it occurred to me: 'Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. This is called the first jhāna.'

"Then, friends, secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelt in the first jhāna.... While I dwelt therein perception and attention acc ompanied by sensuality assailed me.&276

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the first jhāna. Stead y your mind in the first jhāna, unify your mind in the first jhāna, concentrate your mind in the first jhāna.' Then, friends, on a later occasion, secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelt in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained t o greatness of direct knowledge&277 with the assistance of the Teacher,' it is of me that one could rightly say this."

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2 The Second Jhāna

... "It is said, "the second jhāna, the second jhāna." What now is the second jhāna?" &278

"Then, friends, it occurred to me: 'Here, [264] with the subsiding of thought and exa mination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence

and unification of mind, is without thought and examination, and has rapture and happine ss born of concentration. This is called the second jhāna.'

"Then, friends, with the subsiding of thought and examination, I entered and dwelt in the second jhāna.... While I dwelt therein perception and attention accompanied by thought and examination assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the second jhāna. St eady your mind in the second jhāna, unify your mind in the second jhāna, concentrate yo ur mind in the second jhāna.' Then, on a later occasion, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness b orn of concentration.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained t o greatness of direct knowledge with the assistance of the Teacher,' it is of me that one c ould rightly say this."

3 The Third Jhāna

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... "It is said, "the third jhāna, the third jhāna." What now is the third jhāna?"

"Then, friends, it occurred to me: 'Here, with the fading away as well of rapture, a bh ikkhu dwells equanimous and, mindful and clearly comprehending, he experiences happi ness with the body; he enters and dwells in the third jhāna of which the noble ones declar e: "He is equanimous, mindful, one who dwells happily." This is called the third jhāna.'

"Then, friends, with the fading away as well of rapture ... I entered and dwelt in the t hird jhāna.... While I dwelt therein perception and attention accompanied by rapture assa iled me. [265]

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the third jhāna. Stea dy your mind in the third jhāna, unify your mind in the third jhāna, concentrate your min d in the third jhāna.' Then, on a later occasion, with the fading away as well of rapture, I dwelt equanimous and, mindful and clearly comprehending, I experienced happiness with the body; I entered and dwelt in the third jhāna of which the noble ones declare: 'He is e quanimous, mindful, one who dwells happily.'

"If, friends, one speaking rightly could say of anyone ... it is of me that one could rig htly say this."

4 The Fourth Jhāna

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... "It is said, "the fourth jhana, the fourth jhana." What now is the fourth jhana?"

"Then, friends, it occurred to me: 'Here, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called the fourth jhāna.'

"Then, friends, with the abandoning of pleasure and pain ... I entered and dwelt in the fourth jhāna.... While I dwelt therein perception and attention accompanied by happine ss assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the fourth jhāna. Ste ady your mind in the fourth jhāna, unify your mind in the fourth jhāna, concentrate your mind in the fourth jhāna.' Then, on a later occasion, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, [266] I entered and dwel t in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity.

"If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this."

20 5 The Base of the Infinity of Space

... "It is said, "the base of the infinity of space, the base of the infinity of space." Wh at now is the base of the infinity of space?'

"Then, friends, it occurred to me: 'Here, with the complete transcendence of percepti ons of forms, with the passing away of perceptions of sensory impingement, with non-att ention to perceptions of diversity, aware that "space is infinite," a bhikkhu enters and dw ells in the base of the infinity of space.'

"Then, friends, with the complete transcendence of perceptions of forms ... I entered and dwelt in the base of the infinity of space. While I dwelt therein perception and attenti on accompanied by forms assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of the infinity of space. Steady your mind in the base of the infinity of space, unify your mind in the base of the infinity of space, concentrate your mind in the base of the infinity of space.' Then, on a later occasion, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions

of diversity, aware that 'space is infinite,' I entered and dwelt in the base of the infinity of space.

"If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this."

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6 The Base of the Infinity of Consciousness

... "It is said, "the base of the infinity of consciousness, the base of the infinity of consciousness." What now is the base of the infinity of consciousness?' [267]

"Then, friends, it occurred to me: 'Here, by completely transcending the base of the i nfinity of space, aware that "consciousness is infinite," a bhikkhu enters and dwells in the base of the infinity of consciousness. This is called the base of the infinity of consciousness.'

"Then, friends, by completely transcending the base of the infinity of space ... I enter ed and dwelt in the base of the infinity of consciousness. While I dwelt therein perception and attention accompanied by the base of the infinity of space assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of the infinity of consciousness. Steady your mind in the base of the infinity of consciousness, unify your mind in the base of the infinity of consciousness, concentrate your mind in the base of the infinity of consciousness.' Then, on a later occasion, by completely transcending t he base of the infinity of space, aware that 'consciousness is infinite,' I entered and dwelt in the base of the infinity of consciousness.

"If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this."

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7 The Base of Nothingness

... "It is said, "the base of nothingness, the base of nothingness." What now is the base of nothingness?

"Then, friends, it occurred to me: 'Here, by completely transcending the base of the i nfinity of consciousness, aware that "there is nothing," a bhikkhu enters and dwells in the base of nothingness. This is called the base of nothingness.'

"Then, friends, by completely transcending the base of the infinity of consciousness ... I entered and dwelt in the base of nothingness. While I dwelt therein perception and at tention accompanied by the base of the infinity of consciousness assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of nothingn

ess. Steady your mind in the base of nothingness, [268] unify your mind in the base of no thingness, concentrate your mind in the base of nothingness.' Then, on a later occasion, by completely transcending the base of the infinity of consciousness, aware that 'there is no thing,' I entered and dwelt in the base of nothingness.

"If, friends, one speaking rightly could say of anyone ... it is of me that one could rightly say this."

8 The Base of Neither-perception-nor-non-perception

... "It is said, "the base of neither-perception-nor-non-perception, the base of neither -perception-nor-non-perception." What now is the base of neither-perception-nor-non-perception?"

"Then, friends, it occurred to me: 'Here, by completely transcending the base of nothingness, a bhikkhu enters and dwells in the base of neither-perception-nor-non-perception.'

This is called the base of neither-perception-nor-non-perception.'

"Then, friends, by completely transcending the base of nothingness ... I entered and d welt in the base of neither-perception-nor-non-perception. While I dwelt therein percepti on and attention accompanied by the base of nothingness assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of neither-perception-nor-non-perception. Steady your mind in the base of neither-perception-nor-non-perception, conc entrate your mind in the base of neither-perception-nor-non-perception.' Then, on a later occasion, by completely transcending the base of nothingness, I entered and dwelt in the base of neither-perception-nor-non-perception. This is called the base of neither-perception-nor-non-perception.

"If, friends, one speaking rightly could say of anyone ... it is of me that one could rig htly say this."

9 The Signless

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... "It is said, "the signless concentration of mind, the signless concentration of mind." What now is the signless concentration of mind?' & 279

"Then, friends, it occurred to me: 'Here, [269] by non-attention to all signs, a bhikkhu enters and dwells in the signless concentration of mind. This is called the signless concentration of mind.'

"Then, friends, by non-attention to all signs ... I entered and dwelt in the signless con centration of mind. While I dwelt therein my consciousness followed along with signs.& 280

"Then, friends, the Blessed One came to me by means of spiritual power and said this : 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the signless concentration of mind. Steady your mind in the signless concentration of mind, unify your mind in the signless concentration of mind.' Then, on a later occasion, by non-attention to all signs, I entered and dwelt in the signless concentration of mind.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained t o greatness of direct knowledge with the assistance of the Teacher,' it is of me that one c ould rightly say this."

10 Sakka

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I

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his ex tended arm, the Venerable Mahāmoggallāna disappeared from Jeta's Grove and reappear ed among the Tāvatiṃsa devas. Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. [270] Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahām oggallāna then said to him:

"Good, lord of the devas, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, some beings here, with the breakup of the body, after death, are reb orn in a good destination, in a heavenly world. Good, lord of the devas, is the going for refuge to the Dhamma. Because of going for refuge to the Dhamma, some beings here, wit h the breakup of the body, after death, are reborn in a good destination, in a heavenly wor ld. Good, lord of the devas, is the going for refuge to the Sangha. Because of going for refuge to the Sangha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

"Good, Sir Moggallāna, is the going for refuge to the Buddha ... to the Dhamma ... to the Sangha. Because of going for refuge to the Sangha, some beings here, with the brea kup of the body, after death, are reborn in a good destination, in a heavenly world."

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās... together with seven hundred devatās... together with eight hu

ndred devatās... together with eighty thousand devatās. Having approached, he paid hom age to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(The conversation is exactly the same as above.) [271]

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II

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahām oggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

"Good, lord of the devas, is the possession of confirmed confidence&281 in the Budd ha thus: 'The Blessed One is an arahant, fully enlightened, accomplished in true knowled ge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed , teacher of devas and humans, the Enlightened One, the Blessed One.' Because of posses sing confirmed confidence in the Buddha, some beings here, with the breakup of the bod y, after death, are reborn in a good destination, in a heavenly world.

"Good, lord of the devas, is the possession of confirmed confidence in the Dhamma t hus: [272] 'The Dhamma is well expounded by the Blessed One, directly visible, immedi ate, inviting one to come and see, accessible, to be personally experienced by the wise.' Because of possessing confirmed confidence in the Dhamma, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.

"Good, lord of the devas, is the possession of confirmed confidence in the Sangha thu s: 'The Sangha of the Blessed One's disciples is practising the good way, practising the st raight way, practising the true way, practising the proper way; that is, the four pairs of pe rsons, the eight types of individuals—this Sangha of the Blessed One's disciples is worth y of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' Because of possessing confirmed confidence in the Sangha, some beings here, with the breakup of the body, after death, are reborn in a g ood destination, in a heavenly world.

"Good, lord of the devas, is the possession of the virtues dear to the noble ones, unbro ken, untorn, unblemished, unmottled, freeing, praised by the wise, unadhered to, leading t o concentration. Because of possessing the virtues dear to the noble ones, some beings he re, with the breakup of the body, after death, are reborn in a good destination, in a heaven ly world."

"Good, Sir Moggallāna, is the possession of confirmed confidence in the Buddha ... t he possession of confirmed confidence in the Dhamma ... the possession of confirmed co nfidence in the Sangha ... [273] ... the possession of the virtues dear to the noble ones, u nbroken ... leading to concentration. Because of possessing the virtues dear to the noble ones, some beings here, with the breakup of the body, after death, are reborn in a good de stination, in a heavenly world."

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās... together with seven hundred devatās... together with eight hu ndred devatās... together with eighty thousand devatās. Having approached, he paid hom age to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmogga llāna then said to him:

(As above.) [274]

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III

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahām oggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

"Good, lord of the devas, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, some beings here, [275] with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. They surpass other devas in ten res pects: in celestial lifespan, in celestial beauty, in celestial happiness, in celestial glory, in celestial sovereignty, and in celestial forms, sounds, odours, tastes, and tactile objects.

"Good, lord of the devas, is the going for refuge to the Dhamma ... to the Sangha. Be cause of going for refuge to the Sangha ... and in celestial forms, sounds, odours, tastes, and tactile objects."

"Good, Sir Moggallāna, is the going for refuge to the Buddha ... to the Dhamma ... t o the Sangha. Because of going for refuge to the Sangha ... and in celestial forms, sounds , odours, tastes, and tactile objects."

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās... together with seven hundred devatās... [276] together with eight hundred devatās... together with eighty thousand devatās. Having approached, he pai d homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(As above.)

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahām oggallāna and stood to one side. [277] The Venerable Mahāmoggallāna then said to him:

"Good, lord of the devas, is the possession of confirmed confidence in the Buddha th us: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blesse d One.' Because of possessing confirmed confidence in the Buddha, some beings here, w ith the breakup of the body, after death, are reborn in a good destination, in a heavenly w orld. They surpass other devas in ten respects: in celestial lifespan, in celestial beauty, in celestial happiness, in celestial glory, in celestial sovereignty, and in celestial forms, soun ds, odours, tastes, and tactile objects.

"Good, lord of the devas, is the possession of confirmed confidence in the Dhamma t hus ... Good, lord of the devas, is the possession of confirmed confidence in the Sangha t hus ... Good, lord of the devas, is the possession of the virtues dear to the noble ones, un broken ... leading to concentration. Because of possessing the virtues dear to the noble o nes ... and in celestial forms, sounds, odours, tastes, and tactile objects.

"Good, Sir Moggallāna, is the possession of confirmed confidence in the Buddha ... t he possession of confirmed confidence in the Dhamma ... the possession of confirmed confidence in the Sangha ... [278] ... the possession of the virtues dear to the noble ones, u nbroken ... leading to concentration. Because of possessing the virtues dear to the noble ones ... and in celestial forms, sounds, odours, tastes, and tactile objects."

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās... together with seven hundred devatās... together with eight hu ndred devatās... together with eighty thousand devatās. Having approached, he paid hom age to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmogga llāna then said to him:

(As above.) [279–80]

11 Candana

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Then Candana, a son of the devas....

Then Suyāma, a son of the devas....

Then Santusita, a son of the devas....

Then Sunimmita, a son of the devas....

Then Vasavatti, a son of the devas....

(To be elaborated in full exactly as in §10.)&282

Book VII Chapter 41

Connected Discourses with Citta

(Citta-saṃyutta)

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1 The Fetter

[281] On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa i n the Wild Mango Grove.&283

Now on that occasion, when the elder bhikkhus had returned from their alms round, a fter their meal they assembled in the pavilion and were sitting together when this convers ation arose: "Friends, 'the fetter' and 'the things that fetter': are these things different in meaning and also different in phrasing, or are they one in meaning and different only in p hrasing?"

Some elder bhikkhus answered thus: "Friends, 'the fetter' and 'the things that fetter': these things are different in meaning and also different in phrasing." But some (other) eld er bhikkhus answered thus: "Friends, 'the fetter' and 'the things that fetter': these things are one in meaning and different only in phrasing."

Now on that occasion Citta the householder had arrived in Migapathaka on some busi ness&284 [282] Then Citta the householder heard: "A number of elder bhikkhus, it is sai d, having returned from their alms round, had assembled in the pavilion after their meal a nd were sitting together when this conversation arose:..." Then Citta the householder app roached those elder bhikkhus, paid homage to them, sat down to one side, and said to the m: "I have heard, venerable sirs, that a number of elder bhikkhus ... were sitting together when this conversation arose: 'Friends, "the fetter" and "the things that fetter": are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?'..."

"That is so, householder."

"Venerable sirs, 'the fetter' and 'the things that fetter': these things are different in m eaning and also different in phrasing. I will give you a simile for this, since some wise pe ople here understand the meaning of a statement by means of a simile.

"Suppose, venerable sirs, a black ox and a white ox were yoked together by a single r ope or yoke. & 285 Would one be speaking rightly if one were to say: 'The black ox is the fetter of the white ox; the white ox is the fetter of the black ox'?" [283]

"No, householder. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single rope or yoke by which the two are yoked tog ether: that is the fetter there."

"So too, friend, the eye is not the fetter of forms nor are forms the fetter of the eye, bu t rather the desire and lust that arises there in dependence on both: that is the fetter there. The ear is not the fetter of sounds ... The nose is not the fetter of odours ... The tongue is not the fetter of tastes ... The body is not the fetter of tactile objects ... The mind is not t he fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rathe r the desire and lust that arises there in dependence on both: that is the fetter there."

"It is a gain for you, householder, it is well gained by you, householder, in that you ha ve the eye of wisdom which ranges over the deep word of the Buddha."

2 Isidatta (1)

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On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached those elder bhikkhus, paid h omage to them, sat down to one side, and said to them: "Venerable sirs, let the elders con sent to accept tomorrow's meal from me."

The elder bhikkhus consented by silence. [284] Then Citta the householder, having u nderstood that the elders had consented, rose from his seat, paid homage to them, and dep arted, keeping them on his right.

When the night had passed, in the morning the elder bhikkhus dressed, took their bow ls and outer robes, and went to the residence of Citta the householder. There they sat dow n on the appointed seats. Then Citta the householder approached the elder bhikkhus, paid homage to them, sat down to one side, and said to the venerable chief elder:

"Venerable elder, it is said, 'diversity of elements, diversity of elements.' In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?" & 286

When this was said, the venerable chief elder was silent. A second time and a third time Citta the householder asked the same question, and a second time and a third time the venerable chief elder was silent.&287

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Sang ha. Then the Venerable Isidatta said to the venerable chief elder: "Allow me, venerable el der, to answer Citta the householder's question."

"Answer it, friend Isidatta."

"Now, householder, are you asking thus: 'Venerable elder, it is said, "diversity of elements, diversity of elements." In what way, venerable sir, has the diversity of elements b een spoken of by the Blessed One?" [285]

"Yes, venerable sir."

"This diversity of elements, householder, was spoken of by the Blessed One thus: the eye element, form element, eye-consciousness element;... the mind element, mental-phe nomena element, mind-consciousness element. It is in this way, householder, that the diversity of elements was spoken of by the Blessed One."

Then Citta the householder, having delighted and rejoiced in the Venerable Isidatta's words, with his own hand served and satisfied the elder bhikkhus with the various kinds of delicious food. When the elder bhikkhus had finished eating and had washed their bowls and hands, & 288 they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: "It is good, friend Isidat ta, that the answer to this question occurred to you. The answer did not occur to me. Ther efore, friend Isidatta, whenever a similar question comes up at some other time, you shou ld clear it up." & 289

15 *3 Isidatta (2)*

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(Opening as in the preceding sutta down to:) [286]

Then Citta the householder approached the elder bhikkhus, paid homage to them, sat down to one side, and said to the venerable chief elder:

"Venerable elder, there are various views that arise in the world: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tat hāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death'—these as well as the sixty-two views mentioned in the Brahmajāla.&29 0 Now when what exists do these views come to be? When what is non-existent do these views not come to be?"

When this was said, the venerable chief elder was silent. A second time and a third ti me Citta the householder asked the same question, and a second time and a third time the venerable chief elder was silent.

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Sang ha. Then the Venerable Isidatta said to the venerable chief elder: "Allow me, venerable el der, to answer Citta the householder's question."

"Answer it, friend Isidatta." [287]

"Now, householder, are you asking thus: 'Venerable elder, there are various views th at arise in the world: "The world is eternal' ... these as well as the sixty-two speculative

views mentioned in the Brahmajāla. Now when what exists do these views come to be? When what is non-existent do these views not come to be?"

"Yes, venerable sir."

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"As to the various views that arise in the world, householder,... these as well as the si xty-two speculative views mentioned in the Brahmajāla: when there is identity view, these views come to be; when there is no identity view, these views do not come to be."

"But, venerable sir, how does identity view come to be?"

"Here, householder, the uninstructed worldling, who has no regard for the noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for the good pers ons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as p ossessing form, or form as in self, or self as in form. He regards feeling as self ... percept ion as self ... volitional constructions as self ... consciousness as self, or self as possessin g consciousness, or consciousness as in self, or self as in consciousness. It is in such a way that identity view comes to be."

"And, venerable sir, how does identity not come to be?"

"Here, householder, the instructed noble disciple, who has regard for the noble ones a nd is skilled and disciplined in their Dhamma, who has regard for the good persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... or per ception as self ... or volitional constructions as self ... or consciousness as self ... or self as in consciousness. It is in such a way that identity view does not come to be." [288]

"Venerable sir, where does Master Isidatta come from?"

"I come from Avantī, householder."

"There is, venerable sir, a clansman from Avantī named Isidatta, an unseen friend of ours, who has gone forth. Has the venerable one ever met him?"

"Yes, householder."

"Where is that venerable one now dwelling, venerable sir?"

When this was said, the Venerable Isidatta was silent.

"Is the master Isidatta?"

30 "Yes, householder."

"Then let Master Isidatta delight in the delightful Wild Mango Grove at Macchikāsaṇ ḍa. I will be zealous in providing Master Isidatta with robes, almsfood, lodgings, and me dicinal requisites."

"That is kindly said, householder."

Then Citta the householder, having delighted and rejoiced in the Venerable Isidatta's words, with his own hand served and satisfied the elder bhikkhus with the various kinds o

f delicious food. When the elder bhikkhus had finished eating and had washed their bowl s and hands, they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: "It is good, friend Isidat ta, that the answer to this question occurred to you. The answer did not occur to me. Ther efore, friend Isidatta, whenever a similar question comes up at some other time, you shou ld clear it up."

Then the Venerable Isidatta set his lodging in order and, taking bowl and robe, he left Macchikāsaṇḍa. When he left Macchikāsaṇḍa, he left for good and he never returned. &291

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4 Mahaka's Miracle

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove. [289] Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: "Venerable sirs, let the elde rs consent to accept tomorrow's meal from me in my cowshed."

The elder bhikkhus consented by silence. Then Citta the householder, having underst ood that the elders had consented, rose from his seat, paid homage to them, and departed, keeping them on his right.

When the night had passed, in the morning the elder bhikkhus dressed, took their bow ls and outer robes, and went to the cowshed of Citta the householder. There they sat dow n on the appointed seats.

Then Citta the householder, with his own hand, served and satisfied the elder bhikkhu s with delicious milk-rice made with ghee. When the elder bhikkhus had finished eating a nd had washed their bowls and hands, they rose from their seats and departed.

Then Citta the householder, having said, "Give away the remainder," followed close behind the elder bhikkhus. Now on that occasion the heat was sweltering,&292 and the elders went along as if their bodies were melting because of the food they had eaten.

Now on that occasion the Venerable Mahaka was the most junior bhikkhu in that San gha. Then the Venerable Mahaka said to the venerable chief elder: "It would be good, ve nerable elder, if a cool wind would blow, and a canopy of clouds would form, and the sky would rain down continuously." And the chief elder said: "That would be good, friend." Then the Venerable Mahaka performed such a feat of spiritual power [290] that a cool wind blew, and a canopy of clouds formed, and the sky rained down continuously.

Then it occurred to Citta the householder: "Such is the spiritual power and might poss essed by the most junior bhikkhu in this Sangha!"

Then, when the Venerable Mahaka arrived at the monastery, he said to the venerable chief elder: "Is this much enough, venerable elder?"

"That's enough, friend Mahaka. What's been done is sufficient, friend Mahaka, what's been offered is sufficient."

Then the elder bhikkhus went to their dwellings and the Venerable Mahaka went to hi s own dwelling.

Then Citta the householder approached the Venerable Mahaka, paid homage to him, s at down to one side, and said to him: "It would be good, venerable sir, if Master Mahaka would show me a superhuman miracle of spiritual power."

"Then, householder, spread your cloak upon the verandah and scatter a bundle of gras s upon it."

"Yes, venerable sir," Citta the householder replied, and he spread his cloak upon the verandah and scattered a bundle of grass upon it.

Then, when he had entered his dwelling and shut the bolt, the Venerable Mahaka perf ormed a feat of spiritual power such that a flame shot through the keyhole and the chink of the door and burnt the grass but not the cloak.&293 Citta the householder shook out his cloak and stood to one side, shocked and terrified.

Then the Venerable Mahaka came out of his dwelling and said to Citta the household er: "Is this much enough, householder?" [291]

"That's enough, Venerable Mahaka. What's been done is sufficient, Venerable Mahaka, what's been offered is sufficient. Let Master Mahaka delight in the delightful Wild M ango Grove at Macchikāsaṇḍa. I will be zealous in providing Master Mahaka with robes, almsfood, lodgings, and medicinal requisites."

"That is kindly said, householder."

Then the Venerable Mahaka set his lodging in order and, taking bowl and robe, he left Macchikāsaṇḍa. When he left Macchikāsaṇḍa, he left for good and he never returned.

5 Kāmabhū (1)

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On one occasion the Venerable Kāmabhū was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmabhū, paid ho mage to him, and sat down to one side. The Venerable Kāmabhū then said to him:

"This has been said, householder:

'Faultless, with its white awning, The one-spoked chariot rolls; See him coming, trouble-free,

The stream cut, no more in bondage.' & 294

How, householder, should the meaning of this brief statement be understood in detail?"

"Was this stated by the Blessed One, venerable sir?"

"Yes, householder."

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"Then wait a moment, venerable sir, while I consider its meaning."

Then, after a moment's silence, Citta the householder said to the Venerable Kāmabhū : [292]

"Faultless': this, venerable sir, is a designation for the virtues. 'White awning': this is a designation for liberation. 'One spoke': this is a designation for mindfulness. 'Rolls': this is a designation for going forward and returning. 'Chariot': this is a designation for this body consisting of the four great elements, originating from mother and father, built up out of rice and gruel, subject to impermanence, to being worn and rubbed away, to breaking apart and dispersal.

"Lust, venerable sir, is trouble; hatred is trouble; delusion is trouble. For a bhikkhu w hose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. Therefore the bhikk hu whose taints are destroyed is called 'trouble-free.' The 'one who is coming' is a desig nation for the arahant.

"The stream': this, venerable sir, is a designation for craving. For a bhikkhu whose t aints are destroyed, this has been abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called 'one with the stream cut.'

"Lust, venerable sir, is bondage; hatred is bondage; delusion is bondage. For a bhikkh u whose taints are destroyed, these have been abandoned, cut off at the root, made like pa lm stumps, obliterated so that they are no more subject to future arising. Therefore the bh ikkhu whose taints are destroyed is called 'one no more in bondage.'

"Thus, venerable sir, when it was said by the the Blessed One:

'Faultless, with its white awning,

The one-spoked chariot rolls;

See him coming, trouble-free,

The stream cut, no more in bondage—'

it is in such a way that I understand in detail the meaning of what was stated by the Bless ed One in brief."

"It is a gain for you, householder, it is well gained by you, householder, in that you ha ve the eye of wisdom which ranges over the deep word of the Buddha." [293]

6 Kāmabhū (2)

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On one occasion the Venerable Kāmabhū was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmabhū, paid ho mage to him, sat down to one side, and said to him: "Venerable sir, how many kinds of c onstructions are there?" & 295

"There are, householder, three kinds of constructions: the bodily construction, the ver bal construction, and the mental construction." & 296

"Good, venerable sir," Citta the householder said. Then, having delighted and rejoice d in the Venerable Kāmabhū's statement, he asked him a further question: "But, venerable sir, what is the bodily construction? What is the verbal construction? What is the menta 1 construction?"

"In-breathing and out-breathing, householder, are the bodily construction; thought an d examination are the verbal construction; perception and feeling are the mental construct ion."

"Good, venerable sir," Citta the householder said. Then ... he asked him a further que stion: "But, venerable sir, why are in-breathing and out-breathing the bodily construction? Why are thought and examination the verbal construction? Why are perception and feel ing the mental construction?"

"Householder, in-breathing and out-breathing are bodily, these things are dependent u pon the body; that is why in-breathing and out-breathing are the bodily construction. First one thinks and examines, then afterwards one breaks into speech; that is why thought an d examination are the verbal construction. Perception and feeling are mental, these things are dependent upon the mind; that is why perception and feeling are the mental construct ion."

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, how does the attainment of the cessation of perception and feeling come about? & 297

"Householder, when a bhikkhu is attaining the cessation of perception and feeling, it does not occur to him: 'I will attain the cessation of perception and feeling,' or 'I am attaining the cessation of perception and feeling,' or 'I have attained the cessation of perception and feeling'; [294] but rather his mind has previously been developed in such a way that it leads him to such a state." & 298

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, when a bhikkhu is attaining the cessation of perception and feeling, which of these thing

s cease first in him: the bodily construction or the verbal construction or the mental const ruction?"

"Householder, when a bhikkhu is attaining the cessation of perception and feeling, fir st the verbal construction ceases, after that the bodily construction, and after that the men tal construction." & 299

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Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, what is the difference between one who is dead, who has expired, and a bhikkhu who has attained the cessation of perception and feeling?"

"Householder, in the case of one who is dead, who has expired, the bodily construction has ceased and subsided, the verbal construction has ceased and subsided, the mental construction has ceased and subsided; his vitality is extinguished, his physical heat has been dissipated, and his faculties are fully broken up. In the case of a bhikkhu who has attained the cessation of perception and feeling, the bodily construction has ceased and subsided, the verbal construction has ceased and subsided, the mental construction has ceased and subsided; but his vitality is not extinguished, his physical heat has not been dissipated, and his faculties are exceptionally clear.&300 This is the difference between one who is dead, who has completed his time, and a bhikkhu who has attained the cessation of perception and feeling."

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, how does emergence from the cessation of perception and feeling come about?"

"Householder, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, it does not occur to him: 'I will emerge from the attainment of the cessation of perception and feeling,' or 'I am emerging from the attainment of the cessation of perception and feeling,' or 'I have emerged from the attainment of the cessation of perception and feeling'; but rather his mind has previously been developed in such a way that it leads him to such a state." & 301 [295]

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, which of these things arises first in him: the bodily construction or the verbal construction or the mental construction?"

"Householder, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, first the mental construction arises, after that the bodily construction, and after that the verbal construction." & 302

Saying, "Good, venerable,"... he then asked him a further question: "Venerable sir, w hen a bhikkhu has emerged from the attainment of the cessation of perception and feeling , how many kinds of contact touch him?"

"Householder, when a bhikkhu has emerged from the attainment of the cessation of p erception and feeling, three kinds of contact touch him: emptiness contact, signless contact, undirected contact." & 303

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, when a bhikkhu has emerged from the attainment of the cessation of perception and feel ing, towards what does his mind flow, towards what does it slope, towards what does it in cline?"

"Householder, when a bhikkhu has emerged from the attainment of the cessation of p erception and feeling, his mind flows towards seclusion, slopes towards seclusion, incline s towards seclusion." & 304

"Good, venerable sir," Citta the householder said. Then, having delighted and rejoice d in the Venerable Kāmabhū's statement, he asked him a further question: "Venerable sir, how many things are helpful for the attainment of the cessation of perception and fee ling?"

"Indeed, householder, you are asking last what should have been asked first; but still I will answer you. For the attainment of the cessation of perception and feeling, two things are helpful: serenity and insight." & 305

7 Godatta

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On one occasion the Venerable Godatta was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. [296] Then Citta the householder approached the Venerable Godatta, paid homage to him, and sat down to one side. The Venerable Godatta then said to him as he was sitting to one side:

"Householder, the measureless liberation of mind, the liberation of mind by nothingn ess, the liberation of mind by emptiness, and the signless liberation of mind: are these thi ngs different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?" & 306

"There is a method, venerable sir, by which these things are different in meaning and also different in phrasing, and there is a method by which they are one in meaning and different only in phrasing.

"And what, venerable sir, is the method by which these things are different in meanin g and also different in phrasing? Here a bhikkhu dwells pervading one quarter with a min d imbued with lovingkindness, likewise the second quarter, the third quarter, and the four th quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measu reless, without hostility, and without ill will. He dwells pervading one quarter with a min

d imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter . Thus above, below, across, and everywhere, and to all as to himself, he dwells pervadin g the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, and without ill will. This is called the measureless liberation of mind.

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"And what, venerable sir, is the liberation of mind by nothingness? Here, by complete ly transcending the base of the infinity of consciousness, aware that 'there is nothing,' a b hikkhu enters and dwells in the base of nothingness. This is called the liberation of mind by nothingness.

"And what, venerable sir, is the liberation of mind by emptiness? Here a bhikkhu, go ne to the forest or to the foot of a tree or to an empty hut, reflects thus: 'Empty is this of s elf [297] or of what belongs to self.' This is called the liberation of mind by emptiness.

"And what, venerable sir, is the signless liberation of mind? Here, with non-attention to all signs, a bhikkhu enters and dwells in the signless concentration of mind. This is call ed the signless liberation of mind.

"This, venerable sir, is the method by which these things are different in meaning and also different in phrasing.&307 And what, venerable sir, is the method by which these things are one in meaning and different only in phrasing?

"Lust, venerable sir, is a maker of measurement, hatred is a maker of measurement, d elusion is a maker of measurement. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are n o more subject to future arising. To whatever extent there are measureless liberations of mind, the unshakeable liberation of mind is declared the chief among them.&308 Now th at unshakeable liberation of mind is empty of lust, empty of hatred, empty of delusion.

"Lust, venerable sir, is a something, hatred is a something, delusion is a something.& 309 For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are liberations of mind by nothingness, the unshakeable liberation of mind is declared the chief among them. Now that unshakeable liberation of mind is empty of lust, empty of hatred, empty of delusion.

"Lust, venerable sir, is a maker of signs, hatred is a maker of signs, delusion is a maker of signs.&310 For a bhikkhu whose taints are destroyed, these have been abandoned, c ut off at the root, made like palm stumps, obliterated so that they are no more subject to f uture arising. To whatever extent there are signless liberations of mind, the unshakeable liberation of mind is declared the chief among them. Now that unshakeable liberation of mind is empty of lust, empty of hatred, empty of delusion.

"This, venerable sir, is the method by which these things are one in meaning and different only in phrasing." &311

"It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom which ranges over the deep word of the Buddha."

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8 Nigaṇṭha Nātaputta

Now on that occasion Nigaṇṭha Nātaputa had arrived at Macchikāsaṇḍa [298] togethe r with a large retinue of nigaṇṭhas.&312 Citta the housholder heard about this and, togeth er with a number of lay followers, he approached Nigaṇṭha Nātaputta.&313 He exchange d greetings with Nigaṇṭha Nātaputta and, when they had concluded their greetings and co rdial talk, sat down to one side. Nigaṇṭha Nātaputta then said to him: "Householder, do y ou have faith in the recluse Gotama when he says: 'There is a concentration without thou ght and examination, there is a cessation of thought and examination'?"&314

"In this matter, venerable sir, I do not go by faith in the Blessed One&315 when he sa ys: 'There is a concentration without thought and examination, there is a cessation of tho ught and examination."

When this was said, Nigantha Nātaputta looked up proudly&316 towards his own retinue and said: "See this, sirs! How straightforward is this Citta the householder! How hon est and open! One who thinks that thought and examination can be stopped might imagine he could catch the wind in a net or arrest the current of the river Ganges with his own fist."

"What do you think, venerable sir, which is superior: knowledge or faith?"

"Knowledge, householder, is superior to faith."

"Well, venerable sir, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. [299] Then, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, to whatever extent I wish, with the fading away as well of rapture ... I enter and dwell in the third jhāna.... Then, to whatever extent I wish, with the abandoning of pleasure and pain ... I enter and dwell in the fourth jhāna.

"Since I know and see thus, venerable sir, in what other recluse or brahmin need I pla ce faith regarding the claim that there is a concentration without thought and examination , a cessation of thought and examination?"

When this was said, Nigantha Nātaputta looked askance at his own retinue and said: "See this, sirs! How crooked is this Citta the householder! How fraudulent and deceptive!"

"Just now, venerable sir, we understood you to say: 'See this, sirs! How straightforwa rd is this Citta the householder! How honest and open!'—yet now we understand you to s ay: 'See this, sirs! How crooked is this Citta the householder! How fraudulent and decept ive!' If your former statement is true, venerable sir, then your latter statement is false, wh ile if your former statement is false, then your latter statement is true.

"Further, venerable sir, these ten reasonable questions come up. When you understan d their meaning, then, together with your retinue, you might return to me.&317 One quest ion, one synopsis, one answer. Two questions, two synopses, two answers. Three ... four ... five ... six ... seven ... [300] eight ... nine ... ten questions, ten synopses, ten answers ."&318

Then Citta the householder, having asked Nigantha Nātaputta these ten reasonable qu estions, rose from his seat and departed.

9 The Naked Ascetic Kassapa

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Now on that occasion the naked ascetic Kassapa, who in lay life had been an old frien d of Citta the householder, had arrived in Macchikāsaṇḍa. Citta the householder heard ab out this and approached the naked ascetic Kassapa. He exchanged greetings with him and , when they had concluded their greetings and cordial talk, he sat down to one side and sa id to him:

"How long has it been, Venerable Kassapa, since you went forth?"

"It has been thirty years, householder, since I went forth."

"In these thirty years, venerable sir, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?"

"In these thirty years since I went forth, householder, I have not attained any superhu man distinction in knowledge and vision worthy of the noble ones,&319 no dwelling in c omfort, but only nakedness, and the shaven head, and the brush for cleaning my seat."&3 20

When this was said, Citta the householder said to him: "It is wonderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma&321 in that, after thirty year s, [301] you have not attained any superhuman distinction in knowledge and vision worth y of the noble ones, no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning your seat."

"But, householder, how long has it been it since you became a lay follower?"

"In my case too, venerable sir, it has been thirty years."

"In these thirty years, householder, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?"

"How could I not, venerable sir?&322 For to whatever extent I wish, secluded from s ensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of se clusion. Then, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, to whatever extent I wish, with the fading away as well of rapture ... I enter and dwell in the third jhāna.... Then, to whatever extent I wish, with the abandoning of pleasure and pain ... I enter and dwell in the fourth jhāna . Further, if I were to die before the Blessed One does, it would not be surprising if the Bl essed One were to declare of me: 'There is no fetter bound by which Citta the householde r could return to this world.'"&323

When this was said, the naked ascetic Kassapa said to Citta the householder: "It is wo nderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma, in that a layman clothed in white can attain a superhuman distinction in knowledge and vision worthy of the noble ones, a dwelling in comfort. [302] May I receive the going forth in th is Dhamma and Discipline, may I receive the higher ordination?"

Then Citta the householder took the naked ascetic Kassapa to the elder bhikkhus and said to them: "Venerable sirs, this naked ascetic Kassapa is an old friend of ours from lay life. Let the elders give him the going forth, let them give him the higher ordination. I will be zealous in providing him with robes, almsfood, lodging, and medicinal requisites."

Then the naked ascetic Kassapa received the going forth in this Dhamma and Discipli ne, he received the higher ordination. And soon, not long after his higher ordination, dwel ling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpasse d goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world." And the Venerable Kassapa became one of the arahants.

10 Seeing the Sick

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On that occasion Citta the householder was sick, afflicted, gravely ill. Then a number of park devatās, grove devatās, tree devatās, and devatās dwelling in medicinal herbs and forest giants assembled and said to Citta the householder: "Make a wish, householder, th us: 'May I become a wheel-turning monarch in the future!"

When this was said, Citta the householder said to those devatās: "That too is imperma nent; that too is unstable; one must abandon that too and pass on."

When this was said, Citta the householder's friends and companions, relatives and kin smen, said to him: [303] "Set up mindfulness, master. Don't babble."

"What did I say that makes you speak to me thus."

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"You said to us: 'That too is impermanent; that too is unstable; one must abandon that too and pass on."

"That was because park devatās, grove devatās, tree devatās, and devatās dwelling in medicinal herbs and forest giants assembled and said to me: 'Make a wish, householder, t hus: "May I become a wheel-turning monarch in the future!" And I said to them: 'Even t hat is impermanent; even that is unstable; even that one must abandon when one passes o n."

"What advantage do those devatās see, master, that they speak to you thus?"

"It occurs to those devatās: 'This Citta the householder is virtuous, of good character. If he should wish: "May I become a wheel-turning monarch in the future!"—as he is virt uous, this wish of his would succeed because of its purity. The righteous king of the Dha mma will provide righteous offerings.'&324 Seeing this advantage, those devatāsassembl ed and said: 'Make a wish, householder, thus: "May I become a wheel-turning monarch in the future!" And I said to them: 'That too is impermanent; that too is unstable; one must abandon that too and pass on."

"Then exhort us too, householder."

"Therefore, you should train yourselves thus: [304] 'We will be possessed of confirm ed confidence in the Buddha thus: "The Blessed One is an arahant, fully enlightened, acc omplished in true knowledge and conduct, sublime, knower of the world, unsurpassed lea der of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blesse d One."

"We will be possessed of confirmed confidence in the Dhamma thus: "The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, accessible, to be personally experienced by the wise."

"We will be possessed of confirmed confidence in the Sangha thus: "The Sangha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world."

"Whatever there may be in our family that can be given away, all that we will share unreservedly with the virtuous ones who are of good character.' It is in such a way that y ou should train yourselves."

Then, having enjoined his family and colleagues, his relatives and kinsmen, to place c onfidence in the Buddha, the Dhamma, and the Sangha, and having exhorted them in gen erosity,&325 Citta the householder passed away.

Book VIII Chapter 42

Connected Discourses to Headmen

(Gamani-samyutta)

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1 Canda

[305] Setting at Savatthi. Then the headman Canda the Wrathful&326 approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what is the cause and reason why someone here is reckoned as wrathful? And what is the cause and reason why someone here is reckoned as gentle?"&327

"Here, headman, someone has not abandoned lust. Because he has not abandoned lust, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful. He has not abandoned hatred. Because he has not abandoned hatred, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful. He has not abandoned delusion. Because he has not abandoned delusion, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful.

"This, headman, is the cause and reason why someone here is reckoned as wrathful.

"Here, headman, someone has abandoned lust. Because he has abandoned lust, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle. He has abandoned hatred. Because he has abandoned hatred, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle. He has abandoned delusion. Because he has abandoned delusion, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle.

"This, headman, is the cause and reason why someone here is reckoned as gentle." [3 06]

When this was said, Caṇḍa the headman said to the Blessed One: "Magnificent, vener able sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, r evealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

2 Talaputa

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Talapuṭa the troupe headman&328 approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, I have heard it said among actors of old in the lineage of teachers: 'If an actor, in the theatre or the arena, entertains and amuses people by truth and lies,&329 then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blesse d One say about that?"

"Enough, headman, let it be! Don't ask me that!"

A second time and a third time Talapuṭa the troupe headman said: 'Venerable sir, I ha ve heard it said ... [307] ... What does the Blessed One say about that?"

"Surely, headman, I am not getting through to you&330 when I say, 'Enough, headman, let it be! Don't ask me that!' But still, I will answer you. In the theatre or arena, among beings who are not yet free from lust, who are bound by the bondage of lust, an actor entertains them with titillating things that excite them even more strongly to lust. In the theatre or arena, among beings who are not yet free from hatred, who are bound by the bondage of hatred, an actor entertains them with infuriating things that excite them even more strongly to hatred. In the theatre or arena, among beings who are not yet free from delus ion, who are bound by the bondage of delusion, an actor entertains them with bewildering things that excite them even more strongly to delusion.

"Thus, being intoxicated and negligent himself, having made others intoxicated and n egligent, with the breakup of the body, after death, he is reborn in the 'Hell of Laughter.' &331 But if he holds such a view as this: 'If an actor, in the theatre or the arena, entertain s and amuses people by truth and lies, then with the breakup of the body, after death, he is reborn in the company of the laughing devas'—that is a wrong view on his part. For a p erson with wrong view, I say, there is one of two destinations: either hell or the animal re alm." &332

When this was said, Talaputa the troupe headman cried out and burst into tears. (The Blessed One said:) "So I did not get through to you when I said, 'Enough, headman, let it be! Do not ask me that!"

"I am not crying, venerable sir, because of what the Blessed One said to me, but because I have been tricked, cheated, and deceived for a long time by those actors of old in the lineage of teachers who said: 'If an actor, [308] in the theatre or the arena, entertains and amuses people by truth and lies, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.'

"Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. May I receive the going forth under the Blessed One, venerable sir, may I receive the higher ordination?"

Then Talaputa the troupe headman received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination ... the Venerable Talaputa became one of the arahants.

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3 Yodhājīva

Then the headman Yodhājīva the Mercenary&333 approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, I have heard it said by mercenaries of old in the lineage of teachers: 'When a mercenary is one who strives a nd exerts himself in battle, if others slay him and finish him off while he is striving and e xerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas.'&334 What does the Blessed One say about that?"

"Enough, headman, let it be! Don't ask me that!"

A second time and a third time Yodhājīva the headman said: 'Venerable sir, I have he ard it said ... What does the Blessed One say about that?" [309]

"Surely, headman, I am not getting through to you when I say, 'Enough, headman, let it be! Don't ask me that!' But still, I will answer you. When, headman, a mercenary is on e who strives and exerts himself in battle, his mind is already low, depraved, misdirected by the thought: 'Let these beings be slain or slaughtered or annihilated or destroyed or ex terminated.' If others then slay him and finish him off while he is striving and exerting hi mself in battle, then with the breakup of the body, after death, he is reborn in the 'Battle-s lain Hell.'&335 But if he holds such a view as this: 'When a mercenary strives and exerts himself in battle, if others slay him and finish him off while he is striving and exerting hi mself in battle, then with the breakup of the body, after death, he is reborn in the compan y of the battle-slain devas'—that is a wrong view on his part. For a person with wrong view, I say, there is one of two destinations: either hell or the animal realm."

When this was said, Yodhājīva the headman cried out and burst into tears. (The Bless ed One said:) "So I did not get through to you when I said, 'Enough, headman, let it be! Do not ask me that!"

"I am not crying, venerable sir, because of what the Blessed One said to me, but because I have been tricked, cheated, and deceived for a long time by those mercenaries of ol

d in the lineage of teachers who said: 'When a mercenary is one who strives and exerts hi mself in battle, if others slay him and finish him off while he is striving and exerting him self in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas.'

"Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life." [310]

4 Hatthāroha

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Then the headman Hatthāroha the Elephant Warrior approached the Blessed One ... (*text is elided, ending:*) "... who has gone for refuge for life."

5 Assāroha

Then the headman Assāroha the Cavalry Warrior approached the Blessed One ... and said to him:

(All as in §3 except phrased in terms of the cavalry warrior (assāroha) who strives an d exerts himself in battle.) [311]

6 Asibandhakaputta

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grov e. [312] Then Asibandhakaputta the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, the brahmins of the western region—those who carry around waterpots, wear garlands of water plants, immerse them selves in water, and tend the sacred fire—are said to direct a dead person upwards, to gui de him along, and to get him admitted to heaven.&336 But the Blessed One, the Arahant, the Fully Enlightened One, is able to bring it about that with the breakup of the body, aft er death, the entire world might be reborn in a good destination, in a heavenly world."

"Well then, headman, I will question you about this. Answer as you see fit. What do you think, headman? Suppose there is a person here who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, speaks divisively, speaks harshly, chat ters idly, one who is covetous, full of ill will, and holds wrong view. Then a great crowd of people would come together and assemble around him, and they would send up prayer s and recite praise and circumambulate him with their palms joined, saying: 'With the bre akup of the body, after death, may this person be reborn in a good destination, in a heave nly world.' What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate him with their palms joined,

would that person, with the breakup of the body, after death, be reborn in a good destinati on, in a heavenly world?"

"No, venerable sir."

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"Suppose, headman, a person would hurl a huge boulder into a deep pool of water. The en a great crowd of people would come together and assemble around it, and they would send up prayers and recite praise and circumambulate it with their palms joined, saying: 'Emerge, good boulder! Rise up, [313] good boulder! Come up on high ground, good boulder!' What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate it with their palms joined, would that boulder emerge, rise up, and come up on high ground?"

"No, venerable sir."

"So, too, headman, if a person is one who destroys life ... and holds wrong view, eve n though a great crowd of people would come together and assemble around him ... still, with the breakup of the body, after death, that person will be reborn in a state of misery, i n a bad destination, in the nether world, in hell.

"What do you think, headman? Suppose there is a person here who abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false spe ech, from divisive speech, from harsh speech, from idle chatter, one who is not covetous, without ill will, who holds right view. Then a great crowd of people would come together and assemble around him, and they would send up prayers and recite praise and circuma mbulate him with their palms joined, saying: 'With the breakup of the body, after death, may this person be reborn in a state of misery, in a bad destination, in the nether world, in hell.' What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate him with their palms joined, would that person, with the breakup of the body, after death, be reborn in a state of misery ... in hell?"

"No, venerable sir."

"Suppose, headman, a man submerges a pot of ghee or a pot of oil in a deep pool of water and breaks it. Any of its shards or fragments there would sink downwards, but the ghee or oil would rise upwards. [314] Then a great crowd of people would come together and assemble around it, and they would send up prayers and recite praise and circumamb ulate it with their palms joined, saying: 'Sink down, good ghee or oil! Settle, good ghee or oil! Go downwards, good ghee or oil!' What do you think, headman? Because of the pra yers of the great crowd of people, because of their praise, because they circumambulate it with their palms joined, would that ghee or oil sink down or settle or go downwards?"

"No, venerable sir."

"So, too, headman, if a person is one who abstains from the destruction of life ... who holds right view, even though a great crowd of people would come together and assemble around him ... still, with the breakup of the body, after death, that person will be reborn in a good destination, in a heavenly world."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnif icent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

7 The Simile of the Field

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On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grov e. Then Asibandhakaputta the headman approached the Blessed One, paid homage to him , sat down to one side, and said to him: "Venerable sir, doesn't the Blessed One dwell co mpassionate towards all living beings?"

"Yes, headman, the Tathagata dwells compassionate towards all living beings."

"Then why is it, venerable sir, that the Blessed One teaches the Dhamma thoroughly to some, yet he does not teach it so thoroughly to others?" [315]

"Well then, headman, I will question you about this. Answer as you see fit. What do you think, headman? Suppose a farmer here had three fields: one excellent, one of middlin g quality, and one inferior—rough, salty, with bad ground. What do you think, headman? If that farmer wishes to sow seed, where would he sow it first: in the excellent field, in the field of middling quality, or in the field that was inferior, the one that was rough, salty, with bad ground?"

"If, venerable sir, that farmer wishes to sow seed, he would sow it in the excellent fiel d. Having sown seed there, he would next sow seed in the field of middling quality. Having sown seed there, he might or might not sow seed in the field that was inferior, the one that was rough, salty, with bad ground. For what reason? Because at least it can be used a s fodder for the cattle."

"Headman, just like the field that is excellent are the bhikkhus and bhikkhunīs to me. I teach them the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly comple te and pure. For what reason? Because they dwell with me as their island, with me as their refuge.

"Then, headman, just like the field of middling quality are the male and female lay fo llowers to me. To them too I teach the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life t hat is perfectly complete and pure. For what reason? Because they dwell with me as their island, with me as their shelter, with me as their protector, with me as their refuge.

"Then, headman, just like that field that is inferior—[316] rough, salty, with bad grou nd—are the recluses, brahmins, and wanderers of other sects to me. Yet to them too I tea ch the Dhamma that is good in the beginning, good in the middle, and good in the end, wi th the right meaning and phrasing; I reveal the holy life that is perfectly complete and pur e. For what reason? Because if they understand even a single sentence,&337 that will lea d to their welfare and happiness for a long time.

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"Suppose, headman, a man had three waterpots: one without cracks, which does not l et water run through and escape; one without cracks, but which lets water run through an d escape; and one with cracks, which lets water run through and escape. What do you think, headman? If that man wants to store water, where would he store it first: in the water pot that is without cracks, which does not let water run through and escape; or in the water pot that is without cracks, but which lets water run through and escape; or in the waterpot that has cracks, which lets water run through and escape?"

"If, venerable sir, that man wants to store water, he would store it in the waterpot that is without cracks, which does not let water run through and escape. Having stored water there, he would next store it in the waterpot that is without cracks, but which lets water run through and escape. Having stored it there, he might or might not store it in the waterpot that has cracks, which lets water run through and escape. For what reason? Because it can at least be used for washing dishes.

"Headman, just like the waterpot that is without cracks, which does not let water run t hrough and escape, are the bhikkhus and bhikkhunīs to me. I teach them the Dhamma tha t is good in the beginning ... perfectly complete and pure. For what reason? Because they dwell ... with me as their refuge.

"Then, headman, just like the waterpot that is without cracks, but which lets water run through and escape, are the male and female lay followers to me. To them [317] too I te ach the Dhamma that is good in the beginning ... perfectly complete and pure. For what reason? Because they dwell ... with me as their refuge.

"Then, headman, just like the waterpot that has cracks, which lets water run through a nd escape, are the recluses, brahmins, and wanderers of other sects to me. Yet to them too I teach the Dhamma that is good in the beginning ... perfectly complete and pure. For w hat reason? Because if they understand even a single word, that will lead to their welfare and happiness for a long time."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnif icent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

8 The Conch Blower

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On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grov e. Then Asibandhakaputta the headman, a lay disciple of the niganṭhas,&338 approached the Blessed One.... The Blessed One then said to him as he was sitting to one side:

"In what way, headman, does Nigantha Nātaputta teach the Dhamma to his disciples?

"Venerable sir, Nigaṇṭha Nātaputta teaches the Dhamma to his disciples thus: 'Anyon e at all who destroys life is bound for a state of misery, bound for hell. Anyone at all who takes what is not given is bound for a state of misery, bound for hell. Anyone at all who engages in sexual misconduct is bound for a state of misery, bound for hell. Anyone at all who speaks falsehood is bound for a state of misery, bound for hell. One is led on (to reb irth) by the manner in which one usually dwells.' It is in such a way, venerable sir, that N igaṇṭha Nātaputta teaches the Dhamma to his disciples."

"If, headman, it were the case that one is led on (to rebirth) by the manner in which o ne usually dwells, [318] then according to Nigantha Nātaputta's word, no one at all woul d be bound for a state of misery, bound for hell. What do you think, headman? In the case of a person who destroys life, if one compares one occasion with another, whether by da y or by night, which is more frequent: the occasions when he is destroying life or those w hen he is not doing so?"

"In the case of a person who destroys life, venerable sir, if one compares one occasion with another, whether by day or by night, the occasions when he is destroying life are infrequent while those when he is not doing so are frequent."

"So, headman, if it were the case that one is led on (to rebirth) by the manner in which one usually dwells, then according to Niganṭha Nātaputta's word no one at all would be bound for a state of misery, bound for hell.

"What do you think, headman? In the case of a person who takes what is not given ... who engages in sexual misconduct ... [319] who speaks falsehood, if one compares one occasion with another, whether by day or by night, which is more frequent: the occasions when he is speaking falsehood or those when he is not speaking falsehood?"

"In the case of a person who speaks falsehood, venerable sir, if one compares one occ asion with another, whether by day or by night, the occasions when he is speaking falseh ood are infrequent while those when he is not speaking falsehood are frequent." "So, headman, if it were the case that one is led on (to rebirth) by the manner in which one usually dwells, then according to Niganṭha Nātaputta's word no one at all would be bound for a state of misery, bound for hell.

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"Here, headman, some teacher holds such a doctrine and view as this: 'Anyone at all who destroys life ... who takes what is not given ... who engages in sexual misconduct ... who speaks falsehood is bound for a state of misery, is bound for hell.' Then a discipl e has full confidence in that teacher. It occurs to him: 'My teacher holds such a doctrine a nd view as this: "Anyone at all who destroys life is bound for a state of misery, bound for hell." Now I have destroyed life, so I too am bound for a state of misery, bound for hell.' Thus he acquires such a view. If he does not abandon that assertion and that state of min d, and if he does not relinquish that view, then just as if he had been dragged and dropped off there (he will wind up) in hell.

"It occurs to him: 'My teacher holds such a doctrine and view as this: "Anyone at all who takes what is not given is bound for a state of misery, bound for hell." Now I have ta ken what is not given, so I too am bound for a state of misery, bound for hell.' Thus he ac quires such a view. If he does not abandon that assertion ... (he will wind up) in hell.

"It occurs to him: 'My teacher holds such a doctrine and view as this: "Anyone at all who engages in sexual misconduct [320] is bound for a state of misery, bound for hell." Now I have engaged in sexual misconduct, so I too am bound for a state of misery, bound for hell.' Thus he acquires such a view. If he does not abandon that assertion ... (he will wind up) in hell.

"It occurs to him: 'My teacher holds such a doctrine and view as this: "Anyone at all who speaks falsehood is bound for a state of misery, bound for hell." Now I have spoken falsehood, so I too am bound for a state of misery, bound for hell.' Thus he acquires such a view. If he does not abandon that assertion ... (he will wind up) in hell.

"But here, headman, a Tathāgata arises in the world, an arahant, fully enlightened, ac complished in true knowledge and conduct, sublime, knower of the world, unsurpassed le ader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Bless ed One.' In many ways he criticizes and censures the destruction of life, and he says: 'Ab stain from the destruction of life.' He criticizes and censures the taking of what is not giv en, and he says: 'Abstain from taking what is not given.' He criticizes and censures sexua l misconduct, and he says: 'Abstain from sexual misconduct.' He criticizes and censures f alse speech, and he says: 'Abstain from false speech.'

"Then a disciple has full confidence in that teacher. He reflects thus: 'In many ways t he Blessed One criticizes and censures the destruction of life, and he says: "Abstain from the destruction of life." Now I have destroyed life to such and such an extent. That wasn' t proper; that wasn't good. But even if I were to become remorseful over this, that evil de ed of mine still could not be undone.' Having reflected thus, he abandons the destruction of life and in the future he abstains from the destruction of life. Thus there comes about t he abandoning of that evil deed;&339 thus there comes about the transcending of that evil deed.

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"He reflects thus: 'In many ways the Blessed One criticizes and censures the taking of what is not given, and he says: "Abstain from taking what is not given." Now I have taken what is not given to such and such an extent. That wasn't proper; that wasn't good. But even if I were to become remorseful over this, that evil deed of mine still could not be undone.' Having reflected thus, [321] he abandons the taking of what is not given and in the future he abstains from taking what is not given. Thus there comes about the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

"He reflects thus: 'In many ways the Blessed One criticizes and censures sexual misc onduct, and he says: "Abstain from sexual misconduct." Now I have engaged in sexual m isconduct to such and such an extent. That wasn't proper; that wasn't good. But even if I were to become remorseful over this, that evil deed of mine still could not be undone.' H aving reflected thus, he abandons sexual misconduct and in the future he abstains from se xual misconduct. Thus there comes about the abandoning of that evil deed; thus there co mes about the transcending of that evil deed.

"He reflects thus: 'In many ways the Blessed One criticizes and censures false speech, and he says: "Abstain from false speech." Now I have spoken falsehood to such and such an extent. That wasn't proper; that wasn't good. But even if I were to become remorseful over this, that evil deed of mine still could not be undone.' Having reflected thus, he a bandons false speech and in the future he abstains from false speech. Thus there comes a bout the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

"Having abandoned the destruction of life, he abstains from the destruction of life. Ha ving abandoned the taking of what is not given, he abstains from taking what is not given. Having abandoned sexual misconduct, he abstains from sexual misconduct. Having abandoned false speech, he abstains from false speech. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned idle chatter, he abstains from idle chatter. Having abandoned covetousness, he is uncovetous. [322] Having abandoned ill will and hatred, he has a min d without ill will. Having abandoned wrong view, he is one of right view.

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter

with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, a nd the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself , he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exa lted, measureless, without hostility, and without ill will. Just as a strong conch blower ca n easily send his signal to the four quarters, so too, when the liberation of mind by loving kindness is developed and cultivated in this way, any limited kamma that was done does not remain there, does not persist there.&340

"He dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the secon dignater, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, and without ill will. Just as a strong conch blower can easily send his signal to the four quarters, so too, when the liber ation of mind by equanimity is developed and cultivated in this way, any limited kamma that was done does not remain there, does not persist there."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnif icent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

20 9 Families

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On one occasion the Blessed One, while wandering on tour among the Kosalans toget her with a large Sangha of bhikkhus, arrived at Nālandā. [323] He stayed there at Nālandā in Pāvārika's Mango Grove.

Now on that occasion Nālandā was in the grip of famine, a time of scarcity, with crop s blighted and turned to straw.&341 On that occasion Nigaṇṭha Nātaputta was residing at Nālandā together with a large retinue of nigaṇṭhas. Then Asibandhakaputta the headman, a lay disciple of the nigaṇṭhas, approached Nigaṇṭha Nātaputta, paid homage to him, and sat down to one side. Nigaṇṭha Nātaputta then said to him: "Come, headman, refute the d octrine of the recluse Gotama. Then a good report concerning you will be spread about th us: 'Asibandhakaputta the headman has refuted the doctrine of the recluse Gotama, who i s so powerful and mighty."

"But how, venerable sir, shall I refute the doctrine of the recluse Gotama, who is so p owerful and mighty?"

"Go, headman, approach the recluse Gotama and ask him: 'Venerable sir, doesn't the Blessed One in many ways praise kindliness towards families, the protection of families, compassion towards families?' If, when he is questioned by you thus, the recluse Gotama answers, 'Yes, headman, the Tathāgata in many ways praises kindliness towards families, the protection of families, compassion towards families,' then you should say to him: 'T hen why, venerable sir, is the Blessed One wandering on tour with a large Sangha of bhik khus at a time of famine, a time of scarcity, when crops are blighted and have turned to st raw? The Blessed One is practising for the annihilation of families, for the calamity of fa milies, for the destruction of families.' When the recluse Gotama is posed this dilemma b y you, he will neither be able to throw it up nor to gulp it down." [324]

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"Yes, venerable sir," Asibandhakaputta the headman replied. Then he rose from his s eat and, after paying homage to Nigantha Nātaputta, keeping him on his right, he departe d and went to the Blessed One. After paying homage to the Blessed One, he sat down to one side and said to him: "Venerable sir, doesn't the Blessed One in many ways praise ki ndliness towards families, the protection of families, compassion towards families?"

"Yes, headman, the Tathāgata in many ways praises kindliness towards families, the protection of families, compassion towards families."

"Then why, venerable sir, is the Blessed One wandering on tour with a large Sangha of bhikkhus at a time of famine, a time of scarcity, when crops are blighted and have turn ed to straw? The Blessed One is practising for the annihilation of families, for the calamit y of families, for the destruction of families."

"I recollect ninety-one aeons back, headman, but I do not recall any family that has e ver been destroyed merely by offering cooked almsfood. Rather, whatever families there are that are rich, with much wealth and property, with abundant gold and silver, with abundant possessions and means of subsistence, with abundant wealth and grain, they have a ll become so from giving, from truthfulness, and from self-control.&342

"There are, headman, eight causes and conditions for the destruction of families. Fam ilies come to destruction on account of the king, or on account of thieves, or on account of fire, or on account of water; or they do not find what they have put away;&343 or mism anaged undertakings fail; or there arises within a family a wastrel who squanders, dissipa tes, and fritters away its wealth; [325] and impermanence is the eighth. These are the eight causes and conditions for the destruction of families. But while these eight causes and conditions for the destruction of families exist, if anyone speaks thus of me: 'The Blessed One is practising for the annihilation of families, for the calamity of families, for the dest ruction of families,' if he does not abandon that assertion and that state of mind, and if he does not relinquish that view, then just as if he had been dragged and dropped off there (he will wind up) in hell."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnif icent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

10 Maņicūļaka

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the members of the king's retinue had assembled in the royal palace and were sitting together when the following conversation arose: "Gold and silver are allowable for the recluses who are followers of the Sakyan scion; the recluses who are followers of the Sakyan scion consent to gold and silver; the recluses who are followers of the Sakyan scion accept gold and silver."

Now on that occasion Maṇicūḷaka the headman was sitting in that assembly. Then Ma ṇicūḷaka the headman said to that assembly: "Do not speak thus, masters. Gold and silver are not allowable for the recluses who are followers of the Sakyan scion; the recluses who are followers of the Sakyan scion do not consent to gold and silver; the recluses who are followers of the Sakyan scion do not accept gold and silver. They have renounced jewel lery and gold; they have given up the use of gold and silver." & 344 And Maṇicūḷaka was able to convince that assembly.

Then Maṇicūḷaka approached the Blessed One, paid homage to him, and sat down to one side. [326] Sitting to one side, he reported to the Blessed One all that had happened, adding: "I hope, venerable sir, that when I answered thus I stated what has been said by t he Blessed One and did not misrepresent him with what is contrary to fact; that I explaine d in accordance with the Dhamma, and that no reasonable consequence of my statement gives ground for criticism."

"For sure, headman, when you answered thus you stated what has been said by me an d did not misrepresent me with what is contrary to fact; you explained in accordance with the Dhamma, and no reasonable consequence of your statement gives ground for criticis m. For, headman, gold and silver are not allowable for the recluses who are followers of the Sakyan scion do not consent to gold and silver; the recluses who are followers of the Sakyan scion do not accept gold and silver. They have renounced jewellery and gold; they have given up the use of gold and silver. If gold and silver are allowable for anyone, the five cords of sensual pleasure are allowable for him. If the five cords of sensual pleasure are allowable for anyone, you can definitely consider him to be one who does not have the character of a recluse or of a follower of the Sakyan scion.

"Further, headman, I say this: 'Grass may be sought by one needing grass; wood may be sought by one needing wood; a cart may be sought by one needing a cart; a man may be sought by one needing a man.' [327] But I do not say that there is any method by which gold and silver may be consented to or sought."

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11 Bhadraka

On one occasion the Blessed One was dwelling at a town of the Mallans named Uruv elakappa. Then Bhadraka the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: "It would be good, venerable sir, if the Blessed On e would teach me about the origin and the passing away of suffering."

"If, headman, I were to teach you about the origin and the passing away of suffering with reference to the past, saying, 'So it was in the past,' perplexity and uncertainty about that might arise in you. And if I were to teach you about the origin and the passing away of suffering with reference to the future, saying, 'So it will be in the future,' perplexity and uncertainty about that might arise in you. Instead, headman, while I am sitting right her e, and you are sitting right there, I will teach you about the origin and the passing away of suffering. Listen to that and attend carefully, I will speak."

"Yes, venerable sir," Bhadraka the headman replied. The Blessed One said this:

"What do you think, headman? Are there any people in Uruvelakappa on whose account sorrow, lamentation, pain, displeasure, and despair would arise in you in the event the y were to be executed or imprisoned or fined or censured?" & 345

"There are such people, venerable sir."

"But are there any people in Uruvelakappa on whose account [328] sorrow, lamentati on, pain, displeasure, and despair would not arise in you in the event they were to be exec uted or imprisoned or fined or censured?"

"There are such people, venerable sir."

"What, headman, is the cause and reason why in relation to some people in Uruvelaka ppa sorrow, lamentation, pain, displeasure, and despair would arise in you in the event th ey were to be executed or imprisoned or fined or censured? And what is the cause and rea son why in relation to other people in Uruvelakappa no sorrow, lamentation, pain, displea sure, and despair would arise in you in the event they were to be executed or imprisoned or fined or censured?"

"Those people in Uruvelakappa, venerable sir, in relation to whom sorrow, lamentatio n, pain, displeasure, and despair would arise in me in the event they were to be executed or imprisoned or fined or censured—these are the ones for whom I have desire and attach ment. But those people in Uruvelakappa in relation to whom no sorrow, lamentation, pain

, displeasure, and despair would arise in me in the event they were to be executed or impr isoned or fined or censured—these are the ones for whom I have no desire and attachmen t."

"Headman, by means of this principle that is seen, understood, immediately attained, fathomed, apply the method to the past and to the future thus:&346 'Whatever suffering a rose in the past, all that arose rooted in desire, with desire as its source; for desire is the r oot of suffering. Whatever suffering will arise in the future, all that will arise rooted in de sire, with desire as its source; for desire is the root of suffering.""

"It is wonderful, venerable sir! It is amazing, venerable sir! How well that has been st ated by the Blessed One: 'Whatever suffering arises, [329] all that is rooted in desire, has desire as its source; for desire is the root of suffering.'&347 Venerable sir, I have a boy named Ciravāsī, who stays at an outside residence. I rise early and send a man, saying, 'G o, man, and find out how the boy Ciravāsī is.' Until that man returns, venerable sir, I am upset, thinking, 'I hope the boy Ciravāsī has not met with any affliction!'"

"What do you think, headman? If the boy Ciravāsī were to be executed or imprisoned or fined or censured, would sorrow, lamentation, pain, displeasure, and despair arise in y ou?"

"Venerable sir, if the boy Ciravāsī were to be executed or imprisoned or fined or cens ured, even my life would be upset, so how could sorrow, lamentation, pain, displeasure, a nd despair not arise in me?"

"In this way too, headman, it can be understood: 'Whatever suffering arises, all that a rises rooted in desire, with desire as its source; for desire is the root of suffering.'

"What do you think, headman? Before you saw Ciravāsī's mother or heard about her, did you have any desire or attachment or affection for her?"

"No, venerable sir."

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"Then was it, headman, because of seeing her or hearing about her that this desire and attachment and affection arose in you?"

"Yes, venerable sir."

"What do you think, headman? If Ciravāsī's mother were to be executed or imprisone d or fined or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?" [330]

"Venerable sir, if Ciravāsī's mother were to be executed or imprisoned or fined or ce nsured, my life would be upset, so how could sorrow, lamentation, pain, displeasure, and despair not arise in me?"

"In this way too, headman, it can be understood: 'Whatever suffering arises, all that a rises rooted in desire, with desire as its source; for desire is the root of suffering."

12 Rāsiya

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Then Rāsiya the headman approached the Blessed One, paid homage to him, sat dow n to one side, and said to him: "Venerable sir, I have heard: 'The recluse Gotama criticize s all austerity. He categorically blames and reviles any ascetic who leads a rough life.' D o those who speak thus, venerable sir, state what has been said by the Blessed One and n ot misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma so that no reasonable consequence of their assertion would be open to criticism?"

"Those who speak thus, headman, do not state what has been said by me but misrepre sent me with untruth and falsehood.

I

"There are, headman, these two extremes which should not be cultivated by one who has gone forth into homelessness: the pursuit of sensual happiness in sensual pleasures, w hich is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of t hese extremes, the Tathāgata has awakened to the middle way, [331] which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlig htenment, to Nibbāna. And what is that middle way awakened to by the Tathāgata, which gives rise to vision ... leads to Nibbāna? It is this noble eightfold path; that is, right view ... right concentration. This is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.&348

II

"There are, headman, these three persons who enjoy sensual pleasures existing in the world. What three?&349

(i)

"Here, headman, someone who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he does not make himself happy and pleased, nor does he shar e it and do meritorious deeds.

(ii)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth unlawfull y, by violence. Having done so, he makes himself happy and pleased, but he does not sha re it and do meritorious deeds.

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(iii)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth unlawfull y, by violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds.

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(iv)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawf ully and unlawfully, both by violence and without violence. Having done so, [332] he do es not make himself happy and pleased, nor does he share it and do meritorious deeds.

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(v)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawf ully and unlawfully, both by violence and without violence. Having done so, he makes hi mself happy and pleased, but he does not share it and do meritorious deeds.

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(vi)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawf ully and unlawfully, both by violence and without violence. Having done so, he makes hi mself happy and pleased, and he shares it and does meritorious deeds.

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(vii)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he does not make himself happy and pleased, nor does he share it and do meritorious deeds.

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(viii)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he makes himself happy and pleased, but he does not s hare it and do meritorious deeds.

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(ix)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds. But he uses his wealth while being tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not understanding the escape.

(x)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, [333] he makes himself happy and pleased, and he sha res it and does meritorious deeds. And he uses his wealth without being tied to it, uninfat uated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.

III

15 (i)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and who does not make himself happy and pleased nor share it and do merit orious deeds, may be criticized on three grounds. On what three grounds may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the first ground on which he may be criticized. 'He does not make himself happy and pleased'—this is the second ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the third ground on which he may be criticized. This one enjoying sensual pleasures may be criticized on these three grounds.

25 (ii)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and who makes himself happy and pleased but does not share it and do merit orious deeds, may be criticized on two grounds and praised on one ground. On what two grounds may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the first ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the second ground on which he may be criticized. And on what one ground may he be praised? 'He makes himself happy and pleased'—this is the one ground on which he may be praised. This one enjoying sensual pleasures may be criticized on these two grounds and praised on this one ground.

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(iii)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and [334] makes himself happy and pleased, and shares it and does meritorio us deeds, may be criticized on one ground and praised on two grounds. On what one ground may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the one ground on which he may be criticized. And on what two grounds may he be praised? 'He mak es himself happy and pleased'—this is the first ground on which he may be praised. 'He shares it and does meritorious deeds'—this is the second ground on which he may be praised. This one enjoying sensual pleasures may be criticized on this one ground and praised on these two grounds.

(iv)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfull y and unlawfully, both by violence and without violence, and who does not make himself happy and pleased nor share it and do meritorious deeds, may be praised on one ground and criticized on three grounds. On what one ground may he be praised? 'He seeks wealt h lawfully, without violence'—this is the one ground on which he may be praised. On wh at three grounds may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the first ground on which he may be criticized. 'He does not make himself happy and ple ased'—this is the second ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the third ground on which he may be criticized. This one enjoying sensual pleasures may be praised on this one ground and criticized on these thre e grounds.

(v)

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"Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfull y and unlawfully, both by violence and without violence, and who makes himself happy a nd pleased but does not share it and do meritorious deeds, may be praised on two grounds and criticized on two grounds. On what two grounds may he be praised? 'He seeks wealt h lawfully, without violence'—this is the first ground on which he may be praised. 'He m akes himself happy and pleased'—this is the second ground on which he may be praised. [335] On what two grounds may he be criticized? 'He seeks wealth unlawfully, by violen ce'—this is the first ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the second ground on which he may be criticized. This one en joying sensual pleasures may be praised on these two grounds and criticized on these two grounds.

(vi)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfull y and unlawfully, both by violence and without violence, and who makes himself happy a nd pleased and shares it and does meritorious deeds, may be praised on three grounds and criticized on one ground. On what three grounds may he be praised? 'He seeks wealth la wfully, without violence'—this is the first ground on which he may be praised. 'He make s himself happy and pleased'—this is the second ground on which he may be praised. 'He shares it and does meritorious deeds'—this is the third ground on which he may be praised. On what one ground may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the one ground on which he may be criticized. This one enjoying sensual pleasur es may be praised on these three grounds and criticized on this one ground.

(vii)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, wi thout violence, and who does not make himself happy and pleased nor share it and do me ritorious deeds, may be praised on one ground and criticized on two grounds. On what on e ground may he be praised? 'He seeks wealth lawfully, without violence'—this is the on e ground on which he may be praised. On what two grounds may he be criticized? 'He do es not make himself happy and pleased'—this is the first ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the second ground on whi ch he may be criticized. This one enjoying sensual pleasures may be praised on this one g round and criticized on these two grounds. [336]

25 (viii)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, wi thout violence, and who makes himself happy and pleased but does not share it and do m eritorious deeds, may be praised on two grounds and criticized on one ground. On what t wo grounds may he be praised? 'He seeks wealth lawfully, without violence'—this is the first ground on which he may be praised. 'He makes himself happy and pleased'—this is the second ground on which he may be praised. On what one ground may he be criticized? 'He does not share it and do meritorious deeds'—this is the one ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these two grounds and criticized on this one ground.

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(ix)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, wi thout violence, and makes himself happy and pleased, and shares it and does meritorious deeds, but who uses that wealth while being tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not understanding the escape—he may be praised on thr ee grounds and criticized on one ground. On what three grounds may he be praised? 'He seeks wealth lawfully, without violence'—this is the first ground on which he may be praised. 'He makes himself happy and pleased'—this is the second ground on which he may be praised. 'He shares it and does meritorious deeds'—this is the third ground on which h e may be praised. On what one ground may he be criticized? 'He uses that wealth while b eing tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not un derstanding the escape'—this is the one ground on which he may be criticized. This one e njoying sensual pleasures may be praised on these three grounds and criticized on this on e ground.

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(x)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, wi thout violence, and makes himself happy and pleased, and shares it and does meritorious deeds, [337] and who uses that wealth without being tied to it, uninfatuated with it, not bl indly absorbed in it, seeing the danger in it, understanding the escape—he may be praised on four grounds. On what four grounds may he be praised? 'He seeks wealth lawfully, w ithout violence'—this is the first ground on which he may be praised. 'He makes himself happy and pleased'—this is the second ground on which he may be praised. 'He shares it and does meritorious deeds'—this is the third ground on which he may be praised. 'He us es that wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape'—this is the fourth ground on which he may be praised. This one enjoying sensual pleasures may be praised on these four grounds.

IV

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"There are, headman, these three kinds of ascetics of rough life existing in the world. What three?

(i)

35 "Here, headman, some ascetic of rough life has gone forth out of faith from the house hold life into homelessness with the thought: 'Perhaps I may achieve a wholesome state;

perhaps I may realize a superhuman distinction in knowledge and vision worthy of the no ble ones.'&350 He afflicts and torments himself, yet he does not achieve a wholesome st ate; he does not realize a superhuman distinction in knowledge and vision worthy of the n oble ones.

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(ii)

"Then, headman, some ascetic of rough life has gone forth out of faith.... He afflicts and torments himself, and he achieves a wholesome state, yet he does not realize a superh uman distinction in knowledge and vision worthy of the noble ones. [338]

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(iii)

"Then, headman, some ascetic of rough life has gone forth out of faith.... He afflicts and torments himself, he achieves a wholesome state, and he realizes a superhuman distinction in knowledge and vision worthy of the noble ones.

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V

(i)

"Therein, headman, the ascetic of rough life who afflicts and torments himself, yet w ho does not achieve a wholesome state or realize a superhuman distinction in knowledge and vision worthy of the noble ones, may be criticized on three grounds. On what three grounds may he be criticized? 'He afflicts and torments himself'—this is the first ground on which he may be criticized. 'He does not achieve a wholesome state'—this is the secont diground on which he may be criticized. 'He does not realize a superhuman distinction in knowledge and vision worthy of the noble ones'—this is the third ground on which he may be criticized. This ascetic of rough life may be criticized on these three grounds.

(ii)

"Therein, headman, the ascetic of rough life who afflicts and torments himself, and w ho achieves a wholesome state, yet who does not realize a superhuman distinction in kno wledge and vision worthy of the noble ones, may be criticized on two grounds and praise d on one ground. On what two grounds may he be criticized? 'He afflicts and torments hi mself'—this is the first ground on which he may be criticized. 'He does not realize a supe rhuman distinction in knowledge and vision worthy of the noble ones'—this is the secon d ground on which he may be criticized. On what one ground may he be praised? 'He ach ieves a wholesome state'—this is the one ground on which he may be praised. This asceti

c of rough life may be criticized on these two grounds and praised on this one ground. [3 39]

(iii)

"Therein, headman, the ascetic of rough life who afflicts and torments himself, and w ho achieves a wholesome state, and who realizes a superhuman distinction in knowledge and vision worthy of the noble ones, may be criticized on one ground and praised on two grounds. On what one ground may he be criticized? 'He afflicts and torments himself'—t his is the one ground on which he may be criticized. On what two grounds may he be praised? 'He achieves a wholesome state'—this is the first ground on which he may be praised. 'He realizes a superhuman distinction in knowledge and vision worthy of the noble on es'—this is the second ground on which he may be praised. This ascetic of rough life may be criticized on this one ground and praised on these two grounds.

15 VI

"There are, headman, these three kinds of wearing away that are directly visible,&35 1 immediate, inviting one to come and see, applicable, to be personally experienced by the wise. What three?

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(i)

"Someone is lustful, and on account of lust he intends for his own affliction, for the a ffliction of others, for the affliction of both. When lust is abandoned, he does not intend f or his own affliction, or for the affliction of others, or for the affliction of both. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be per sonally experienced by the wise.

(ii)

"Someone is full of hatred, and on account of hatred he intends for his own affliction, for the affliction of others, for the affliction of both. When hatred is abandoned, he does not intend for his own affliction, or for the affliction of others, or for the affliction of both . [340] The wearing away is directly visible, immediate, inviting one to come and see, ap plicable, to be personally experienced by the wise.

(iii)

"Someone is deluded, and on account of delusion he intends for his own affliction, fo r the affliction of others, for the affliction of both. When delusion is abandoned, he does not intend for his own affliction, or for the affliction of others, or for the affliction of both . The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

"These, headman, are the three kinds of wearing away that are directly visible, immed iate, inviting one to come and see, applicable, to be personally experienced by the wise."

When this was said, Rāsiya the headman said to the Blessed One: "Magnificent, vene rable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

13 Pāṭaliya

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On one occasion the Blessed One was dwelling among the Koliyans where there was a town of the Koliyans named Uttara. Then Pāṭaliya the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"I have heard, venerable sir: 'The recluse Gotama knows magic.' & 352 I hope, venera ble sir, that those who say, 'The recluse Gotama knows magic,' state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; that they e xplain in accordance with the Dhamma, and that no reasonable consequence of their asse rtion gives ground for criticism. For we would not wish to misrepresent the Blessed One, venerable sir."

"Those, headman, who say, 'The recluse Gotama knows magic,' state what has been said by me and do not misrepresent me with what is contrary to fact; they explain in accordance with the Dhamma, and no reasonable consequence of their assertion gives ground for criticism." [341]

"Then it is really true, sir! We did not believe those recluses and brahmins who said, 'The recluse Gotama knows magic.' The recluse Gotama is indeed a magician!"&353

"Headman, does one who asserts, 'I know magic,' also assert, 'I am a magician'?"

"So it is, Blessed One! So it is, Sublime One!"

"Well then, headman, I will question you about this same matter. Answer as you see f it.

(i)

"What do you think, headman? Do you know the Koliyans' hirelings with drooping h ead-dresses?" & 354

"I do, venerable sir."

"What do you think, headman? What is the job of the Koliyans' hirelings with drooping head-dresses?"

"Their job, venerable sir, is to arrest thieves for the Koliyans and to carry the Koliyan s' messages."

"What do you think, headman? Do you know whether the Koliyans' hirelings with dr ooping head-dresses are virtuous or immoral?"

"I know, venerable sir, that they are immoral, of bad character. They are to be include d among those in the world who are immoral, of bad character."

"Would one be speaking rightly, headman, if one were to say: 'Pāṭaliya the headman knows the Koliyans' hirelings with drooping head-dresses, who are immoral, of bad char acter. Pāṭaliya the headman too is immoral, of bad character'?"

"No, venerable sir. I am quite different from the Koliyans' hirelings with drooping he ad-dresses. My character is quite different from theirs." [342]

"If, headman, it can be said about you, 'Pāṭaliya the headman knows the Koliyans' hi relings with drooping head-dresses, who are immoral, of bad character, but Pāṭaliya the h eadman is not immoral, of bad character,' then why can't it be said about the Tathāgata: 'The Tathāgata knows magic, but the Tathāgata is not a magician'? I understand magic, he adman, and the result of magic, and I understand how a magician, faring along, with the b reakup of the body, after death, is reborn in a state of misery, in a bad destination, in the nether world, in hell.

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(ii)

"I understand, headman, the destruction of life, and the result of the destruction of life, and I understand how one who destroys life, faring along, with the breakup of the body, after death, is reborn in a state of misery, in a bad destination, in the nether world, in hell.

"I understand, headman, the taking of what is not given ... sexual misconduct ... fals e speech ... divisive speech ... harsh speech ... [343] ... idle chatter ... covetousness ... i ll will and hatred ... wrong view, and the result of wrong view, and I understand how one who holds wrong view, faring along, with the breakup of the body, after death, is reborn

in a state of misery, in a bad destination, in the nether world, in hell.

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II

"There are, headman, some recluses and brahmins who hold such a doctrine and view as this: 'Anyone at all who destroys life experiences pain and grief in this very life. Any one at all who takes what is not given ... who engages in sexual misconduct ... who spea ks falsely experiences pain and grief in this very life.

(i)

"Someone here, headman, is seen garlanded and adorned, freshly bathed and groome d, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king. They ask someone about him: 'Sir, what has this man done, that he has been garlande d and adorned ... as if he were a king?' [344] They answer: 'Sir, this man attacked the king's enemy and took his life. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... as if he were a king.'

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(ii)

"Then headman, someone here is seen with his arms tightly bound behind him with a strong rope, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, being taken out through the south gate and beheaded to the south of the city. They ask someone about him: 'Sir, what has this man done, that w ith his arms tightly tied behind his back ... he is beheaded to the south of the city?' They answer: 'Sir, this man, an enemy of the king, has taken the life of a man or a woman. That is why the rulers, having had him arrested, imposed such a punishment upon him.'

"What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, venerable sir, and I have heard of it, and I will hear of it (still again)

"Therein, headman, when those recluses and brahmins who hold such a doctrine and view as this say: 'Anyone at all who destroys life experiences pain and grief here and no w,' do they speak truthfully or falsely?"

"Falsely, venerable sir."

"Are those who prattle empty falsehood virtuous or immoral?" [345]

"Immoral, venerable sir."

"Are those who are immoral and of bad character practising wrongly or rightly?"

"Practising wrongly, venerable sir."

"Do those who are practising wrongly hold wrong view or right view?"

"Wrong view, venerable sir."

"Is it proper to place confidence in those who hold wrong view?"
"No, venerable sir."

(iii)

"Then, headman, someone here is seen garlanded and adorned ... enjoying sensual pl easures with women as if he were a king. They ask someone about him: 'Sir, what has thi s man done, that he has been garlanded and adorned ... as if he were a king?' They answ er: 'Sir, this man attacked the king's enemy and stole a gem. The king was pleased with h im and bestowed a reward upon him. That is why this man is garlanded and adorned ... a s if he were a king.'

(iv)

"Then, headman, someone here is seen with his arms tightly bound behind his back w ith a strong rope ... beheaded to the south of the city. They ask someone about him: 'Sir, what has this man done, that with his arms tightly bound behind his back ... he is behead ed to the south of the city?' They answer: 'Sir, this man, an enemy of the king, stole som ething from a village or a forest, he committed theft. That is why the rulers, having had hi m arrested, imposed such a punishment on him.'

"What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, venerable sir, and I have heard of it, and I will hear of it (still again) ." [346]

"Therein, headman, when those recluses and brahmins who hold such a doctrine and view as this say: 'Anyone at all who takes what is not given experiences pain and grief he re and now,' do they speak truthfully or falsely?... Is it proper to place confidence in thos e who hold wrong view?"

"No, venerable sir."

(v)

"Then, headman, someone here is seen garlanded and adorned ... enjoying sensual pl easures with women as if he were a king. They ask someone about him: 'Sir, what has thi s man done, that he has been garlanded and adorned ... as if he were a king?' They answ er: 'Sir, this man seduced the wives of the king's enemy. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... as if he were a king.'

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(vi)

"Then, headman, someone here is seen with his arms tightly bound behind his back w ith a strong rope ... beheaded to the south of the city. They ask someone about him: 'Sir, what has this man done, that with his arms tightly bound behind his back ... he is behead ed to the south of the city?' They answer: 'Sir, this man seduced women and girls of goo d families. That is why the rulers, having had him arrested, imposed such a punishment u pon him.'

"What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, venerable sir, and I have heard of it, and I will hear of it (still again)

"Therein, headman, when those recluses and brahmins who hold such a doctrine and view as this say: 'Anyone at all who engages in sexual misconduct experiences pain and grief here and now,' do they speak truthfully or falsely?... Is it proper to place confidence in those who hold wrong view?"

"No, venerable sir." [347]

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(vii)

"Then, headman, someone here is seen garlanded and adorned ... enjoying sensual pl easures with women as if he were a king. They ask someone about him: 'Sir, what has thi s man done, that he has been garlanded and adorned ... as if he were a king?' They answ er: 'Sir, this man amused the king with false speech. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... as if he were a king.'

25 (viii)

"Then, headman, someone here is seen with his arms tightly bound behind his back w ith a strong rope ... beheaded to the south of the city. They ask someone about him: 'Sir, what has this man done, that with his arms tightly bound behind his back ... he is behead ed to the south of the city?' They answer: 'Sir, this man has brought to ruin a householder or a householder's son with false speech. That is why the rulers, having had him arrested, imposed such a punishment upon him.'

"What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, venerable sir, and I have heard of it, and I will hear of it (still again)

"Therein, headman, when those recluses and brahmins who hold such a doctrine and view as this say: 'Anyone at all who speaks falsely experiences pain and grief here and n

ow,' [348] do they speak truthfully or falsely?... Is it proper to place confidence in those who hold wrong view?"

"No, venerable sir."

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5 III

"It is wonderful, venerable sir! It is amazing, venerable sir! I have a rest house in whi ch there are beds, seats, a waterpot, and an oil lamp. When any recluse or brahmin comes to reside there, then I share it with him to the best of my means and ability. In the past, v enerable sir, four teachers—holding different views, with different convictions, different preferences—came to dwell in that rest house.

(i)

"One teacher held such a doctrine and view as this: &355 'There is nothing given, not hing offered, nothing presented in charity; no fruit or result of good and bad actions; no t his world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others.'

20 (ii)

"One teacher held such a doctrine and view as this: 'There is what is given, [349] wh at is offered, what is presented in charity; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others.'

(iii)

"One teacher held such a doctrine and view as this:&356 'When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppress es or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one destroys life, takes what is not given, breaks into houses, plunders wealt h, commits burglary, ambushes highways, seduces another's wife, utters falsehood—no e vil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be

no evil and no outcome of evil. If one were to go along the south bank of the Ganges kill ing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, makin g offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is no merit and no outcome of merit.'

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(iv)

"One teacher held such a doctrine and view as this: 'When one acts or makes others a ct, when one mutilates or makes others mutilate ... [350] ... evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mas s of flesh, into one heap of flesh, because of this there would be evil and an outcome of e vil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilat ing and making others mutilate, torturing and making others inflict torture, because of this there would be evil and an outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be merit and an outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is merit and an outcome of merit,

"There arose in me, venerable sir, the perplexity and doubt: 'Which of these honoura ble recluses and brahmins speak truth, which speak falsehood?"

"It is fitting for you to be perplexed, headman, fitting for you to doubt. Doubt has aris en in you about a perplexing matter."

"I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the Dhamma in such a way that I might abandon this state of perplexity.'"

IV

30 "There is, headman, concentration of the Dhamma. If therein you were to obtain conc entration of mind, you might abandon this state of perplexity.&357 And what, headman, i s concentration of the Dhamma?

(i)

35 "Herein, headman, having abandoned the destruction of life, the noble disciple abstai ns from the destruction of life. Having abandoned the taking of what is not given, he abst

ains from taking what is not given. Having abandoned sexual misconduct, he abstains from sexual misconduct. Having abandoned false speech, he abstains from false speech. [35 1] Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned idle chatter, he abstains from idle chatter. Having abandoned covetousness, he is uncovetous. Having abandoned ill will and hatred, he has a mind without ill will. Having abandoned wrong view, he is one of right view.

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, a nd the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, and without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "There is nothing given, nothing offered...." If the word of this good teacher is true, for me it yet counts as incontrovertible&358 that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw:&359 since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in the heavenly world.' (As he reflects thus) gladness is born. When one is gladdened, rapt ure is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration of the Dhamma. [352] If therein you were to obtain concentration of mind, you might abandon that state of perplexity."

25 (ii)

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"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "There is what is given, there is what is offered...." If the word of this good teacher is true, for me it yet counts as incontrovertible that I do not oppress anyone whether frail or firm. In both resp ects I have made a lucky throw: since I am restrained in body, speech, and mind, and sinc e, with the breakup of the body, after death, I shall be reborn in a good destination, in the heavenly world.' (As he reflects thus) gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in bod y experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration of the Dhamma. If therein you were to obtain concentration of mind, you might abandon that state of perplexity."

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"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... [353] without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "When one act s or makes others act ... If, with a razor-rimmed wheel, one were to make the living bein gs of this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil." If the word of this good teacher is true ... in the heav enly world.' (As he reflects thus) gladness is born. When one is gladdened, rapture is bor n. When the mind is elated by rapture the body becomes tranquil. One tranquil in body ex periences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration of the Dhamma. If therein you were to obtain concentration of mind, you might abandon that state of perplexity."

(iv)

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... [354] ... without ill will. "He reflects thus: 'This teacher holds such a doctrine and view as this: "When one acts or makes others act ... If, with a razor-rimmed wheel, one were to make the living beings of this earth into on e mass of flesh, into one heap of flesh, because of this there would be evil and an outcom e of evil." If the word of this good teacher is true ... in the heavenly world.' (As he reflects thus) gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration of the Dhamma. If therein you were to obtain concentration of mind, you might abandon that state of perplexity."

V

(i)

35 "Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of i ll will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter

with a mind imbued with compassion ... [355] ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, an d the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, and without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "There is nothing given, nothing offered..." ... then you might abandon that state of perplexity.

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(ii)–(iv)

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity ... [356] ... without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "There is what is given, there is what is offered..." ... then you might abandon that state of perplexity

"He reflects thus: 'This teacher holds such a doctrine and view as this: "When one act s or makes others act ... [357] ... If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this ther e would be no evil and no outcome of evil" ... then you might abandon that state of perp lexity....

"He reflects thus: 'This teacher holds such a doctrine and view as this: "When one act s or makes others act, when one mutilates or makes others mutilate ... [358] ... If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of fle sh, into one heap of flesh, because of this there would be evil and an outcome of evil." If the word of this good teacher is true, for me it yet counts as incontrovertible that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after d eath, I shall be reborn in a good destination, in the heavenly world.' (As he reflects thus) gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapt ure the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration based upon the Dhamma. If you were to obtain concentration of mind therein, then you might abandon that state of perplexity."

When this was said, Pāṭaliya the headman said to the Blessed One: "Magnificent, ven erable sir!... From today let the Blessed One remember me as a lay follower who has gon e for refuge for life."

Book IX

Chapter 43

Connected Discourses on the Unconstructed (Asankhata-samyutta)

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I. The First Chapter

1 (1) Mindfulness Directed to the Body

10 [359] Setting at Sāvatthī. "Bhikkhus, I will teach you the unconstructed and the path I eading to the unconstructed. Listen to that....

"And what, bhikkhus, is the unconstructed? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconstructed.

"And what, bhikkhus, is the path leading to the unconstructed? Mindfulness directed t o the body: & 360 this is called the path leading to the unconstructed.

"Thus, bhikkhus, I have taught you the unconstructed and the path leading to the unconstructed. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you." [360]

2 (2) Serenity and Insight

"Bhikkhus, I will teach you the unconstructed and the path leading to the unconstruct ed. Listen to that....

25 "And what, bhikkhus, is the unconstructed? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconstructed.

"And what, bhikkhus, is the path leading to the unconstructed? Serenity and insight: t his is called the path leading to the unconstructed...."

3 (3) With Thought and Examination

... "And what, bhikkhus, is the path leading to the unconstructed? Concentration with thought and examination; concentration without thought, with examination only; concent ration without thought, without examination:&361 this is called the path leading to the un constructed...."

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4 (4) Emptiness Concentration

... "And what, bhikkhus, is the path leading to the unconstructed? The emptiness concentration, the signless concentration, the undirected concentration: &362 this is called the path leading to the unconstructed...."

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5 (5) Foundations of Mindfulness

... "And what, bhikkhus, is the path leading to the unconstructed? The four foundations of mindfulness...."

10 6 (6) Right Striving

... "And what, bhikkhus, is the path leading to the unconstructed? The four kinds of r ight striving...."

7 (7) Bases for Spiritual Power

15 ... "And what, bhikkhus, is the path leading to the unconstructed? The four bases for spiritual power..." [361]

8 (8) Spiritual Faculties

... "And what, bhikkhus, is the path leading to the unconstructed? The five spiritual f aculties...."

9 (9) Powers

... "And what, bhikkhus, is the path leading to the unconstructed? The five powers....

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10 (10) Factors of Enlightenment

... "And what, bhikkhus, is the path leading to the unconstructed? The seven factors of enlightenment...."

30 11 (11) The Eightfold Path

... "And what, bhikkhus, is the path leading to the unconstructed? The noble eightfol d path: this is called the path leading to the unconstructed.

"Thus, bhikkhus, I have taught you the unconstructed and the path leading to the unconstructed.... This is our instruction to you."

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II. The Second Chapter

12 (1) The Unconstructed

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5 (i. Serenity)

[362] "Bhikkhus, I will teach you the unconstructed and the path leading to the unconstructed. Listen to that....

"And what, bhikkhus, is the unconstructed? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconstructed.

"And what, bhikkhus, is the path leading to the unconstructed? Serenity: this is called the path leading to the unconstructed....

"Thus, bhikkhus, I have taught you the unconstructed and the path leading to the unconstructed.... This is our instruction to you."

15 (ii. Insight)

... "And what, bhikkhus, is the path leading to the unconstructed? Insight: this is calle d the path leading to the unconstructed...."

(iii-viii. Concentration)

- 20 (iii) ... "And what, bhikkhus, is the path leading to the unconstructed? [363] Concent ration with thought and examination: this is called the path leading to the unconstructed"
 - (iv) ... "And what, bhikkhus, is the path leading to the unconstructed? Concentration without thought, with examination only...."
- 25 (v) ... "And what, bhikkhus, is the path leading to the unconstructed? Concentration without thought, without examination...."
 - (vi) ... "And what, bhikkhus, is the path leading to the unconstructed? Emptiness con centration...."
- (vii) ... "And what, bhikkhus, is the path leading to the unconstructed? Signless conc on entration...."
 - (viii) ... "And what, bhikkhus, is the path leading to the unconstructed? Undirected c oncentration: this is called the path leading to the unconstructed...."

(ix-xii. The four foundations of mindfulness)&363

35 (ix) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, m

indful, removing covetousness and displeasure in regard to the world: this is called the pa th leading to the unconstructed...."

(x) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, min dful, removing covetousness and displeasure in regard to the world...." [364]

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- (xi) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world...."
- (xii) ... "And what, bhikkhus is the path leading to the unconstructed? Here, bhikkhu s, a bhikkhu dwells contemplating mental phenomena in mental phenomena, ardent, clear ly comprehending, mindful, removing covetousness and displeasure in regard to the worl d: this is called the path leading to the unconstructed...."

(xiii–xvi. The four kinds of right striving)

- (xiii) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkh us, a bhikkhu generates desire for the non-arising of unarisen evil unwholesome states; h e makes an effort, arouses energy, applies his mind, and strives: this is called the path leading to the unconstructed...."
 - (xiv) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkh us, a bhikkhu generates desire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives...."
 - (xv) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhu s, a bhikkhu generates desire for the arising of unarisen wholesome states; he makes an ef fort, arouses energy, applies his mind, and strives...."
- 25 (xvi) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkh us, a bhikkhu generates desire for the continuance of arisen wholesome states, [365] for t heir non-decline, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives: this is called the path leading to the uncons tructed...."

(xvii–xx. The four bases for spiritual power)

(xvii) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkh us, a bhikkhu develops the basis for spiritual power that possesses concentration due to d esire and activities of striving: this is called the path leading to the unconstructed...."

- (xviii) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikk hus, a bhikkhu develops the basis for spiritual power that possesses concentration due to energy and activities of striving...."
- (xix) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkh us, a bhikkhu develops the basis for spiritual power that possesses concentration due to m ind and activities of striving...."

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(xx) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhu s, a bhikkhu develops the basis for spiritual power that possesses concentration due to investigation and activities of striving: this is called the path leading to the unconstructed....

(xxi–xxv. The five spiritual faculties)

(xxi) ... "And what, bhikkhus, is the path leading to the unconstructed. Here, bhikkhu s, a bhikkhu develops the faculty of faith, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed" [366]

(xxii-xxv) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, b hikkhus, a bhikkhu develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which is based upon seclusion, dispassio n, and cessation, maturing in relinquishment: this is called the path leading to the unconst ructed...."

(xxvi–xxx. The five powers)

(xxvi) ... "And what, bhikkhus, is the path leading to the unconstructed. Here, bhikkh us, a bhikkhu develops the power of faith, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed"

(xxvii–xxx) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the power of energy ... the power of mindfulness ... [367] ... the power of concentration ... the power of wisdom, which is based upon seclusion, di spassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed...."

(xxxi–xxxvii. The seven factors of enlightenment)

35 (xxxi) ... "And what, bhikkhus, is the path leading to the unconstructed. Here, bhikkh us, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon secl

usion, dispassion, and cessation, maturing in relinquishment: this is called the path leadin g to the unconstructed...."

(xxxii–xxxvii) ... "And what, bhikkhus, is the path leading to the unconstructed? Her e, bhikkhus, a bhikkhu develops the enlightenment factor of investigation of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed...."

10 (xxxviii–xlv. The noble eightfold path)

(xxxviii) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhi kkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and ces sation, maturing in relinquishment: this is called the path leading to the unconstructed.... "[368]

(xxxix–xlv) ... "And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops right intention ... right speech ... right action ... right livel ihood ... right effort ... right mindfulness ... right concentration, which is based upon sec lusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed.

"Thus, bhikkhus, I have taught you the unconstructed and the path leading to the unconstructed. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you."

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13 (2) The Uninclined&364

"Bhikkhus, I will teach you the uninclined and the path leading to the uninclined. List en to that....

"And what, bhikkhus, is the uninclined?..."

(To be elaborated in full as in $\S\S1-12$.)&365 [369]

14 (3)–43 (32) The Taintless, Etc.

"Bhikkhus, I will teach you the taintless and the path leading to the taintless. Listen to that....

"Bhikkhus, I will teach you the truth and the path leading to the truth.... I will teach y ou the far shore ... the subtle ... the very difficult to see ... the unaging ... [370] ... the st

able ... the undisintegrating ... the unmanifest ... the unproliferated&366 ... the peaceful ... the deathless ... the sublime ... the auspicious ... [371] ... the secure the destructi on of craving ... the wonderful ... the amazing ... the unailing ... the unailing state ... Ni bbāna ... the unafflicted ... dispassion ... [372] ... purity ... freedom ... the unadhesive ... the island ... the shelter ... the asylum ... the refuge ... [373] ...

44 (33) The Destination

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"Bhikkhus, I will teach you the destination and the path leading to the destination. Lis ten to that....

"And what, bhikkhus, is the destination. The destruction of lust, the destruction of hat red, the destruction of delusion: this is called the destination.

"And what, bhikkhus, is the path leading to the destination? Mindfulness directed to t he body: this is called the path leading to the destination.

"Thus, bhikkhus, I have taught you the destination and the path leading to the destinat ion. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion f or his disciples, desiring their welfare, that I have done for you. These are the feet of tree s, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you."

(Each to be elaborated in full as in $\S\S1-12$.)

Book X Chapter 44

Connected Discourses on the Undeclared

(Abyākata-saṃyutta)

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1 Khemā

[374] On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anā thapiṇḍika's Park. Now on that occasion the bhikkhunī Khemā,&367 while wandering on tour among the Kosalans, had taken up residence in Toraṇavatthu between Sāvatthī and Sāketa. Then King Pasenadi of Kosala, while travelling from Sāketa to Sāvatthī, took up residence for one night in Toraṇavatthu between Sāketa and Sāvatthī. Then King Pasenad i of Kosala addressed a man thus: "Go, good man, and find out whether there is any reclu se or brahmin in Toraṇavatthu whom I could visit today."

"Yes, sire," the man replied, but though he traversed the whole of Toraṇavatthu he di d not see any recluse or brahmin there whom King Pasenadi could visit. The man did see, however, the bhikkhunī Khemā resident in Toraṇavatthu, so he approached King Pasena di and said to him:

"Sire, there is no recluse or brahmin in Toraṇavatthu whom your majesty could visit. But, sire, there is the bhikkhunī named Khemā, a disciple of the Blessed One, the Arahan t, the Fully Enlightened One. Now a good report concerning this revered lady has spread about thus: [375] 'She is wise, competent, intelligent, learned, a splendid speaker, ingeni ous.' Let your majesty visit her."

Then King Pasenadi of Kosala approached the bhikkhunī Khemā, paid homage to her, sat down to one side, and said to her:

"How is it, revered lady, does the Tathagata exist after death?" & 368

"Great king, the Blessed One has not declared this: 'The Tathagata exists after death.'

"Then, revered lady, does the Tathagata not exist after death?"

"Great king, the Blessed One has not declared this either: 'The Tathāgata does not exi st after death."

"How is it then, revered lady, does the Tathāgata both exist and not exist after death?"

"Great king, the Blessed One has not declared this: 'The Tathāgata both exists and do es not exist after death.'"

"Then, revered lady, does the Tathagata neither exist nor not exist after death?"

"Great king, the Blessed One has not declared this either: 'The Tathāgata neither exist s nor does not exist after death."

"How is this, revered lady? When asked, 'Revered lady, does the Tathāgata exist after death?' you say: 'Great king, the Blessed One has not declared this: "The Tathāgata exist s after death." ... And when asked, 'Then, revered lady, does the Tathāgata neither exist nor not exist after death?' you say: 'Great king, the Blessed One has not declared this eith er: "The Tathāgata neither exists nor does not exist after death." What now, [376] revere d lady, is the cause and reason why this has not been declared by the Blessed One?"

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"Well then, great king, I will question you about this same matter. Answer as you see fit. What do you think, great king? Do you have an accountant or calculator or mathemati cian who can count the grains of sand in the river Ganges thus: 'There are so many grains of sand,' or 'There are so many hundreds of grains of sand,' or 'There are so many thous ands of grains of sand,' or 'There are so many hundreds of thousands of grains of sand'?" "No, revered lady."

"Then, great king, do you have an accountant or calculator or mathematician who can count the water in the great ocean thus: 'There are so many gallons of water,' or 'There are so many thousands of gallons of water,' or 'There are so many hundreds of thousands of gallons of water'?"

"No, revered lady. For what reason? Because the great ocean is deep, immeasurable, hard to fathom."

"So too,&369 great king, that form by which one describing the Tathāgata might desc ribe him has been abandoned by the Tathāgata, cut off at the root, made like a palm stum p, obliterated so that it is no more subject to future arising. The Tathāgata, great king, is li berated from reckoning in terms of form; he is deep, immeasurable, hard to fathom like t he great ocean.&370 'The Tathāgata exists after death' does not apply; 'the Tathāgata do es not exist after death' does not apply; 'the Tathāgata both exists and does not exist after death' does not apply; 'the Tathāgata neither exists nor does not exist after death' does not apply.

"That feeling by which one describing the Tathāgata might describe him [377] ... Th at perception by which one describing the Tathāgata might describe him ... Those volitio nal constructions by which one describing the Tathāgata might describe him ... That cons ciousness by which one describing the Tathāgata might describe him has been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. The Tathāgata, great king, is liberated from reckoning in te rms of consciousness; he is deep, immeasurable, hard to fathom like the great ocean. 'Th e Tathāgata exists after death' does not apply; 'the Tathāgata does not exist after death' d

oes not apply; 'the Tathāgata both exists and does not exist after death' does not apply; 't he Tathāgata neither exists nor does not exist after death' does not apply."

Then King Pasenadi of Kosala, having delighted and rejoiced in the bhikkhunī Khem ā's statement, rose from his seat, paid homage to her, and departed, keeping her on his rig ht.

Then, on a later occasion, King Pasenadi of Kosala approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him:

"How is it, venerable sir, does the Tathagata exist after death?" [378]

"Great king, I have not declared this: 'The Tathagata exists after death."

(All as above down to:)

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"Great king, I have not declared this either: 'The Tathāgata neither exists nor does not exist after death."

"How is this, venerable sir? When asked, 'How is it, venerable sir, does the Tathāgata exist after death?' you say: 'Great king, I have not declared this: "The Tathāgata exists a fter death."'... And when asked, 'Then, venerable sir, does the Tathāgata neither exist no r not exist after death?' you say: 'Great king, I have not declared this either: "The Tathāg ata neither exists nor does not exist after death."' What now, venerable sir, is the cause an d reason why this has not been declared by the Blessed One?"

"Well then, great king, I will question you about this same matter. Answer as you see fit. What do you think, great king? Do you have an accountant or calculator or mathematician ... (all as above down to:) [379] ... The Tathāgata, great king, is liberated from reck oning in terms of consciousness: he is deep, immeasurable, hard to fathom like the great ocean. 'The Tathāgata exists after death' does not apply; 'the Tathāgata does not exist after death' does not apply; 'the Tathāgata neither exists nor does not exist after death' does not apply."

"It is wonderful, venerable sir! It is amazing, venerable sir! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diver ge, that is, in regard to the chief matter.&371 On one occasion, venerable sir, I approache d the bhikkhunī Khemā and asked her about this matter. The revered lady explained this matter to me in exactly the same terms and phrases that the Blessed One used. It is wond erful, venerable sir! It is amazing, venerable sir! How the meaning and the phrasing of bo th teacher and disciple coincide and agree with each other and do not diverge, that is, in r egard to the chief matter. Now, venerable sir, we must go. We are busy and have much to do."

"Then, great king, do what you think is now fitting for the time."

Then King Pasenadi of Kosala, having delighted and rejoiced in the Blessed One's sta tement, [380] rose from his seat, paid homage to him, and departed, keeping him on his right.

2 Anurādha

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(Identical with 22:86.) [381–84]

3 Sāriputta and Kotthita (1)

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭ thita emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Sāriputta, does the Tathāgata exist after death?"

"Friend, the Blessed One has not declared this: 'The Tathāgata exists after death.'" (As in the preceding sutta down to:) [385]

"Friend, the Blessed One has not declared this either: 'The Tathāgata neither exists no r does not exist after death."

"How is this, friend? When asked, 'How is it, friend, does the Tathāgata exist after de ath?' you say: 'Friend, the Blessed One has not declared this: "The Tathāgata exists after death."... And when asked, 'Then, friend, does the Tathāgata neither exist nor not exist after death?' you say: 'Friend, the Blessed One has not declared this either: "The Tathāga ta neither exists nor does not exist after death." What now, friend, is the cause and reaso n why this has not been declared by the Blessed One?"

"The Tathāgata exists after death': this, friend, is an involvement with form. & 372 'T he Tathāgata does not exist after death': this is an involvement with form. 'The Tathāgata both exists and does not exist after death': this is an involvement with form. 'The Tathāg ata neither exists nor does not exist after death': this is an involvement with form.

"The Tathāgata exists after death': this, friend, is an involvement with feeling ... an involvement with perception ... an involvement with volitional constructions [386] ... an involvement with consciousness. 'The Tathāgata does not exist after death': this is an involvement with consciousness. 'The Tathāgata both exists and does not exist after death': this is an involvement with consciousness. 'The Tathāgata neither exists nor does not exist after death': this is an involvement with consciousness.

"This, friend, is the cause and reason why this has not been declared by the Blessed O ne."

4 Sāriputta and Koṭṭhita (2)

(As above down to:)

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"What now, friend, is the cause and reason why this has not been declared by the Bles sed One?"

"Friend, it is one who does not know and see form as it really is, who does not know and see its origin, its cessation, and the way leading to its cessation, that thinks: 'The Tat hāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.' It is one who does not know and see feeling as it really is ... who does not know and see perception as it really is ... who does not know and see volitional const ructions as they really are ... who does not know and see consciousness as it really is, who does not know and see its origin, its cessation, and the way leading to its cessation, that thinks: 'The Tathāgata exists after death' ... [387] ... or 'The Tathāgata neither exists nor does not exist after death.'

"But, friend, one who knows and sees form ... feeling ... perception ... volitional con structions ... consciousness as it really is, who knows and sees its origin, its cessation, and the way leading to its cessation, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed O ne."

5 Sāriputta and Kotthita (3)

(As above down to:)

"What now, friend, is the cause and reason why this has not been declared by the Bles sed One?"

"Friend, it is one who is not devoid of lust for form, who is not devoid of desire, affection, thirst, passion, and craving for form, that thinks: 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.' It is one who is not devoid of lust for feeling ... who is not devoid of lust for perception ... who is not devoid of lust for volitional constructions ... who is not devoid of lust for conscious ness, who is not devoid of desire, affection, thirst, passion, and craving for consciousness, that thinks: 'The Tathāgata exists after death' ... [388] or 'The Tathāgata neither exists nor does not exist after death.'

"But, friend, one who is devoid of lust for form ... who is devoid of lust for feeling ... who is devoid of lust for perception ... who is devoid of lust for volitional constructio ns ... who is devoid of lust for consciousness, who is devoid of desire, affection, thirst, p assion, and craving for consciousness, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed O ne."

6 Sāriputta and Kotthita (4)

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On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputt a emerged from seclusion and approached the Venerable Mahākoṭṭhita. He exchanged greetings with the Venerable Mahākoṭṭhita and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Koṭṭhita, does the Tathāgata exist after death?" (All as above down to:)

"What now, friend, is the cause and reason why this has not been declared by the Bles sed One?"

(i. Delight in the aggregates)

"Friend, it is one who delights in form, who takes delight in form, who rejoices in for m, and who does not know and see the cessation of form as it really is, that thinks: [389] 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist a fter death.' It is one who delights in feeling ... who delights in perception ... who delight s in volitional constructions ... who delights in consciousness, who takes delight in consciousness, who rejoices in consciousness, and who does not know and see the cessation of consciousness as it really is, that thinks: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"But, friend, one who does not delight in form ... who does not delight in feeling ... who does not delight in perception ... who does not delight in volitional constructions ... who does not delight in consciousness, who does not take delight in consciousness, who does not rejoice in consciousness, and who knows and sees the cessation of consciousness s as it really is, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata ne ither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed O ne."

(ii. Delight in becoming)

"But, friend, could there be another method (of explaining) why this has not been dec lared by the Blessed One?"

"There could be, friend. It is one who delights in becoming, who takes delight in becoming, who rejoices in becoming, and who does not know and see the cessation of becoming as it really is, that thinks: 'The Tathāgata exists after death' ... or 'The Tathāgata neith er exists nor does not exist after death.' [390]

"But, friend, one who does not delight in becoming, who does not take delight in becoming, who does not rejoice in becoming, and who knows and sees the cessation of becoming as it really is, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata a neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed O ne."

(iii. Delight in clinging)

"But, friend, could there be another method (of explaining) why this has not been dec lared by the Blessed One?"

"There could be, friend. It is one who delights in clinging, who takes delight in clinging, who rejoices in clinging, and who does not know and see the cessation of clinging as it really is, that thinks: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.' [390]

"But, friend, one who does not delight in clinging, who does not take delight in clinging, who does not rejoice in clinging, and who knows and sees the cessation of clinging as it really is, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed O ne."

(iv. Delight in craving)

"But, friend, could there be another method (of explaining) why this has not been dec lared by the Blessed One?"

"There could be, friend. It is one who delights in craving, who takes delight in craving, who rejoices in craving, and who does not know and see the cessation of craving as it really is, that thinks: 'The Tathāgata exists after death' ... [391] or 'The Tathāgata neither exists nor does not exist after death.'

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"But, friend, one who does not delight in craving, who does not take delight in craving, who does not rejoice in craving, and who knows and sees the cessation of craving as it really is, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

5 "This, friend, is the cause and reason why this has not been declared by the Blessed O ne."

(v. Another method?)

"But, friend, could there be another method (of explaining) why this has not been dec lared by the Blessed One?"

"Here now, friend Sāriputta, why should you want anything additional to this? Friend Sāriputta, when a bhikkhu is liberated by the destruction of craving, there is no round for describing him." & 373

15 7 Moggallāna

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Then the wanderer Vacchagotta approached the Venerable Mahāmoggallana and exc hanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Mahāmoggallana:

"How is it, Master Moggallana, is the world eternal?"

"Vaccha, the Blessed One has not declared this: 'The world is eternal."

"Then, Master Moggallana, is the world not eternal?"

"Vaccha, the Blessed One has not declared this either: 'The world is not eternal."

"How is it then, Master Moggallana, is the world finite?"

"Vaccha, the Blessed One has not declared this: 'The world is finite."

25 "Then, Master Moggallāna, is the world infinite?"

"Vaccha, the Blessed One has not declared this either: 'The world is infinite." [392]

"How is it then, Master Moggallana, are the soul and the body the same?"

"Vaccha, the Blessed One has not declared this: 'The soul and the body are the same.

"Then, Master Moggallana, is the soul one thing, the body another?"

"Vaccha, the Blessed One has not declared this either: 'The soul is one thing, the bod y is another."

"How is it, Master Moggallana, does the Tathagata exist after death?"

"Vaccha, the Blessed One has not declared this: 'The Tathagata exists after death."

35 "Then, Master Moggallāna, does the Tathāgata not exist after death?"

"Vaccha, the Blessed One has not declared this either: 'The Tathāgata does not exist after death.'"

"How is it, then, Master Moggallāna, does the Tathāgata both exist and not exist after death?"

"Vaccha, the Blessed One has not declared this either: 'The Tathāgata both exists and does not exist after death.'"

"Then, Master Moggallāna, does the Tathāgata neither exist nor not exist after death?

"Vaccha, the Blessed One has not declared this either: 'The Tathāgata neither exists n or does not exist after death."

"What, Master Moggallāna, is the cause and reason why, when wanderers of other se cts are asked such questions, they give such answers as: 'The world is eternal' or 'The w orld is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exis ts after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exist s and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death'? [393] And what is the cause and reason why, when the recluse Gotama is asked s uch questions, he does not give such answers?"

"Vaccha, wanderers of other sects regard the eye thus: 'This is mine, this I am, this is my self.' They regard the ear ... the nose ... the tongue ... the body ... the mind thus: 'T his is mine, this I am, this is my self.' Therefore, when the wanderers of other sects are as ked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgat a neither exists nor does not exist after death.' But, Vaccha, the Tathāgata, the Arahant, t he Fully Enlightened One, regards the eye thus: 'This is not mine, this I am not, this is not my self.' He regards the ear ... the mind thus: 'This is not mine, this I am not, this is not my self.' Therefore, when the Tathāgata is asked such questions, he does not give such a nswers."

Then the wanderer Vacchagotta rose from his seat and approached the Blessed One. He exchanged greetings with the Blessed One ... and said to him:

"How is it, good Gotama, is the world eternal?"

(All as above down to:)

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"Vaccha, I have not declared this either: 'The Tathāgata neither exists nor does not ex ist after death.'" [394]

"What, Master Gotama, is the cause and reason why, when wanderers of other sects a re asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tat

hāgata neither exists nor does not exist after death'? And what is the cause and reason why, when the recluse Gotama is asked such questions, he does not give such answers?"

"Vaccha, wanderers of other sects regard the eye ... the mind thus: 'This is mine, this I am, this is my self.' Therefore, when the wanderers of other sects are asked such questi ons, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' But, Vaccha, the Tathāgata, the Arahant, the Fully Enlight ened One, regards the eye ... the mind thus: 'This is not mine, this I am not, this is not m y self.' Therefore, when the Tathāgata is asked such questions, he does not give such ans wers."

"It is wonderful, Master Gotama! It is amazing, Master Gotama! How the meaning an d the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter. Just now, Master Gotama, I approached the recluse Moggallāna [395] and asked him about this matter. The recluse Moggallāna expla ined this matter to me in exactly the same terms and phrases that Master Gotama used. It is wonderful, Master Gotama! It is amazing, Master Gotama! How the meaning and the p hrasing of both teacher and disciple coincide and agree with each other and do not diverg e, that is, in regard to the chief matter."

8 Vacchagotta

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Then the wanderer Vacchagotta approached the Blessed One and exchanged greeting s with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, Master Gotama, is the world eternal?"... (as above) ...

"What, Master Gotama, is the cause and reason why, when wanderers of other sects a re asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tat hāgata neither exists nor does not exist after death.' And what is the cause and reason why, when Master Gotama is asked such questions, he does not give such answers?"

"Vaccha, wanderers of other sects regard form as self, or self as possessing form, or f orm as in self, or self as in form. They regard feeling as self ... perception as self ... volit ional constructions as self ... consciousness as self, or self as possessing consciousness, o r consciousness as in self, or self as in consciousness. Therefore, [396] when the wandere rs of other sects are asked such questions, they give such answers as: 'The world is eterna l' ... or 'The Tathāgata neither exists nor does not exist after death.' But, Vaccha, the Tathāgata, the Arahant, the Fully Enlightened One, does not regard form as self ... or self as in consciousness. Therefore, when the Tathāgata is asked such questions, he does not giv e such answers."

Then the wanderer Vacchagotta rose from his seat and approached the Venerable Ma hāmoggallana. He exchanged greetings with the Venerable Mahāmoggallana ... and said to him:

"How is it, Master Moggallana, is the world eternal?"

(All as above down to:)

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"Vaccha, the Blessed One has not declared this either: 'The Tathāgata neither exists n or does not exist after death.'"

"What, Master Moggallāna, is the cause and reason why, when wanderers of other se cts are asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death'? And what is the cause and reason why when the recluse Gotama is asked such questions, he does not give such answers?" [397]

"Vaccha, wanderers of other sects regard form as self ... or self as in consciousness. Therefore, when the wanderers of other sects are asked such questions, they give such an swers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist afte r death.' But, Vaccha, the Tathāgata, the Arahant, the Fully Enlightened One, does not re gard form as self ... or self as in consciousness. Therefore, when the Tathāgata is asked s uch questions, he does not give such answers."

"It is wonderful, Master Moggallāna! It is amazing, Master Moggallāna! How the me aning and the phrasing of both teacher and disciple coincide and agree with each other an d do not diverge, that is, in regard to the chief matter. Just now, Master Moggallāna, I ap proached the recluse Gotama and asked him about this matter. The recluse Gotama explained this matter to me in exactly the same terms and phrases that Master Moggallāna used. It is wonderful, Master Moggallāna! It is amazing, Master Moggallāna! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter." [398]

9 The Debating Hall

Then the wanderer Vacchagotta approached the Blessed One and exchanged greeting s with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"In recent days, Master Gotama, a number of recluses, brahmins, and wanderers of va rious sects, had assembled in the debating hall and were sitting together when this conver sation arose among them:&374 'This Pūraṇa Kassapa—the leader of an order, the leader of a group, the teacher of a group, the well known and famous spiritual guide considered holy by many people—declares the rebirth of a disciple who has passed away and died th

us: "That one was reborn there, that one was reborn there." And in the case of a disciple who was a person of the highest kind, a supreme person, one who had attained the supre me attainment, when that disciple has passed away and died he also declares his rebirth t hus: "That one was reborn there, that one was reborn there." This Makkhali Gosāla ... This Nigaṇṭha Nāṭaputta ... This Sañjaya Belaṭṭhiputta ... This Pakudha Kaccāyana ... This Ajita Kesakambala ... when that disciple has passed away [399] and died he also declare s his rebirth thus: "That one was reborn there, that one was reborn there." This recluse Go tama—the leader of an order, the leader of a group, the teacher of a group, the well know n and famous spiritual guide considered holy by many people—declares the rebirth of a d isciple who has passed away and died thus: "That one was reborn there, that one was reborn there." But in the case of a disciple who was a person of the highest kind, a supreme person, one who had attained the supreme attainment, when that disciple has passed away and died he does not declare his rebirth thus: "That one was reborn there, that one was re born there." Rather, he declares of him: "He cut off craving, severed the fetter, and, by co mpletely breaking through conceit, he has made an end to suffering.""

"There was perplexity in me, Master Gotama, there was doubt: 'How is the Dhamma of the recluse Gotama to be understood?"

"It is fitting for you to be perplexed, Vaccha, it is fitting for you to doubt. Doubt has a risen in you about a perplexing matter. I declare, Vaccha, rebirth for one with fuel, not fo r one without fuel. Just as a fire burns with fuel, but not without fuel, so, Vaccha, I declar e rebirth for one with fuel, not for one without fuel." & 375

"Master Gotama, when a flame is flung by the wind and goes some distance, what do es Master Gotama declare to be its fuel on such an occasion?"

"When, Vaccha, a flame is flung by the wind and goes some distance, I declare that it is fuelled by the wind. For on that occasion the wind is its fuel." [400]

"And, Master Gotama, when a being has laid down this body but has not yet been reb orn in another body, what does Master Gotama declare to be its fuel on that occasion?"

"When, Vaccha, a being has laid down this body but has not yet been reborn in anoth er body, I declare that it is fuelled by craving.&376 For on that occasion craving is its fue 1."

10 Ānanda (or: Is There a Self?)

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Then the wanderer Vacchagotta approached the Blessed One ... and said to him:

"How is it now, Master Gotama, is there a self?"

When this was said, the Blessed One was silent.

"Then, Master Gotama, is there no self?"

A second time the Blessed One was silent.

Then the wanderer Vacchagotta rose from his seat and departed.

Then, not long after the wanderer Vacchagotta had left, the Venerable Ānanda said to the Blessed One: "Why is it, venerable sir, that when the Blessed One was asked a questi on by the wanderer Vacchagotta, he did not answer?"

"If, Ānanda, when I was asked by the wanderer Vacchagotta, 'Is there a self?' I had a nswered, 'There is a self,' this would have been siding with&377 those recluses and brah mins who are eternalists. And if, when I was asked by him, 'Is there no self?' I had answ ered, 'There is no self,' [401] this would have been siding with those recluses and brahmi ns who are annihilationists.

"If, Ānanda, when I was asked by the wanderer Vacchagotta, 'Is there a self?' I had a nswered, 'There is a self,' would this have been consistent on my part with the arising of the knowledge that 'all phenomena are non-self'?" & 378

"No, venerable sir."

"And if, when I was asked by him, 'Is there no self?' I had answered, 'There is no self,' the wanderer Vacchagotta, already confused, would have fallen into even greater confusion, thinking, 'It seems that the self I formerly had now does not exist.'"

11 Sabhiyakaccāna

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On one occasion the Venerable Sabhiyakaccāna was dwelling at Ñātika in the Brick Hall. Then the wanderer Vacchagotta approached the Venerable Sabhiyakaccāna and exc hanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, Master Kaccāna, does the Tathāgata exist after death?"

25 (All as in §1 down to:) [402]

"What then, Master Kaccāna, is the cause and reason why this has not been declared by the Blessed One?"

"Vaccha, as to the cause and condition for describing him as 'material' or as 'non-ma terial' or as 'percipient' or as 'non-percipient' or as 'neither percipient nor non-percipient': if that cause and condition were to cease completely and totally without remainder, in what way could one describe him as 'material' or as 'non-material' or as 'percipient' or a s 'non-percipient' or as 'neither percipient nor non-percipient'?"

"How long has it been since you went forth, Master Kaccāna?"

"Not long, friend. Three years."

"One, friend, who has gotten so much in such a time has indeed gotten much,&379 n ot to speak of one who has surpassed this!" [403]

Concluding Verse

Originating from the rock of the One of Ten Powers,

Ending in the great ocean of Nibbāna,

Flowing with the waters of the eightfold path,

May the river of the Conqueror's Word carry on for long!&380

"Retracing an Ancient Debate"

(Chapter IV of Richard F. Gombrich, How Buddhism Began: The Conditioned Genesis of the Early Teachings)

COMMENTS BY BHIKKHU BODHI

p.96: "The most important of these changes is the development of the idea that Enlighte nment can be attained without meditation, by a process of intellectual analysis (technica lly known as $pa\tilde{n}\tilde{n}a$, insight) alone."

This sentence, which sets the tone for the rest of the chapter, is already marked b y two serious flaws. The first is a conflation of two uses of the word "meditation" in a w ay that leads to inappropriate conclusions. In relation to Buddhist practice, "meditation" usually means the intensified focusing of the mind on a selected object or theme, aimed at reaching a heightened state of consciousness. Occasionally, however, scholars and tr anslators use the word in a more circumscribed sense as a rendering for jhāna. In the sen tence just quoted (and often in the sequel), Gombrich merges these two meanings, and t hen, playing upon this ambivalence, argues that the approach to enlightenment which ov errides or minimizes jhāna is one "without meditation." This conclusion would not follo w if jhāna is not flatly identified with meditation in its entirety but is recognized for wh at it is, namely, an elevated meditative attainment in the domain of samādhi-bhāvanā, t he development of concentration. I am not aware of any sutta in the Pāli Nikāyas that ex plicitly admits the possibility of attaining enlightenment (i.e., arahantship) without som e degree of jhāna, but even the approach to enlightenment that appears to bypass jhāna, the route of the "dry insighter" admitted in the Pali commentaries, does not propose that "Enlightenment can be attained without meditation." To the contrary, those who advoca te this approach also hold that meditation, in the sense of sustained attention, plays a piv otal role from beginning to end. This route differs from the one that leads through the jh ānas, not by omitting meditation, but by employing a type of meditation that does not ai m at the jhānas but seeks to generate insight with the support of a minimal base of con centration.

This brings us to the second error in Gombrich's statement: his notion that $pa\tilde{n}\tilde{n}a$ is "a process of intellectual analysis" bereft of meditation. In its technical sense, $pa\tilde{n}\tilde{n}a$ might be defined as direct discernment of the fundamental truths of existence taught by the Buddha, particularly the three characteristics and the Four Noble Truths. "Insight" is not incorrect, though I personally prefer to reserve this word for $vipassan\bar{a}$, for which it has long been the accepted rendering, and to use "wisdom" for $pa\tilde{n}\tilde{n}a$, while recognizing that "wisdom" too is not quite to the mark. The crucial point is that $pa\tilde{n}\tilde{n}a$, as a factor of the Buddhist path, is neither intellectual analysis nor a product of intellectual analysis but the direct discernment of the true nature of phenomena arisen through a deliberate process of development. This process is a type of meditation, namely, $vipassan\bar{a}$ -bh $\bar{a}va$

 $n\bar{a}$, insight meditation, the contemplation of the five aggregates (or the six sense bases, etc.) in their immediate process of arising and vanishing. Such contemplation, which hi nges on sustained attention to each immediate occasion of experience, leads to sufficien tly powerful $sam\bar{a}dhi$ to allow for direct discernment of the three characteristics, depend ent origination, and the Four Noble Truths. It is this direct discernment that is called pa $\tilde{n}\tilde{n}a$.

Thus the claim that enlightenment can be reached without previous development of jhāna, by *vipassanā*, does not mean that it is attainable "by intellectual analysis, with out meditation." It means, rather, that enlightenment is attainable by an alternative route to the one which proceeds through the jhānas, a route which necessarily includes medit ation and issues in *samādhi*, but of a different kind than jhānic concentration. (This appr oach, as indicated above, is not explicitly acknowledged in the Nikāyas, but would have to be arrived at inferentially; it is in the *Visuddhimagga* and the commentaries that me ntion is made of the *sukkha-vipassaka* or "dry-insighter," who reaches the supramundan e paths and fruits – even arahantship – without mundane jhāna. Even this meditator, ho wever, necessarily acquires the supramundane jhāna concomitant with the paths and fruits.

p.103, para.1: "The paragraph on 7 [the *saddhānusārī*] makes it obvious that the text of the paragraph on 5 [the *saddhāvimutta*] is corrupt...."

I'm not sure this is a valid inference. Both 4 and 5 are *sekhas* at a minimal level of *sotāpanna*. The attainment of *sotāpatti* comes about by gaining the "eye of Dhamma" (*dhamma-cakkhu*) with which one sees the Four Noble Truths. This in itself is an act of *paññā*. Thus even the one "released by faith" actually attains *sotāpatti* through *paññā*. His approach differs from that of the *diṭṭhippatta* in that he is motivated by faith and tru st in the Buddha, while the *diṭṭhippatta* is motivated by a desire for understanding. For t his reason, though both become *sekhas* through an act of discernment, the *paññā* of the *saddhāvimutta* is not as sharp and incisive as that of the *diṭṭhippatta*. I do, however, thin k that the definitions of the two types found in the Nikāyas are far preferable to those of fered in the *Puggala-paññatti*, which does not sufficiently emphasize the distinction bet ween them.

p.103, para. 2: Admittedly, it is odd that the fifth type of person is called *saddhāvimutta* when he is not actually released. Perhaps *vimutta* here does service for *parimutta*. The s tream-enterer (and higher *sekha*) is said to be *parimutta*, "freed," from the hells, the ani mal realm, and the sphere of ghosts (SN V,376–77). Alternatively, *vimutta* may be an ol d corruption of *adhimutta*. In the Skt Buddhist tradition, some recensions of the texts de signate this person as *śraddhādhimukta*, "resolved through faith," and this avoids the ap parent contradiction of the Pāli version.

There is no serious problem in the fact that those who attain the eight *vimokkha* are not necessarily "released" in the sense of being arahants. The first seven *vimokkha* a re temporary emancipations of mind, called *vimokkha* because they release the mind fro

m such constricting states as the five hindrances, etc.; attainment of them does not imply permanent release from the $\bar{a}sava$, the hallmark of arahantship. The eighth vimokkha, too, "the cessation of perception and feeling," though different in character from the oth ers, is a "deliverance" in a similar sense, i.e., in that it frees the mind temporarily from the constriction inherent in perception and feeling. See the distinction between samaya-vimokkha (temporary deliverance) and asamaya-vimokkha (permanent deliverance) at Pa tis IIt40. Though this text is certainly late, it simply formalizes a distinction often made in the Nikāyas. The $ubhatobh\bar{a}gavimutta$ arahant has both constant access to the eight deliverances and permanent release from all the $\bar{a}sava$, the latter guaranteeing his subsequent release from future becoming. The $k\bar{a}yasakkhi$ can have seven vimokkha (even all eight in the case of certain $an\bar{a}g\bar{a}m\bar{i}s$) without being released as an arahant.

pp.103-105: This text (AN IV-74-79) is an interesting variant on the common list of se ven, but I think it would be premature to conclude that the change in the seventh person - from saddhānusārī to animittavihārī - was introduced by some mischievous monks k een to upgrade samādhi at the expense of saddhā. The "signless concentration" (animitt a-samādhi) is by no means "synonymous with the 'formless releases,'t" not even "appro ximately so." True, it is usually placed after the fourth aruppa, but the structure of medi tative states precludes the idea that it follows the base of neither-perception-nor-non-per ception in the scale of mental unification. The commentaries identify it as the concentra tion connected with powerful insight (balavavipassanā-samādhi); they derive the name from the fact that this concentration is "free from the 'signs' of permanence and so forth " (i.e., from the four "distortions" of permanence, pleasure, beauty, and self). Though a f ull-scale paper might be needed to clarify the meaning of this samādhi according to the suttas and commentaries, the commentarial explanation seems plausible. The commenta ry to our text says that the Buddha here shows the seventh person, the *saddhānusārī*, by way of the practitioner of powerful insight. While this explanation may sound contrived , I find it more cogent than the suggestion that the text has been tampered with by medd lesome monks. We might note that this is the only place where this variation occurs, an d it might have been made for a special purpose. Venerable Mahā-moggallāna (to whom the explanation is given in the sutta) himself attained the animittasamādhi before reachi ng arahantship (SN IVt268–69), and thus the Buddha may have introduced this variatio n expressly for this reason.

pp.105-107: Gombrich misses the point of the sutta at AN It118-20; in fact, he mistrans lates the Pāli of the Buddha's reply and then uses this incorrect rendering as the premise for his conclusions. The three elders disagree over which of the three types of disciple is superior: the *kāyasakkhī*, the *diṭṭhippatta*, or the *saddhāvimutta*. They consult the Budd ha, who says that one cannot make a categorical pronouncement because either of the th ree might be "one practising the way to arahantship" (*arahattāya paṭipanno*) while the o

ther two might be once-returners or non-returners. Now these three types embrace a ran ge of *sekha* from the stream-enterer to the one practising the way to arahantship, i.e., on e at the stage immediately preceding arahantship. Thus the *saddhāvimutta* might be "on e on the way to arahantship" while the other two might be several notches below; and so for the other two types.

It is *not* the case, as Gombrich states (p.106), that "those three types may all be a rahants." By definition none of them can be arahants. At the most they may be "practisi ng the way to arahantship," which is higher than non-returning but still short of arahants hip. When they become arahants they will do so either as *ubhatobhāgavimutta* or as *pañ ñāvimutta*. Presumably, the *kāyasakkhī* becomes the former, and the other two become t he latter, though if the other two develop the formless deliverances (*āruppa-vimokkha*) before reaching arahantship they attain the final goal as *ubhatobhāgavimutta*. (The sche me leaves no room for a *saddhāvimutta* arahant, and it does seem a bit strange that one who starts off motivated by *saddhā* should wind up as an arahant through *paññā*. Furthe r, though the tradition never explicitly acknowledges this, it seems that by developing th e formless deliverances before reaching arahantship both the *saddhāvimutta* and the *diṭṭ hippatta* can "cross over" categories and become *kāyasakkhī*, and thus reach arahantship as *ubhatobhāgavimutta*; it is a moot question whether, through change of character or a pproach, the *saddhāvimutta* and *diṭṭhippatta* are convertible into one another.)

pp.107-10: This whole section on the *dhammānusārī* and the *saddhānusārī* is governed by a questionable methodological premise: namely, that one can prove one's thesis simp ly by labelling as a later interpolation any text that contradicts it. There are simply too many texts, in all four Nikāyas, distinguishing between the *dhammānusārī* and the *sadd hānusārī* for there to be any serious doubt about the antiquity of this distinction; indeed, I can find no reason to doubt that it stems from the Buddha himself. The monks would never on their own introduce such fundamental distinctions by placing them in the Buddha's mouth. (Given the history of Buddhism I know that sounds naive, but in this case I think it true.) In MN 22 and MN 34 there is no need to distinguish the two types of disciple, for what is relevant here is what they have in common, namely, that they are both at the stage that precedes stream-entry. In other places, where fuller doctrinal analysis is called for, separate explanations of the two terms is appropriate.

It is not correct to say that "the $saddh\bar{a}nus\bar{a}r\bar{\iota}$ is positively defined mainly by the fact that he 'only has faith in and affection for the Tathāgata'" (p.110). This type of disc iple is also defined positively by his possession of the five spiritual faculties ($pa\bar{n}c\Box indriv\bar{a}ni$). It seems that -matta here is not adequately rendered by "only"; something like "s ufficient" or "a measure of" would be more fitting. Endowment with the five faculties in dicates that the $saddh\bar{a}nus\bar{a}r\bar{\iota}$ cannot be the same as the last type of disciple in the Alag gadūpama Sutta. In the suttas the five faculties are not assignable to anyone below the l evel of $saddh\bar{a}nus\bar{a}r\bar{\iota}$. It is by possessing these five faculties that the $saddh\bar{a}nus\bar{a}r\bar{\iota}$ and d

hammānusārī are said to be "assured of enlightenment" (sambodhiparāyana), but such a ssurance is never given to one who simply has faith in and devotion to the Tathāgata.

One informative reference overlooked by Gombrich is SN Vt377. This sutta is si gnificant because it appends the two kinds of *anusārī*, with their formal definitions, to t he familiar fourfold list of noble disciples (from arahants down to stream-enterers) rathe r than placing them among the seven types of noble persons. In this respect it conforms to the pattern set by MNt22 and MNt34, which Gombrich appeals to for support, yet it s hows that even within this pattern the two kinds of *anusārī* are to be distinguished.

p.110: The contrast drawn here between "the Buddha's statement in AN I,118-120" and "the compiler of this list" (in MNt70) rests on the misinterpretation of the AN text point ed out above. There is no reason to doubt that "the compiler of this list" is the Blessed O ne.

p.112: "The compounds *cetovimutti* and $pa\tilde{n}\tilde{n}avimutti$... have the same reference": This is so when they occur together, in which case they jointly denote arahantship (or, more precisely, the fruition attainment of arahantship). But *cetovimutti* can occur without $pa\tilde{n}$ $\tilde{n}avimutti$, in which case it usually denotes a lower, temporary release, attained through the power of $sam\bar{a}dhi$ – except when qualified as $akupp\bar{a}$ cetovimutti, which is effectively the same as cetovimutti $pa\tilde{n}avimutti$, i.e., arahantship.

p.113: The distinction drawn at MN Iṭ437 seems to be unique to this passage. The usual distinction is between *ubhatobhāgavimutta* and *paññāvimutta*. The MN Comy explains *cetovimuttino* and *paññāvimuttino* in a way that does not exactly correspond to the form er distinction, indicating that the latter dichotomy is drawn on the basis of the faculty th at was given prominence in attaining arahantship. Thus, presumably, the distinction bet ween *cetovimuttī* and *paññāvimuttī* can apply to both *ubhatobhāgavimutta* arahants and *paññāvimutta* arahants. Though there will be a tendency for one who is *cetovimuttī* to b ecome *ubhatobhāgavimutta* and for one who is *paññāvimuttī* to become *paññāvimutta*, this tendency is not absolute. MN Comy explains that Sāriputta was *paññāvimuttī* and M oggallāna *cetovimuttī*, because the former placed emphasis on *paññā* and the latter on *s amādhi*. Yet both were *ubhatobhāgavimutta*, as they both had mastery over the eight *vi mokkha*. One with powerful *samādhi* who gains the fourth jhāna and then attains arahan tship without mastering the formless attainments would presumably be *cetovimuttī* with out being *ubhatobhāgavimutta*.

p.115: I am doubtful that the third and fourth views can stand up under scrutiny as posit ions legitimatized by the suttas. The texts are always clear that "meditation [taken as jhā na] on its own can never achieve Enlightenment"; for that, all three stages are required, $s\bar{\imath}la$, $sam\bar{a}dhi$, and $pa\tilde{n}n\bar{a}$. On the other hand, jhāna is included in $samm\bar{a}$ - $sam\bar{a}dhi$, as a factor of the Noble Eightold Path, which implies that it cannot be entirely dispensed wit

h. The difficult question is to what extent jhāna is required in the preliminary portion of the path leading up to the truly noble eightfold way ($ariya~\tilde{n}\bar{a}ya$). It is over this question that expositors offer different opinions. The prevalent view of the authorized commenta ries is that mundane jhāna is not indispensable; for certain persons, the practice of insig ht meditation on its own engenders a degree of concentration sufficient to give rise to the transcendent path. The transcendent path always occurs at the level of jhāna, in the case of the "dry insighter" at the level of the first jhāna.

This issue is too complex to discuss at length within the scope of these notes. W hat can be indicated briefly is this: In the Nikāyas, the sequence of sīla, samādhi, paññā indicates the order in which the training is perfected. The stream-enterer and once-retur ner perfect sīla, the non-returner perfects samādhi, the arahant perfects paññā. Each sta ge also serves as a basis for the next, so that $pa\tilde{n}\tilde{n}a$ is not possible without a supporting base of samādhi. But meditators fall into two main types as determined by the sequence in which they develop the path (which also seems to correspond to the extent to which t hey perfect it). There are those who develop samatha first and later fulfil vipassanā (the classical paradigm), and those who develop *vipassanā* first and later fulfil *samatha* (the variant). There are also those who develop *samatha* to a superlative degree (mastery ov er the four jhānas, attainment of the *āruppa* deliverances), and those who develop only a minimal base of samatha (access concentration being the bottom line according to the c ommentaries). It is an open question, unresolvable by appeal to the texts, whether there is a close correlation between sequence followed and degree of mastery (i.e., whether th ose who develop samatha first necessarily go on to gain a high degree of mastery over it , or whether those who develop *samatha* afterwards do not go on to gain such mastery).

p.117: "... *cetovimutti* and *paññāvimutti* cannot but refer to the same thing": see my note to p.112 above.

"The expression *cittaṃ vimuccati* and *cetovimutti* are ... nothing but the verbal a nd nominal transformations of each other": This is so only verbally (or nominally!), but not in actuality. In the passage Gombrich quotes from the Sāmaññaphala Sutta (on the a ttainment of arahantship) what is said is that the mind is released *from the āsava*; only in this case can *cetovimutti* be taken as ultimate and irreversible release. But there are ot her types of *cetovimutti* in which the mind is not released from the *āsava*. The four *brah ma-vihāra*, for example, are called *cetovimutti* because they release the mind (temporarily) from the opposed states (ill will in the case of *mettā*, cruelty in the case of *karuṇā*, et c.). See the discussion of the different types of *cetovimutti* at MN Iṭ297-98. Admittedly, this sutta has a "scholastic" flavour, but the clarifications it offers refer to technical expressions that occur throughout the canon. The *anāsava-cetovimutti* comes about through the instrumentality of *paññā*, conjoined of course with sufficient *samādhi*, which is why it is also called *cetovimutti paññāvimutti*. The other kinds of *cetovimutti* are realized thr

ough their own efficient causes (all based primarily on $sam\bar{a}dhi$); but because they do n ot come about through the efficacy of $pa\tilde{n}n\bar{a}$ they are not final and invincible.

p.118: The "later, scholastic interpretation" (sic) would have no difficulty at all, let alon e "enormous difficulty," with the concluding statement of the Buddha's first sermon. He re the Buddha speaks of *akuppā cetovimutti*; in the textual tradition, as I have already p ointed out, this expression always denotes arahantship, and thus its occurrence cannot ju stify the idea that *cetovimutti* without qualifications might signify arahantship. Moreove r, the Buddha had just stated that he claimed to have realized supreme enlightenment on ly after he had fully purified his knowledge and vision regarding the Four Noble Truths in their three turns and twelve aspects, so this serves to fulfil the *paññā* component of hi s attainment of release.

There is, moreover, no "worse trouble for the later (sic) interpretation" with the closing passage of the Anattalakkhaṇa Sutta; for there, again, it is release *from the āsav a* that is spoken of. The context makes it clear that this is the supreme *cetovimutti*, not a *cetovimutti* of a lesser kind. Thus there is no justification for insisting that the contrast b etween *cetovimutti* and *paññāvimutti* was something that arose after the time of the Bud dha and got inserted into the texts by scholastic monks. The contrast that does run consi stently through the Pāli Canon, too frequently to be regarded as an interpolation, is that between temporary *cetovimutti*, denoting an attainment of *samādhi*, and final, permanen t *cetovimutti*, denoting arahantship. The temporary *cetovimutti* can be of various kinds – *mettācetovimutti*, *appamāṇacetovimutti*, *suññatacetovimutti*, etc. – and can even be atta ined by non-Buddhist ascetics (see MN Iṭ156,30-31). The final *cetovimutti* is exclusive t o the arahants, and is known variously as *akuppā cetovimutti*, *cetovimutti paññāvimutti*, and *asamayavimutti* (see MN Iṭ197).

p.121, 2nd para.: The discussion at DN IIt68-69 does not imply that the monk "has been through all the stages of meditation." We should note that the Buddha refers to these st ates as "the seven stations of consciousness and the two planes." From the text it is clear enough that the terms refer to planes of existence, i.e., abodes of sentient beings, rather than to meditational levels. True, apart from the first, the other planes are achieved thro ugh meditation. But they are achieved *as planes of rebirth* produced by the meditative a ttainments, not as the meditative states themselves. I would understand the passage to m ean that the monk has reflectively examined all these planes by way of their origin and passing away, their gratification, danger, and the escape from them. Seeing that they are all impermanent and insecure, he has become disenchanted with them and has lost all d esire to be reborn in any of them. Thus it remains plausible that he does not enter into al I the meditative levels, even though his reflection extends to all their corresponding plan es. The passage says nothing about the meditative skills of this monk, but since he is contrasted with the *ubhatobhāgavimutta* arahant we can deduce that he does not have mast

ery over the formless *vimokkha*. He may well have achieved all four mundane jhānas or (if we accept the commentarial idea of the dry-insight arahant) none at all.

I also think the explanation of the *paññāvimutta* arahant given here should not be considered an alternative to the one in MNṭ70, on the same level of authoritativeness as the latter. The explanation at MNṭ70 is the formal, technically precise one, the explanation at DN IIṭ68–70 a variant introduced to conform to the theme of the discourse, name ly, the causal basis of the rebirth process. The Buddha here subordinates the formal definition to the theme of the discourse in order to show how the *paññāvimutta* is released from rebirth in all realms of becoming.

p.122: The three suttas at AN IVṭ451–53 seem to be engaging in a kind of word play. I would say that here even the term *nippariyāyena* is being used in a *pariyāyena* mode. In this context it does not mean "literally," or "technically definitive" but "soteriologically ultimate," *paramattha* in the suttanta sense of "pertaining to the final goal." The definitive explanations of the terms are those found at MNṭ70 – "definitive" because they stem from a more authoritative source (a lengthy sutta spoken by the Buddha) and because they draw out the distinctions implicit in the terms themselves.

pp.123-27: Even though the Pāli Susīma Sutta may be the reworking of an older text, the sutta does not propose any doctrinal point at odds with the Nikāyas. First, however, a small quibble: The Buddha does not say, "if you know the way things are ... you know n irvāna." He says, "First comes knowledge of the way things are, afterwards comes knowledge of nirvāna." The two kinds of knowledge are not the same. The former is insight k nowledge, the latter the knowledge of the transcendent path. Insight knowledge need no t issue in the path but will do so only if brought to a sufficient level of maturity.

Now for my weightier objection: At p.125 (bottom) the monks do not admit "that they have no meditative accomplishments." They say only that they do not have the five abhiññā and the āruppa vimokkha, the super-knowledges and the formless deliverances. When they justify their claim to arahantship by saying that they are paññāvimutta, if we stick to the sutta itself this does not exclude the possibility that they attain the jhānas, even all four jhānas. All that is established when they declare themselves paññāvimutta is that they are not ubhatobhāgavimutta; in other words, they are not so proficient in samādhi that they attain the formless releases and the super-powers. Thus there is no contradiction between this sutta and the definition of paññāvimutta at MNṭ70; in fact, the t wo are perfectly consistent with each other. A similar distinction is made among arahants at AN IIṭ87: the puṇḍarīka ascetic is the paññāvimutta arahant; the paduma ascetic the ubhatobhāgavimutta.

The Comy to the Susīma Sutta introduces a new idea by stating that these monks are "without jhāna, dry insighters" (*nijjhānakā sukkha-vipassakā*). The text itself gives no hint of this, nor does any other sutta speak of such a class of arahants. But even this

does not mean that they have attained enlightenment without meditating, or that $pa\tilde{n}\tilde{n}av$ *imutti* has undergone "redefinition ... to exclude meditation." According to the position of the commentaries all it means is that they have reached enlightenment through the "v ehicle of bare insight meditation" (*suddhavipassanāyāna*), a strenuous system of meditation practice that does not rely upon the jhānas but proceeds directly to the bare contemplation of the five aggregates in their immediate process of becoming. While this system is not explicitly recognized in the canon, its proponents point to the Satipaṭṭhāna Sutt a as its original source, a claim that sounds plausible. This, however, is not the place to explore the question whether the system of bare insight meditation can be legitimated by the canon.

pp.127-29: Gombrich (perhaps too La Vallee Poussin before him) has seriously misund erstood the discussion between the Venerables Musīla, Nārada, and Savittha at SN IIt11 5-18 (12:68). There is no contradiction, or even tension, between the views of Musīla an d Nārada. Musīla has answered all Savittha's questions truthfully, and Savittha's inferen ce that he is an arahant is correct. However, Savittha draws this inference on the basis o f a wrong assumption, and this is the main point of the sutta. He assumes that the defini ng mark of arahantship is understanding the chain of dependent origination and the prop osition that "the cessation of becoming is nirvāna." The point that Nārada is making wh en he answers all the questions in the same way that Musiīla had, yet declares that he is not an arahant, is not that $pa\tilde{n}\tilde{n}a$ on its own is insufficient and must be conjoined with s amādhi; this would be a common understanding that Musīla and Nārada share, and no d oubt Musiīla did have that *samādhi*. The point Nārada is making is that the direct discer nment of all these items (the chain of dependent origination and the nature of Nibbāna) i s the defining characteristic of the sekha, the disciple from the stage of stream-entry thr ough the one on the path to arahantship. The arahant is distinguished from the sekha in t hat he not only sees these principles with $pa\tilde{n}\tilde{n}a$, but has carried this vision through to th e point where all defilements have been eradicated. This gives him access to the persona I meditative experience of Nibbāna, in which he can "touch Nibbāna with the body." Th e sekha understands all this, but because he has not yet succeeded in eliminating all the defilements he cannot enter this meditative state, which is identical with the *cetovimutti* paññavimutti spoken of elsewhere. The sekha may well have access to a wide variety of lesser attainments in the field of *cetovimutti*, but these are not meditative abidings in th e experience of Nibbana.

The Venerable Nārada does not interpret $pa\tilde{n}\tilde{n}a$ "in the narrow sense of intellecti on without a deeper, experiential realization," nor would he deny that $pa\tilde{n}\tilde{n}a$ is an adequ ate method for achieving enlightenment, as Gombrich supposes (p.129); in fact, he would approve this, though of course he would also maintain that a base of $sam\bar{a}dhi$ is neces sary for $pa\tilde{n}\tilde{n}a$ to be effective. What he holds is that possession of this $pa\tilde{n}\tilde{n}a$ – even as "a deeper, experiential realization" – is not determinative of arahantship. The direct disc

ernment of the chain of dependent origination, etc., is a common property of the *sekha* a nd the arahant and thus cannot be used to distinguish them. What distinguishes the arah ant from the *sekha* is the maturation of this $pa\tilde{n}\tilde{n}a$, the fact that he has used his insight t o eliminate all defilements, a task in which the *sekha* is still engaged. (I might also point out that Gombrich trivializes the notion of $pa\tilde{n}\tilde{n}a$ found in the suttas when he compares it to the kind of knowledge that a student of Buddhism might acquire by studying dependent origination for her exams.)

This same point that Nārada makes is made elsewhere in the Nikāyas. For instan ce, at SN IIt48 the chief disciple Sāriputta explains that one who sees origination throug h nutriment, etc., and is practising for cessation is a *sekha*; one who, having seen this, h as released the mind from clinging is an arahant. Again, at MN It235 the Buddha teache s Saccaka that one who sees the *anattā* nature of the five aggregates is a disciple engage d in the proper practice of the Teaching (i.e., a *sekha*); one who, having seen this, has re leased the mind from clinging is an arahant. The *sekha* has gained the vision of the Dha mma; he has seen the truth as a matter of direct personal experience. But for him that vi sion has not yet been fully applied for its intended purpose: disenchantment, dispassion, and cessation (*nibbidā virāga nirodha*). He has not yet succeeded in eradicating cravin g and clinging. This comes about only when the vision attained at stream-entry has been developed to its consummation, the unique achievement of the arahant.

pp.129-30: The tevijjā and the six abhiññā are mentioned often enough in the Nikāyas. The only thing "mysterious" about SN Iṭ191 is that the monks who attain these qualities here come to constitute distinct classes of arahants, additional to the two standard types at MNṭ70. Since these attainments require a high degree of proficiency in samādhi, we might assume they are subsets within the class of ubhatobhāgavimutta arahants; but as t he suttas often mention the fourth jhāna as their basis, it seems even possible that the hi ghest grade of paññāvimutta arahants, i.e., those with mastery of the fourth jhāna but no āruppa attainments, might qualify for tevijja or chaṭabhiñña. What we can know for ce rtain is that those with mastery in samādhi do not attain arahantship merely by the powe r of samādhi but require paññā as the direct instrument of liberation. Hence the "two alt ernatives" theory cannot stand up under scrutiny. The real two alternatives are those wh o develop a high degree of samādhi and then, with the support of this samādhi, develop paññā, and those who make paññā the "burden" of their development but who also culti vate samādhi to the extent necessary for paññā to arise.

pp.130-31: At first glance the sutta at AN IIIṭ355–56 seems to testify to a real debate a mong the monks about the best way (or only way) to attain Nibbāna. Gombrich does not dwell on the key expression in the description of the *dhammayogā* monks: *gambhīraṃ atthapadaṃ*, which he renders "the profound goal of truth." I am not sure this rendering is correct. Perhaps "a profound state of meaning" would be more accurate, or "a profoun

d and pithy point," or even "a meaningful phrase," with reference to a text. At AN IIț18 9,14, *atthapada* clearly means a verbal statement. At AN IVț362,2 it is ambiguous, as he re. AN Comy explains the present text: "*Profound state of meaning*: the recondite, hidde n meaning of the aggregates, elements, sense bases, etc. They see it by penetrating it wit h path-wisdom together with insight. In this passage the wisdom of comprehension (= i nsight) and penetration (= the path), as well as (the wisdom) of study and inquiry, are al 1 appropriate."

If we consider this sutta carefully, however, we would see that while it shows th at the two groups of monks followed different approaches to the goal, it still does not es tablish that they held serious disagreements *in principle* about the way to attain it. It see ms that the monks in each group had taken to their respective group because it suited th eir personal temperament, and their mutual recriminations arose from the friction that is often generated whenever groups based on temperamental differences come together. In fact, the arguments that Mahācunda uses to reconcile the two groups suggest that they were in fundamental agreement about the way to enlightenment. The *dhammayoga* monks immediately recognize that the meditators are those who can dwell touching the deathless element with their bodies, while the meditators recognize that the *dhammayoga* monks can penetrate and see a profound state of meaning. Neverthless, I agree with Gomb rich that the emergence of such a division in the ranks of the Sangha is evidence that this sutta is relatively late.

(DRAFT ONLY)

The Collection of Connected Discourses (Saṃyutta Nikāya)

Volume IV

Chapters 35 - 44

Bhikkhu Bodhi 1997 Kandy, Sri Lanka

(DRAFT ONLY)

The Collection of Connected Discourses (Saṃyutta Nikāya)

Volume IV - Notes

Bhikkhu Bodhi 1997 Kandy, Sri Lanka

Vinaya Notes page 1

"The Buddhist Monastic Code" Thanissaro Bhikkhu (1994)

Marginal Notes from a Sangha Copy in Sri Lanka. (Mostly by one thera (=A),usu. not marked, and a few by other bhikkhus(=B)).

Page 17 §2,6

B: 'If, however, the one concerned as the view that such an action is not obstructive it w ould be treated under pāc. 68. Page 28 §6

Add sotapanna etc.(the partial accomplished).

Page 28 §8

The context made it clear that padesakārī/paripūrikārī refer to the degree to which one h as developed sīla/samādhi/paññā, and not to the training rules as such [the padesakārino have been omitted above]. The last sentence maybe rendered: 'But (tu eva) monks I say that the training rules are not in vain [The 'but' is necessary to show that it is not directly connected with the previous sentence.]

Page 49 §3

In the case of pāc. 8 only the first offender is exempted. It is impossible for the three to make a true claim to higher attainments. If they do so, they come under par.4 (and can b e exempted there).

Page 50 §1,10

They arranged the garlands and scents there and went (gandhañ ca mālañ ca āropetvā pa kkamiṃsu) (in adoration of the 'bull of a man', no doubt).

Page 58 §5,1

This is directly stated at the end of the Vibh. to Sanghadisesa X.

Page 62 §2,5

Where? This seems to be a mixture of two cases. There is one that refers to the mowing (lavitvā) of a grassfield, which amounts to pārājika. Another refers to the burning of a pi le of grass belonging to the Sangha and this counts as dukkata. Page 63 §5

A bhikkhuni approaches her teacher's etc.

Page 84 §2

See note page . 573

Page 99 §5,2

Other contexts of supinanta show that it does not mean 'at the end of a dream'. In pār.1 (Vinītavatthu) a bhikkhu had sexual intercourse supinantena (emission is not an issue) o nly the meaning 'within a dream' will make sense here. Anta is here not 'end', but 'inside' (cf. anto, antepura, etc.). Other similarly constructed words vananta & suttanta confirm this.

Page 113 §3

Neither men nor animals are mentioned in PTS ed. This would seem more reasonable. It may have been expanded on the analogy of S.II perhaps the com.'s silence is due to the absence in the text of this ed.

Page 113 §6,2

number of cases

Page 115 §4

'Attho' means 'need' idiomatically as well as 'welfare' even more originally so. Translate : 'Tell me, Ven. Sir, what have you need of? We are able to give you robes, almsfood, lo dgings and medicines'. 'Attho bhante?' = "Have you need of it, Ven. Sir?"(= 'Do you want it?'). 'Attho bhagini' ='I have need of it sister' (= 'I want it'.)

Page 115 §6.6

Since kassa is masculine it cannot mean 'inferior to whom' (i.e. to what woman) Transla te: 'To whom and in what respect am I lacking?' (i.e.: 'To what man would I be lacking a nything?').

Page 116 §3

This is a failure to distinguish the two senses of attha. There is no doubt about the idiom atic meaning of attho bhante = Do you have need of it,(cf. "attho mayham rathena" = "I have need of a chariot", and even "atthena me attho" = "I have need of the benefit", wh ere both meanings go together, attho being the one that means need). This is a case where the introductory story is not in complete agreement with the wording of the rule. the main difference is, that in the story Udāyī not only indicates the aggadāna, got also directly asked for it ('Attho bhagini'). In the rule there is only their indication. Thus it cannot be included in S.III. If one considers the story it is difficult to differentiate it from S.III. But the wording of this rule does in fact put it in a class by itself. The words here cannot be classed as dutthullavācā. In most cases example pāc.3 spoken words in the story are repeated verbatim in the rules. Here, however, there is a marked difference which make s the story less trustworthy.

Page 117 §5

(To a man or animal) Again lacking in PTS ed.

Page 123 §4

... choose a site...

Page 127 §1

This, however, is said in the Vibh. only in the case where he leaves the place after havin g instructed and then returns while it is still unfinished. The com., seems to have genera lized from that.

Page 130 §7

'Sanghātipallatthikāya nisīdiṃsu' = 'they sat with the sanghāti 'wrapped around' (back an d lower legs to provide support). (Hands round the knees is 'hatthapallatthikāya', 'dussap allatthikāya' is correctly explained at Sekiya 26)

Page 131 §3,9

...bhikkhuni... Add: 'and also to investigate those bhikkhus'.

Page 131 §4,9

B: '...the Buddha himself was...' (not were), '... canon was not...'.

Page 137 §3,8

B: Surely a pāc. for 'musāvāda'.

Page 137 §6

Perhaps this is not dosa < dvesa but dosa <doṣa (fault) in which case it would agree bett er with the Vibh.

Page 147 §4,10

Why the insertion of '(minds)'? Sameti is normally constructed with genitive and instrumental. (e.g. Ānanda Thag. 'I have no agreement with the new ones'. Sameti is impersonal ('There is agreement') and is thus singular. Occasionally it is personalized ('Sameti cittam cittena' - Ud.) and takes a nominative subject. Thus in S.X we have it personalized (nominative), while in S.XI it remains impersonal (w. genitive).

Page 173 §5,6

See note page 526

Page 174 §2 & page 176 §2

'Multi-kula': this shows that this interpretation of 'hatthapāsa' (above marked §) is not c orrect because the robes would be exposed to dangers within the caravan. If the caravan is 'of one family' then the whole caravan, and the area around it, is save from thieves. If the caravan is 'of many families' then one can not trust it and must keep the robe where one can personally take care of it. This is the point in differentiating ekakula & nānākul a. Towns and cities of course are never ekakula (only gāma is mentioned in the Vibh.). [Ven. A. explained in a personal conversation, that even nowadays in the area where he lives there are small villages, where only one tended family clan lives. In such a village the social control is quite strong and the saddhā towards the monk(s) living dependent o n the village is usu. from the whole family / clan. If there are more than one family / cla n in a village then there might be families with less, or no, saddhā, and members of thes e families might steal from the monks. (transcribers addition)]. 'Hatthapāsa' usually mea ns at close distance from ones body lit. what one can reach with one's hand. Sri Lankan monks generally take it that way. I think that the words: 'hatthapāsā vā na vijahitabbam' mean: 'or else (if one has any doubt) one should not leave hatthapāsa (then no offence c an arise).

Page .182 §4

= 'You do the fetching, I will do the washing'.

Page 187 §1

See note on p.115.

Page 187 §6

'What is the use' (kim+su) of an offer by you who do not want to give, insofar as you do n't give after having offered?'

Page 194 §1,3

The word acchādessāmi that occurs in the rule can only be used with finished robes. 'Bh ikkhum cīvaram acchādessāmi' literally means 'I shall cover the bhikkhus body with the robe', which is the normal idiomatic way for saying 'I shall present a robe to the bhikkh u (for him to wear)'.

Page 201 §2

'Cuts back': rather, then the effect of the standing is lost (the steward won't understand). There is no cutting back.

Page 207 §6

Is this for 'bhisi'? Usu. "mattress" (so rendered at pāc.14).

Page 221 §4

But this would make this rule a sort of appendix to the other two, and it would be stran ge if an appendix should come in the middle and not in the end. The com.'s interpretation with some modifications, seems preferable.

Page 222 §2

But Ven. Th., above, also makes an addition (through inference) to the table so why sho uldn't the com. be allowed to make the same inference at the other end? It may be noted that just as the Vibh. in 19 mentions only pure monetary exchanges so in 20 it seems to mention only pure good exchanges. Mixed interchanges are not treated. This is a case where the Vibh. is insufficient. Considering the rules themselves the com.'s differentiation seems reasonable. But see page .572.

Page 237 §4f

B: 15 years ago Ven.A. made a thesis on the use of cheese after noon, denouncing it mostly on historical and geographical grounds. It might still be in the library of Wat Bo vorn, Bangkok. Ven. A. says that cheese simply was unknown in India, Sri Lanka and t he rest of SE-Asia. It is only a recent introduction which is still mostly used by non-nati ves. This, I have also read in a book by a Swiss man who introduced cheese-making to Nepal and Bhutan in the late Fifties. In Afghanistan there seems to be a kind of white ch eese (a kind of solid curd).

In Thailand the cheese that is used by the monks is Northern-European cheese such as C heddar, which has the same colour, yellow, as butter, and is somewhat soft. However, h ad a hard and white Southern-European/Middle-Eastern cheese been introduced, then o ne can presume that the Ajahns certainly would not have accepted it. Under 'cheese' goe s anything from soft -white- cottage cheeses, which are sometimes difficult to distinguis h from curds, to hard and dry white cheeses, and blue cheeses such as Roquefort etc. W ould these also be allowable? In S.L. there are curds which are so creamy and solid that they look, and taste (if they are old), like cheese.

Page 238 §1,2

... as it is generally

Page 238 §4,1

B: The Vibh. defines 'phānitaṃ' as 'ucchumhā nibbattaṃ' which would lit. mean 'what is produced/extracted from sugar'.

Page 245 §7,6

A: Not necessarily in July, in any of the months of the hot season.

B: Every thirty-two and a half lunar months an extra month needs to be added to bring it in line with the solar calendar. There are seven lunar leap years in a nineteen year cycle. The extra month can fall in any season. A: The comment is on the two full moons. This occurs when there are two full moons in any month. To avoid complications during v assana the extra month is usually inserted in the hot season. This insertion of an extra m onth is required once in about three years.

Page 246 §1

Of course: 'samaye nivāsetabbam' -- 'samaya' refers to the proper time for using it (i.e. t wo weeks before), not the proper times of the postponed rains-retreat. So what is the pro

blem?

Page 246 §3,1 Why? See §3,3-4, this is probably the correct interpretation

Page 247 §6

Construing 'cīvaraṃ' as the subject for 'pakkamissati'? 'Yam pi' is probably to be taken a dverbially, and 'ti' refers to 'idea' and not to 'and quote' (to have two ti would make it clu msy: 'pakkamissatītīti'). So: 'It was with the idea: 'He will go on tour with me' (or) 'that you would go on tour with me', that I gave you the robe! (to make it idiomatic) Ven. Th' s translation, apart from the improbability, would have required a taṃ before mayā to be the real subject of 'pakkamissati', (Yaṃ...cīvaraṃ is accusative and a different sentence). So there is no way for it.

Page 251 §2

This might be the Vibh.'s intention, but in order to fit the rule here it would have to be at least as large that it can be worn. Note that the word 'acchādessāmi' occurs in the story. For this see note page 194.

Page 252 §2

'throughout' = until (and throughout)

Page 252 §3

V: see note page . 245

Page 254 §1,1

It is nowhere stated in the Vibh. that this right should be valid only for one month. V: P erhaps implied by 'kattikapunnam'.

Page 256 §8

'has lots of supporters', (bhattā is action-noun, if 'meals' it should have been 'bhattāni'). [B: 'bhattāni' = nom.plur.neutr. of bhatta).

Page 257 §10,3

In this first case the full offence, in the second dukkata. (Thus stated in the Vibh. PTS e d) Nevertheless, Th's interpretation (based on the Thai ed.?) would be more sensible her e.

V: In pāc. 82, however, it is as Th. has stated.

Page 259 §4,7

In the case of Np.2 which of them would it be?

Page 261 §2

But the anapatti section has 'dava bhaṇati' which normally means 'for fun'. Then it goes on to define that as 'sahasa', forcefully. However, in the next rule 'davakamyata' unmista kably means 'for fun'. (at p.264 given as 'jokes'). Since jokes normally are 'spoken' or 'cr acked' quickly, they might then not fall under the offence. A long invented story told for fun, however, would come under it. If the logic of the next rule is followed, jokes that i nvolve falsehood should be classed as 'dubbhāsitā, but it is not said so.

'dava' at story to sekhiya 51 means 'joke', but at CV.I14 it may mean 'forcefulness' (both of body and speech). (see262 §4)

Page 261 §5,4

This, however, is said to be dukkata in MV.II

Page 263 §5

...or attainments...': āpatti can not mean attainment, that would be samāpatti. The reason that Sotāpatti is exceptionally mentioned here is that it contains āpatti in itself (sota + āp atti). No other attainment can be included. Similarly, under diseases it is said that one, a nd only one, is considered high or sophisticated i.e. diabetes (madhumaha).

Page 271 §7,3

'Why are you sitting there? B: line 4, (last line of this page) is not part of the conversat ion, 'backspace' it.

Page 275 §3,6

True often ratti means a day-night, but in this particular rule it means 'night' only. That i s why the offence here starts at sunset, (or sundown). In the cases, however, where ratti stands for day-night (e.g.N.P.29), the offence is contracted at dawn. Dawn, not sundown, marks the beginning of a day-night in Indian reckoning, and the night has to be fully s pent for the day to be finished. In Sri Lanka if one in the morning refers to something th at happened at 2 am., one says 'yesterday night'.

Page 277 §3,5

... regardless of whether

Page 277 §7

I think the tika is right. 'Atthangate suriye' means not just 'at sunset', but at any time the sun is down, i.e. 'at night, but not a day'. Therefore there is no need to specify an anāpat ti for daytime. Probably 'sahaseyyā' alone was understood to mean 'spending' the night r est together. "atthangate suriye' also occurs in the previous rule and for the same reason.

Page 279 §5,3

This is dukkata, see Page 272

Page 282 §1,1

'Yes, had they been nouns they should have been neuter (-am instead of-o).

Page 289 §3,5

Correct, the word 'ajjhācāra' is here used instead of āpatti, because the latter word only a pplies to upasampannas.

Page 289 §5,1f

But most donors would not know about the rule.

Page 319 §3,1f

The syntax might allow it, but not the verbs. 'siñcati' is only used for the action of pouring liquids. Even if English would allow 'pouring grass and clay', (it is a bit odd), in Pāli I do not think an example can be found, see Dhp ...: 'Siñca bhikkhu imaṃ navaṃ...'.

Page 322 §4,2-3,7

These two (in lines 2-3) seem to have been derived from one quality: He is very learned, he remembers and understands those teachings ... that describe the holy life in its purit y and perfection. At line 7 one quality has been omitted: 'He is able to instruct the bhikk hunis'. These then form the eight qualities.

Page 328 §6

The 'kim pana'-idiom is not understood, it implies a 'sobheyya' as a counterpart to 'no s obheyya' in the previous sentence. 'Kim pana' is a variant of 'kim pana anga' which usu ally requires something to be understood from the previous sentence (the positive to neg ative or vice versa) - So: 'A thing like this would not be fitting even for those who are br azen, etc. Then how could it be fitting for Master Udāyin?'

Page 334 §4

(... masquerading as great heroes, and who, to you...) But 'titṭhamāne' cannot in anyway mean 'masquerading'. Obviously Th. takes it to be acc.plur., but it is loc.plur. (in Prakrit e for esu.) (That is an idiomatic use of tiṭṭhamāne found in the Nikāyas too (J.IV.97, Mi 1. 299 Vism.182), or vijjamāne as in Thi 503).

Page 334

(middle page)(Is it true ... heroes?) Not a question: 'It is true, great heroes, have been in vited by you!'

Page 334 cont.

An absolute locative will make much better sense. So: 'Why do you invite scroundrels when great heroes are available?' 'But who are those great heroes?'

Page 345 §1,3f

Rephrases? He had already before the first invitation been requested by the king to invit e the whole community together with the Buddha. The argument here is unconvincing.

Page 345 §6

However, the purpose of 'showing compassion to the householders' is not fulfilled. Hou seholders would be burdened even more by whole communities than by specific groups. And this might well be the main purpose. Note that C.V. has 'families' not 'householder s'.

Page 346 §2,3f

The 'protection of householders' that is intended is surely an economic one. The word us ed in C.V., is 'kulānuddayāya' = 'compassion for the welfare of families'. this word also occurs in the Anguttara, and there is no doubt that it means: 'Compassion for the material well-being of families.'

Page 347 §4,6f

But in the definition of "paribbājaka' at pāc.41, it is said, that any 'paribbājakasamāpann a', except bhikkhu and samanera, is 'paribbājaka': It follows that 'p.samāpanna' includes bhikkhus etc., and this is the word used here to define samaņa. Therefore, the com. is right.

Page 348 §4,4 (isn't a bad thing at all.) The sense of the future 'bhavissati' has been miss ed. Translate:

'(To judge from) the way these people prepare the meals with care, it can not be a matte r of little importance. What if I were to prepare a meal?'

Page 348 §7, 'Peyyā' has been misunderstood: it is a sandhi of pi + ayyā. So: 'The maste rs will be able to fill themselves at least with jujube porridge.'

There is a v.l. perā which comes from 'p' ayirā', 'ayirā' being prakrit for ārya/ariya. This is an alternative to ayyā. At Pāc.43, story= 'Dadeh' eyyassa bhikkhan'ti'.

Page 351, §2,1-3 'Yes'

Page 351, §3

MV.VI states that it will be an infringement of this rule if one takes 'bhojjayāya' from a place apart from where one has been invited. This is presumably 'heavy conjey', to be ea ten rather than drunk. See page .352 §1 and §3,1-2. Page 359 §2 end

B: The Vibh. states the same.

Page 359 §3

It was so relaxed, and then finally rejected. There is nothing to show that it can be relax ed under future conditions of famine. (B adds:) -except perhaps by applying the cattaro mahāpadesa (MV.VI). See page .367 §5. Page 371 §4,11

B: In India, Rajagiri, (I saw that) a Jain nun would also not accept anything directly from a man.

Page 384 §3,5

Why? V: It might well be that she was not in the mood for intercourse: 'No not now.'

Page 384 §4

The explanation of the word sabhojana is suggested by the word ubho in the Vibh. It is s andhi of Sa - ubho - jana, i.e. 'when both persons are there'. thus it is plain language, not euphemism.

Page 388 §2,3

'Aiming at' in any case is not expanded in the rule. B: Maybe Th. refers to 'arahopekkha' of the anāpatti clause.

Page 389 §3end.

B: See Nāgadatta-Sutta of the Vana-Samyutta, S I 201, cf. A III 116-117& 259.

Ven. A 's rendering of this difficult āryā-metre-verse:

'The good Nāgadatta by entering (the village) early and returning at high noon is one who goes around for too long, one who is (overdoing) association with householders sharing their pains and pleasures. I fear the Good Nāgadatta is being overbold, caught up with families. Let him not fall into the power of Death, the Ender.

Page 394 §6

See Page .187, Pāli identical.

Page 427 §5,5

(... reprisals ...) Or perhaps it means: 'If one fears that he will commit suicide or disrobe' . Lit. it says: 'He does not tell thinking "This one is coarse, he will make an obstruction to life or to the celibate life." (It does not say whether his own or others.) Compare Bhik khuni-Vibh. Pārājika II.

Page 428 §1,4

Lit.: 'This involves a pāc. for the one (who ordains)' (compare 73)

Page 434 §5,3

Taking 'yeme' as 'ye me', instead of 'ye 'me' (=ye ime) possible, but unlikely. 'Antarāyik ā dhammā' occurs unqualified also in the sequel (or rather, qualified only by 'paṭisevato' in the next sentence.)

Page 434 §5,9

B: The Sinhalese tradition reads, (and recites), the right-view-bhikkhus' assertation here as: '...antarāyikā dhammā antarāyikā vuttā bhagavatā...', this is the correct version according to Ven. A and other learned monks and professors here in S.L.

It should be mentioned that this rule's origin story is also at M22 (=M I.131). 'Antarāyik ā' is put again for the sake of extra emphasis: 'In many ways those obstructive acts have been described (as/to be) obstructive by the Blessed One, and ...'. The second 'antarāyik ā' has been omitted by the other traditions due to not understanding the grammatical con struction. The Sanskrit versions confirm that the Sinhalese are correct. The following i s part of a letter by the scholar Peter Skilling:

"The three Sanskrit Prātimok.sa-s available to me seem to confirm the Sinhalese ed.'s re adings, although, as usual, they introduce further variations. Further, the reading with the emphasis seems more rhythmic and makes better sense. Here are the key passages in t wo of them with rough translations

Mūlasarvāstivāda Prātimok.sa 55, 57.

wrong view: yathā ye antarāyikā dharmā uktā bhagavatā te pratisevyamānā nālam antarāyāyeti.

right view: antarāyikā dharmāḥ santaḥ antarāyikā evoktā bhagavatā, te ca pr atisevyamānā alaṃ antarāyāyeti: since they are obstructive states, they are described by the Blessed One just as obstructive states...

Mahāsāmghika Prātimoksa 45, 47:

wrong view: yathā ye ime antarāyikā dharmā uktā bhagavatā tān pratisevato nālam antarāyāya.

right view: antarāyikā evāyuṣman dharmāḥ samānā antarāyikā dharmā uktā bhagavatā, alaṃ ca punas tān pratisevato antarāyāya: since those states, venerable, are i ndeed obstructive, they are described by the Blessed One as obstructive states...

47 is the same except that kāmā replaces dharmā in all instances."

Page 436 §4,4-5

In PTS ed, the case where it is also perceived to be improbably carried out is anāpatti. H owever, at, Sangh.10 it is said to be dukkata. The two should be the same. If it is deeme d to be dukkata, it must be the one that is incurred already before the kamma, when he f irst is being reprimanded and does not relinquish.

Page 442 §1,5f

The words 'sikkhamānena bhikkhunā' have not been translated. The bracket is not corre ct, since this is an impersonal construction. So: "Bhikkhus, a bhikkhu in training should know, should ask, should ponder."

Page 444 §7

... the Suttas, the gāthās or the Abhidhamma

Page 445 §1,2 + §3,6

'Just now have I heard' ='Only now do I know ...(= jānāmi).

Page 445 §1,13

'Here ... confessed'. Inaccurate, compare pāc.65 for the construction. Better so: 'This inv olves a pācittiya for the (one exposed as a) deceiver. (or/with Th's term.):' This is to be c onfessed in the case of the (one ...').

Page 452 §6

The Pāli seems to mean: 'Having come to the place where a bhikkhu is standing, sitting or lying, in the case he is discussing, one should cough, one should make him (acc.: ma ntentam: the one who discusses) aware (of one's having come). ('āgantvā & ukkāsitabba m Vij.' must have the same subject. Mantentām has not been translated by Th.)

Page 452 §8+

"If he goes (to listen) with the idea "having heard what (imesam) they have to say I'll be able to stay out, to get out of trouble, to free myself.

Page 459 §3,4

'... after they ...' Omit: 'the'.

Page 460 §4,1-3

Karontassa can only be connected with tassa, so this can not be right. (Note that Pāc.13 has karontam, since there is no object for khīyati.) Better: '(No offence) if he criticizes s o: "What is the use of giving it to him whose habit is to act out of favoritism etc.? After receiving ...",(i.e. it is not the giving of the article, but the official's actions that chanda e tc. refers to).

Page 461 §5,8

B: '... blouse ...'? A 'blouse' covers only the upper part of the body, which is not the problem since in those days women (& men) used to go about half naked. ... 'Dussa' here si mply means 'robe' or 'tunic'. See J.431 (J.III498) for a similar incident: '... as the queen rose up in haste, ..., her robe of fine cloth fell off her. An extraordinary object struck upon the eye of the Great Being ...'(PTS translation). Cf. J.66.

Page 485 §3

(third non-offence) More exactly: 'Almsfood supplied by others has been set out there.' Page 492 §1,1 ... com.= Vibh.

Page 496 §1

The rule about 'a quarter' may have been taken from the Vibh. to Niss.XX (definition of patta): '(nālik-)odanaṃ gaṇhāti catubhāgaṃ khādanaṃ tadūpiyaṃ vyañjanaṃ', which m ay mean: '(The bowl) takes a (measure of) rice with a quarter of 'solid pieces' and an ap propriate amount of sauces'. In this rule then 'thick' (eatable with the hand)

bean curry (prob. 'dhal' or 'parippu') would be classed as 'khādana'. In addition to that on e might have been allowed to take more liquid curries. Other 'khādana', however,, according to this, would have to be included in the quarter. But in these days of 'polished foo ds', one might for the sake of health be allowed to take a 'balanced amount' of khādana (anāpatti gilānassa).

Page 500 §5

(Rule 42) But how is that possible? Probably it means: "I will not push the whole hand onto the mouth while eating." (i.e., only the fingers have to reach the mouth, and not the palm.)

Page 500=01

...rule 44...? There is a point here, but it is difficult to see how the Pāli can fit with Th's translation ('khip' is 'throwing', not 'lifting')

Page 501 §9

(rule 47). That won't do. The text has 'kacavaram chaddento' therefore kaca. can't mean 'dust'. The Pāli says: '(No offence) if one shakes the hand / if rice grains get scattered, / while throwing away refuse (i.e. uneatable pieces in the food).'

Page 502 §8,3f

(R.53) Why not 'licking'? Licking would be more effective than scraping here.

Page 504 §2,4-5

='or if having accepted (the water in one's bowl) one carries it outside and throws it awa y. (Neither 'pours' nor 'receptacle' is indicated in the Pāli.

Page 509 §5f

R74,75 'Using water/plants to cover up feces? Probably the punctuation of the Thai ed. has gone wrong here. The four words should read as one sentence: (Urine, etc.) having been made on a place with no crops (dry ground) spread on to a place with crops (water) - no offence.

Page 510 §3,3-4 (But also ...) That is the next sentence in Pāli.

Page 514 §2,1

This is probably a mistranslation of 'tassapāpiyassikā'. Note that all the punishing kamm as (tajjanīya etc.) are descriptive of the act and not of the person / an act for banishment, for threatening, for imposing dependence). This one should probably be taken in the sa me way: 'An act for making it work for him' or 'an act for giving him a greater penalty (scil: than a simple confession would be). For 'tassa pāpiyya' cf. verse in the Brāhmana-Saṃyutta: "Tass'eva tena pāpiyyo you kuddhaṃ paṭikujjhati.": "It only becomes worse for him if he reciprocrates an angry man with anger". (See note p.523).

Page 515 §1

Sa-upavāda, lit. 'with reproach' can be taken in two ways:

(i)=not reproaching (others),

(ii)= being reproached (by others).' Th. seems to take it as (i), but surely the second sens e is being intended here. Thus it is synonymous with sānuvāda.

Page 515 §rule 6

(He should not quarrel ...) B: perhaps the meaning of 'he should not associate (or 'join in ') with the (other) bhikkhus' would fit 'na bhikkhūhi sampayojetabbam' better (cf. CV.X = CV.X = Vin. II 262) Page 517 §5

(... opposing opinions, heated words ...) The two words 'vipaccatāya vohāro' express one idea: 'arguing for the sake of opposing.'

Page 521 §3+4

The difference of these two seems to be that in gūlhaka ballot what is kept secret is the t aking of the ticket (the meaning of the colour of the ticket is explainded openly); while i n Sakaṇṇajappaka ballot what is secret is the meaning if the ticket, the taking is done op enly.

Page 521 §4,3

(... 'don't tell ...') scil: What it means.

Page 523 §3

(... bhikkhus are to make him confess ...). No, if the offence is confessed, then it is settle d by the settlement and nothing else is to be done. The passage in CV.IV 12,2 is abbrevi ated (there is a la in PTS ed). This means it has to be filled out as under 'tajjanīyakamma' (CV,I,2,1) where it is stated that the act is invalid if the offence is confessed. The offence has to be (imputed) on him ('ropetvā', or better: 'āropetvā' of Sinh. ed.) and then inste ad of allowing him to confess it formally he is to be given the 'tassapāpiyassikakamma' (which is very similar to the 'tajjanīyakamma'). The tass is substitute for formal confessi on. When the tass. is given the matter is settled, the offence has been dealt with. He has acknowledged the offence, and now has to accept a different (and worse!) punishment f or it. Now fulfilling the vatta of that kamma constitutes the rehabilitation (patikkamma) from the offence (which otherwise could have been done through a simple confession). That is how 'it gets worse for him' (see note Page 514)!

Page 526 §1,5

Ven. D. was a Sinhalese.

Page 526 §1,5-9

This seems to be inexact. The tradition is using the old Sinhalese hour (and Indian, no d oubt), of which there are sixty for a day-night, each being 24 minutes. Thus we get:

First R. - 4 S.hrs = 1 hr.36 min } before sunrise

First W. - 3 S.hrs = 1 hr.12 min } " "

Second R. - 2 S.hrs = 48 min } " "

Second W. - 1 S.hr = 24 min } " "

(this shows that it does not intend to be precise in counting minutes, but is speaking roughly: 'Four hrs. before it starts, the one hr. later..., one more ..., one more ...').

Two clock hrs. would make five Sinh. hrs, and could thus fit into this scheme, but half a clock hour could not. According to Ven... it starts 1 hr. 36 min. before sunrise, and this is four S.hrs., not five. (The Khs. may have to be checked) But even 1 hr.36 mins. befor e hardly anything is showing (at least not in Sri Lanka, but in Northern India it may sho w earlier, (in summer only)). However, it also depends on the latitude and the time of the year. It follows that 'dawn' is a very fluctuating concept.

The system needs revision now that Buddhism has become worldwide (in Northern Nor way the night disappears in summer, the day in winter).

Page 526 §3

? They are probably the same Udāyin – same character is showing (=strong rāga - see b elow (Page 527 §2): 'I felt sorry and upset').

Page 526 §1,18

B: In 1996 ed.: see footnote.

Page 542 §3,3

(... approaches another bhikkhu ...) M 104 adds: 'Pays respect to his feet' (in the case of an elder bhikkhu), before he kneels down'.

Page 524 §5,1-2

? The bhikkhus are to confess their offences before listening to the P., but not to 'declare their purity'. 'Declaration' of purity is done by silence during the recitation. And the con scious lie is accomplished, if he remains falsely silent when the reciter asks three time (after each section) 'are you pure in this?' Thus it is stated in the Nidāna.

Page 543 §1,1

(... (IV.14.30)) also Samāgama Sutta (M104) & MV.II.

Page 543 §1end

(... samvareyyāsi)(v.l. M.104: 'samvaram āpajjeyyāsi')

Page 543 §1end

(... future.) M 104 adds here the promise of the confessing bhikkhu: 'saṃvarissāmi': 'I sh all restrain myself'. (v.l.: 'saṃvaraṃ āpajjissāmi)

Page 543 §2,8-9

(... allowed to confess ... committed.) This would conflict with ama, passami'.

B: Some monks in Sri Lanka take this t ype of confession as 'musāvāda' since one claims to have done something that one has n ot done and does not see. The 'Cattāro-āpatti-bhayāni-sutta' of A.II.240-243 should ha ve been quoted here.

Page 572f

(See notes on pp. 221 & 222). Niss.Pāc. 18,19 & 20

These are three consecutive rules dealing with money and trade. There ought to be a rea son for their number and order. In 18 money is said to be unallowable and it has to be fo rfeited and got rid of. But if it has already been used then that can't be done. Then come s 19 saying that also the item one has got through the money is to be forfeited (and if it i s an 18 item, got rid of acc. to that rule). Then if one thinks trading is alright if only mo ney is not involved, comes 20 saying that also trading without money is unallowable an d that what has been obtained has to be forfeited (not to be got rid of here). In this way t he differences of the three rules can be simply undrstood. But one case, however, has no t been covered: the case that a monk sells some item for money. I would suggest here th at this case is to be treated under 18 (and not 19). In this way it can be understood why t here are three (and not two rules) and why they have this order. However, money is here always unallowable, and nothing is said about 'allowable money' (i.e. kept with a stewa rd). Probably these rules were phrased before the allowance for keeping money with a st eward was given. (Np.10 gives allowance for a special case. There is not yet a general a llowance.) Little contradicitions appear when one tries to include such cases in the rules (My 'saving suggestion' to keep all cases of holding money under 18 could no longer b e applied). And so we get the discrepancies in the accounts of the Vibh., the com., and a lso Th. perhaps the way to solve it is to stop considering the three as separate rules, and instead as fluctuating sub-departments of one.

Page 573

A Note on Pativijānāti

(for the solution of a difficult phrase occurring in the Vibh. to Pār.4 and Pāc.8.)

(This note evolved out of Ven A's earlier notes to pp.85 & 286 and encompasses both, however, for extra clarity the transcriber reproduces his note to Page .85 §2)

Page 85 §2

If this is so then why is it not stated in the plain cases? Note that the Vibh. to Pāc.1 follo ws the same pattern as here, and there the correct conclusion is drawn that result is not a factor (p262). In the 'obscure case' there is no doubt about the subject of 'paṭivijānantas sa' it can mean: 'if he himself is aware of the fact that he is making a substitution'. If the listener's understanding was a necessary factor for fulfilling pār., then it would not alwa ys be possible to decide a case. If the listener is not a monk how is one to question him about whether he understood it or not? Apart from the occurence of the word in the Vib h. to pār. 4 and pāc.8 we find it in two other places.

Page 573 Sangh.2: Sevanādhīppāyo kāyena vāyamati phassam paṭivijānāti, āpatti Sang h.' Sangh 3: (of the woman who is being addressed lewdly) 'sā na paṭivijāni'. It is probab ly from the latter case that the com. has taken the meaning 'understand' and then applied to pār.4.: But in the S.2 case the meaning is 'he is aware of the contact'. If this latter sen se is adopted for Pār.4 it can better be understood why paṭivijānantassa is mentioned onl y in complex cases, and not in simple cases (as it should have been if it referred to the li stener's understanding). This word occurs in two cases in Pār.4, but only one of them is in Pāc.8. (The second case will be taken from Pāc.8 because of its greater simplicity.)

(a) 'Yo te vihāre vasi so bhikkhu paṭhamaṃ jhānaṃ samāpajjī ti sampajānamusā bhaṇan tassa pativijānantassa āpatti thullacayasssa, na pativijānantassa āpatti dukkatassa'.

(The natural way of taking paṭivijānantassa is as having the same subject as bhaṇantassa , and this can be understood so:)

"For one who deliberately lies saying: 'The monk who stayed in your dwelling attained the first jhāna', there is a thullaccaya-offence in case he is aware (of the implications), but in case he is not aware of it there is a dukkata offence." (b) 'Paṭhamam jhānam samāpa jjin ti vattukāmo dutiyam jhānam samāpajjin ti bhaṇantassa paṭivijānantassa āpatti pācit tiyassa, na paṭivijānantassa āpatti dukkatassa'.

(In the Pār 4 case there is the addition of sampajānamusā which complicates the issue of what paṭiv. refers to, in pāc.8 it is clearer. The offences in Pār.4 are Pārājika & Thullac caya).

'For one who being desirous of saying: "I attainded first jhāna", actually says, "I attaine d second jhāna" there is a pācittiya offence in case he is aware of (the substitution), in c ase that he is not aware of it there is a dukkata offence.' For three reasons this interpretat ion is preferable to the one given by the com. and accepted by Th:

(1) Grammatically it is more natural to take the subject of 'paṭivijānatassa' to be the sam e as the one of bhaṇantassa.

In the Parivāra (Page 33) case (a) is mentioned (case (b) is not) in a slightly modified fo rm, changing bhaṇatassa to bhaṇati. (which is due to the different context making it par allel with ullapati in previous period. We may translate both perods so: 'In the case where o ne makes a false claim due to evil wishes, the offence is pārājika. In the case where o ne speaks like this "The one who lives in your dwelling is an arahat", then the offence is thullaccaya for the one who is aware of the implication, or the offence is dukkata for th

e one who is not so aware.' The whole passage in the p. was to show that three types of offences may be incurred under Pār.4. It is clear that the P. follows the Vibh. in restricting the use of Paṭiv.) ... to bhaṇati: 'Yo te vihāre vasati so bhikkhu arahā ti bhaṇati, paṭi vijānantassa āpatti thullaccayassa, na p.vijānantassa āpatti dukkatassa'. (punctuation as in PTS ed). Even so the ambiguity persists, for it is still possible to take paṭiv, as either dative object to bha.nati or as genitive governed by āpatti. Here, however, because bhaṇa ti and paṭiv. are differentiated in form, it lends itself a little more easily to the first interpretation. It might have provided the link to the com.'s interpretation. Note however, that the p. does not generalise this point and to apply to all cases, so it is more likely that the author/authors of the p. took it in the second way (as I suggested above). (whereas in the com.'s interpretation the former is dative object of the latter). Both these are genitive s governed by āpatti: 'there is an offence for ...'. This is even more sure so in the negative: 'na paṭvijānantassāpatti', where the two words occur together separately from the rest.

(2) This is the only way to explain why pāṭiv. only is mentioned in the complex cases. It is only in those cases that there is something special one has to be aware of in order to i neur the greater penalty. Incidentally, the reason why in Pāc.8 in the corresponding case to (a) the word pāṭiv. does not occur is that here in both cases there would be a dukkata offence, and thus there is no need to differentiate.

(Economy of words and rigorous logic is a characteristic of the Vibh. style).

(3) In this way Pār.4, Pāc.1 and Pāc.8 are all treated in the same way. Result is not a fact or (this was stated by Th. only in the case of Pāc.1). This makes the cases easier to settle . There is no need to go in search of the person to whom one spoke falsely or braggingly in order to question him whether he understood it or not!

(Note: in Sangh.3, however, result is a factor, and that is because the effect it has on the woman is part of the seriousness of the offence. And there, of course, there is no doubt a bout the subject and the meaning of pativ. There both 'understand' and 'be aware of (the implications)' will fit the translations).

B: Another point in favour of the above interpretation is the fact that in the Vinīta Vatth u to Pār.4 the deciding factor for the type of offence (or no-offence) incurred is always the bhikkhu in question's intention - there being no mention at all whether the listener u nderstood (cf. the Vinīta Vatthu to Sangh.3 on this point).

Page 526 §1,18, 1996 ed.

B: This is not a convincing argument. The fact that the kings had an argument does not mean that the Sangha of the two countries was also on bad terms. In the Buddha's time King Ajātasatta and King Pasenadi were also on bad terms, but not the Sangha in their c ountries.

Notes to Part V

Chapter 45: Magga-saṃyutta

1. SA: Ignorance is the forerunner (pubbaṅgama) in two modes, as a conascent condit ion (sahajātavasena, a condition for simultaneously arisen states) and as a dec isive support condition (upanissayavasena, a causal condition for subsequently arisen states). SṬ: It is a forerunner by way of conascence when it makes associated states conform to its own mode of confusion about the object, so that they grasp impermanent phenomena as permanent, etc. it is a forerunner by way of both conascence and decisive support when a person overcome by delusion engages in immoral actions.

SA: Shamelessness (ahirika) has the characteristic of lack of shame (alajja $n\bar{a}$, or lack of conscience regarding evil). Fearlessness of wrongdoing (anottap pa) has the characteristic of lack of fear (abhāyanā, regarding evil).

Anvadeva is an indeclinable to be resolved anu-d-eva. SA glosses: sah'eva ekato'va, na vinā tena uppajjati; "it arises along with it, in unison, not withou t it."

2. SA: *True knowledge* (*vijjā*) is knowledge of one's responsibility for one's own acti on (*kammassakatā-ñāṇa*). Here, too, it is a forerunner by way of both conasce nce and decisive support.

Shame (*hiri*) and fear of wrongdoing (*ottappa*) are called "the guardians of the world" (ANṭIṭ51,19–28). For a detailed discussion, see DhsAṭ124–27, and more concisely Vismt464–65 (PPt14:142).

- 3. SA says that at the moment of the mundane path these are not all found together, b ut they are found together at the moment of the supramundane path. Even in re gard to the mundane path, it would be a mistake to see the eight factors as foll owing in direct sequence. Right view is the guide for all the other path factors and the direct condition for right intention. Right view and right intention joint ly condition the next three factors, which make up the virtue group. These in t urn serve as the foundation for right effort and right mindfulness, the effort being the application of energy to the practice of the four foundations of mindfulness. The fruit of right effort and right mindfulness is right concentration.
- 4. This entire sutta is quoted by the Buddha at **3:8**, in a conversation with King Pasen adi. SA has commented on the text there and thus passes over it here. I draw th

- e excerpts below from SA's exegesis of the earlier text. In Be and Ee the name of the town is Sakkara.
- 5. *Kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavankatā*. The three are synonymous . SA: When he was in seclusion Ānanda thought, "This practice of a recluse su cceeds for one who relies on good friends and on his own manly effort, so half of it depends on good friends and half on one's own manly effort."
- 6. Mrs. RD renders *kalyāṇamitto bhikkhu* as "a bhikkhu who is a friend of righteousne ss" (KSt1:113); Woodward, "a monk who is a friend of what is lovely" (KSt5: 2); Ireland, "a bhikkhu who is a friend of the good" (SN Anth 1:75). These ren derings all rest on a misunderstanding of the grammatical form of the expressi on. As an independent substantive, *kalyāṇamitta* means a good friend, i.e., a s piritual friend who gives advice, guidance, and encouragement. When used in apposition to *bhikkhu*, however, *kalyāṇamitta* becomes a *bahubbīhi* compound, and the whole expression means "a bhikkhu who has a good friend." To represent this formally: *yassa bhikkhuno kalyāṇamittaṃ hoti* (not *yo bhikkhu kalyāṇassa mittaṃ hoti*), *so kalyāṇamitto bhikkhū ti vuccati*. On the importance of the good friend, see below 45:49, 63, 77.

SA: With children, it isn't possible to say, "So much comes from the moth er, so much from the father"; the same is true in this case too. One cannot say, "So much of right view, etc., comes from good friends, so much from one's o wn manly effort." The Blessed One says in effect: "The four paths, the four fruits, etc., are all rooted in the good friend."

7. The *viveka-nissita* formula is affixed to the path factors at Vibhṭ236. SA explains s eclusion (*viveka*) in light of the commentarial notion of the fivefold seclusion: (i) "in a particular respect" (*tadaṅga*, temporarily, by the practice of insight); (ii) by suppression (*vikkhambhana*, temporarily, by attainment of jhāna); (iii) by eradication (*samuccheda*, permanently, by the supramundane path); (iv) by subsiding (*paṭippassaddhi*, permanently, in fruition); and (v) by escape (*nissar aṇa*, permanently, in Nibbāna).

He develops right view dependent on seclusion (viveka-nissitaṃ): depende nt on seclusion in a particular respect, dependent on seclusion by eradication, dependent on seclusion by escape. For at the moment of insight this meditator, devoted to the development of the noble path, develops right view dependent on seclusion in a particular respect by way of function and dependent on seclusion by escape as inclination (since he inclines to Nibbāna); at the time of the path, he develops it dependent on seclusion by eradication as function and dep

endent on seclusion by escape as object (since the path takes Nibbāna as objec t). The same method of explanation is also extended to the terms "dependent on dispassion" (*virāga-nissita*) and "dependent on cessation" (*nirodha-nissita*).

Relinquishment (vossagga) is twofold: (i) as the giving up (pariccāga) or a bandoning (pahāna) of defilements – "in a particular respect" when developin g insight, by eradication at the moment of the supramundane path; and (ii) as e ntering into (pakkhandana), i.e., into Nibbāna – by way of inclination when de veloping insight and by making it the object at the path moment. The path is m aturing in relinquishment (vossagga-pariṇāmi) because the bhikkhu develops the path for the sake of giving up defilements and entering into Nibbāna.

- 8. SA: Because Ānanda had not reached the peak in the knowledge of a disciple's perf ections he did not know that the entire holy life of the path depends on a good friend, but since the General of the Dhamma (Sāriputta) had reached the peak in the knowledge of a disciple's perfections he knew this; therefore he spoke the us and the Blessed One applauded him.
- 9. The brahmin Jāṇussoṇi was a chaplain of King Pasenadi. He departs from Sāvatthī in a white chariot also at MNṭIṭ175,15–17 and MNṭIIṭ208,24–25. According to SA, once every six months he rode around the city in his chariot "as if strewin g the city with the excellence of his glory and prosperity."
- 10. Brahmam vata bho yānam, brahmayānarūpam vata hoti. Here, brahma has the se nse of best (settha).
- 11. The relative pronoun *yassa* with which the verses begin is completed only by the demonstrative *etad* in the last verse. Since English does not lend itself to such complex syntax, I am compelled to break up the passage into shorter sentences . I rely on SA in interpreting the verses. See the other chariot simile at **1:46**.
- 12. I read vammasannāho with Ce, as against Be's camma- and Ee's dhamma-.
- 13. SA: This vehicle of the path (*maggayāna*) is said to "originate within oneself" (*att ani sambhūtaṃ*) because it is gained in dependence on one's own manly effort
- 14. Cp. 35:152, 38:4.
- 15. SA: The removal of lust, etc., is a designation for the unconstructed, deathless Nib bāna-element. The destruction of the taints is arahantship. The removal of lust, etc., is a name for arahantship too.
- 16. The definition of the path factors to follow are incorporated into the formal treatm ent of the path according to the sutta method in the Suttanta-bhājanīya at Vibh t235–36 (but see the following note). In the Abhidhamma-bhājanīya the path f actors are considered exclusively supramundane.

- 17. All eds. of SN have here *abrahmacariyā veramaṇī*, but elsewhere the reading is *k āmesu micchācārā veramaṇī*, "abstinence from sexual misconduct" (see DNṭII ṭ312,12–13; MNṭIIIṭ74,23, IIIṭ251,25–26; Vibhṭ235,??). The former wording is f ound in the precept observed by monks and nuns, the latter in the precept unde rtaken by the laity. SA does not comment, and it thus seems the reading we ha ve is the result of a scribal error, probably arising after the age of the comment aries, which has found its way across borders and contaminated the entire text ual tradition. I have therefore translated on the assumption that the reading sho uld be *kāmesu micchācārā veramaṇī*.
- 18. SA: Why does he speak thus? During that half-month, it is said, he had no one to guide. Then he thought, "I will pass this half-month in the bliss of fruition atta inment. Thus I will enjoy a pleasant abiding and set an example for future gen erations."
- 19. SA takes this to refer to the Buddha's forty-nine days of meditation in the vicinity of the Bodhi tree just after his enlightenment. During that period (according to SA) he contemplated the aggregates, sense bases, elements, four truths, etc., i n full (*nippadesa*); but now he contemplated them only partly (*padesena*), namely, in relation to feeling. SA gives examples of how feelings arise conditioned by wrong view and by right view. The suttais referred to at DhsAṭ30,??-31,? as "proof" that the Buddha taught the Abhidhamma. Vismṭ519,?? (PPṭ17:9) a lso cites the suttain arguing against the view that dependent origination is "simple arising."
- 20. SA: Feeling with desire (chanda) as condition is the feeling associated with the eight cittas accompanied by greed (see CMAt1:4); that conditioned by thought is the feeling in the first jhāna; that conditioned by perception is the feeling in the six meditative attainments from the second jhāna through the base of nothingness.
- 21. The passage in brackets is not in Be and may have been imported into the Sinhale se tradition from SA. SA explains the feeling when none of the three have sub sided as the feeling associated with the eight cittas accompanied by greed. The feeling when desire alone has subsided is that of the first jhāna; the feeling when perception alone remains is that in the second and higher jhānas. The feeling when all three have subsided is that in the base of neither-perception-nor-non-perception. The "as-yet-unattained" is the fruit of arahantship. The last expression includes the supramundane feeling accompanying the four paths. The word rendered "effort" here is $\bar{a}y\bar{a}ma$, effectively synonymous with $v\bar{a}y\bar{a}ma$, the actual reading in some mss. SA glosses with viriya.

- 22. SA: The subsiding of wrong view means right view; therefore the feeling said to be conditioned by right view is the same as the feeling conditioned by the subsiding of wrong view. But in this sutta they (the ancients) do not include resultant feeling (*vipāka-vedanā*), thinking it is too remote. For whenever a feeling is said to be conditioned by the subsiding of a particular state, we should unders tand that it is conditioned by the quality opposed to that state. Feeling conditioned by the subsiding of the first jhāna; by the subsiding of thought, the feeling of the second jhāna; by the subsiding of perception, the feeling of the base of neither-perception-nor-non-perception.
- 23. Be: ummaṅgo; Ce and Ee: ummaggo. SA: Ummaṅgo ti paññā-ummaṅgo; paññāvī maṃsanaṃ paññāgavesanan ti attho; "Intelligence': wisdom-intelligence; the meaning is, investigation with wisdom, seeking out with wisdom."
- 24. I translate *ñāyaṃ dhammaṃ* following SA's gloss of the term as *ariyamaggadham maṃ*. The sutta is the basis for a "dilemma" at Milt242–43.
- 25. The two additional qualities are *micchāñāṇī* and *micchāvimutti*. SA glosses the for mer as *micchāpaccavekkhaṇa*, "wrong reviewing," on which SṬ says: "When one has done something evil, one reviews it with the idea that it was good." S A explains *micchāvimutti* as a false liberation (*ayāthāva-vimutti*), a non-emanc ipating liberation (*aniyyānika-vimutti*).
- 26. Sa-upanisaṃ saparikkhāraṃ. For a fuller analysis, see MN No.ṭ117. The definitio n of noble right concentration just below rests on the conception of the mind a s a constellation of mental factors each performing its own distinct function in coordination with the others. On the treatment of the path from this angle, see CMAt7:17.
- 27. SA: While the former sutta is explained in terms of qualities (*dhammavasena*), thi s one is explained in terms of persons (*puggalavasena*).
- 28. Though all three eds have *aṭṭḥaṅgiko* here, I suggest deleting it to bring the wording into conformity with 46:18, 47:33, and 51:2.
- 29. Read: *apārā pāraṃ gamanāya saṃvattanti*. SA: "To going from the round of beco ming to Nibbāna." Woodward has mistranslated as "conduce to that state in w hich no further shore and no higher shore exist." The verses just below are at Dhpt85–89.
- 30. At this point Ee stops numbering these groups of suttas and designates them merel y as *peyyāla*, "repetitions," not as *vagga*. Ce also calls them *peyyāla* but numb ers them, and Be, which also numbers them, calls them *peyyālavagga*, "repetit ion groups." My scheme for numbering the *vagga* corresponds closest to Ce's, but my numbering of the suttas agrees with Ee straight through to the end.

- 31. *Addhāna-pariñnattham*. SA: When one has reached Nibbāna, the course of saṃsār a is fully understood. Therefore Nibbāna is called the full understanding of the course.
- 32. SA: Good friendship is like the dawn; the noble path along with insight, arisen by relying on good friendship, is like the appearance of the sun.
- 33. SA: "Accomplishment in virtue" (*sīlasampadā*) is the fourfold purification of virt ue (see Vismṭ15–16; PPṭ1:42). "Accomplishment in desire" (*chandasampadā*) is desire as the wish to accomplish the wholesome (i.e., not desire as craving, another connotation of *chanda*). "Accomplishment in self" (*attasampadā*) is c ompleteness of mind (*sampannacittatā*). All these suttas were spoken separate ly by way of the personal inclinations (of those to be taught).
- 34. In Ee this *vagga* does not have a separate number. Be numbers it "1," as if starting again from scratch, but then assigns each of the four "versions" within this re petition series a separate number. Ce keeps the numbering of the *vagga* contin uous, beginning here with "9," but it also assigns each of the four versions a se parate number. I find it more logical to give one *vagga* number to each entire r epetition series and then to divide each such series into four sections accordin g to the four versions. The four versions are distinguished by the phrases used to describe the path factors. In Pāli these are: (i) *vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ*; (ii) *rāgavinayapariyosānaṃ dosavinay apariyosānaṃ mohavinayapariyosānaṃ*; (iii) *amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ*; (iv) *nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ*.

 SA explains that the different versions of the same sutta were spoken by the B uddha in response to the individual inclinations of the persons to be enlightene d.
- 35. Ee calls this *vagga* "Chapter V," as if all the suttas from 31 to 138 fell under Chapter IV. Be also numbers this "5," following on the four sections of the Ganges Repetition Series. In Ce it is numbered "13."
- 36. SA: Diligence is called the chief of all wholesome states because it is by diligence that one acquires all the other wholesome states.
- 37. The similes of 45:141–47 are also at 22:102.
- 38. SA: When the female nāgas become pregnant they realize that if they gave birth in the ocean their offspring could be attacked by the supaṇṇas or swept away by a strong current. Thus they ascend the rivers to the Himalayas and give birth t here. They then train their young in the mountain ponds until they have master ed the art of swimming.
- 39. As at **45:9**.
- 40. As at 36:12.

- 41. As at **22:101** (IIIt155,5–9).
- 42. As at 36:14.
- 43. The simile and its application here parallel **35:244** (IVt191,1–24).
- 44. SA explains *brahmacariyesanā* as the search for a holy life consisting in a wrong view. SṬ adds: because the wrong view is the basis for the holy life fashioned by the theorist.
- 45. See IV,n.273.
- 46. This sutta is not found in Ce or in SS. Be numbers it separately, Ee does not. I her e follow the latter. Both connect the "based upon seclusion" refrain with §170 (10) and the other three refrains with §170 (11). This suggests the two are actu ally one sutta elaborated by way of alternative representations of the same wor d, both *tanhā* and *tasinā* being Pāli equivalents of Skt *trsnā*.
- 47. SA explains "bodily knot" (*kāya-gantha*) as a knot in the name-body (*nāma-kāya*), a defilement which knots and connects (*ganthana-ghaṭanakilesa*). STṭ6: A de filement which produces connection, bondage, known as the binding to suffering through the connection of cause with effect, of the round of kamma with the round of results. The fourth knot, *idaṃsaccābhinivesa kāyagantha*, is literally "the bodily knot of adherence to (the view) 'This (alone) is truth."
- 48. SA: The "underlying tendency of sensual lust" (*kāmānusaya*) is sensual lust itself, which is an "underlying tendency" in the sense of gaining strength (*thāmagat aṭṭhena*). SṬ: "Gaining strength" by being firmly implanted in a being's mental continuum.
- 49. These are the fetters that bind beings to the sense-sphere realm (*kāmadhātu*). The first three are eradicated by the stream-enterer and the once-returner, all five b y the non-returner.
- 50. These are the fetters that bind beings to the form realm $(r\bar{u}padh\bar{a}tu)$ and the forml ess realm $(ar\bar{u}padh\bar{a}tu)$. Only the arahant has eradicated them.

Chapter 46: Bojjhanga-samyutta

51. As at 45:151.

52. *Bojjhanga* is a compound of *bodhi* + *anga*. SA offers a twofold definition: "Enlig htenment factors are factors of enlightenment or of the one being enlightened (*bodhiyā bodhissa vā angā ti bojjhangā*). What is meant? It is through the asse mblage of states consisting in mindfulness ... equanimity, arisen at the mome nt of the mundane and supramundane paths (*lokiya-lokuttaramaggakkhane*) ... that the noble disciple is enlightened; therefore (that assemblage of states) is c alled enlightenment. 'He is enlightened' means that he rises up from the sleep

of the continuum of defilements; what is meant is that he penetrates the four n oble truths or realizes Nibbāna. The enlightenment factors are the factors of th e enlightenment consisting in that assemblage of states. Also, the noble discipl e who becomes enlightened through the aforesaid assemblage of states is calle d 'one being enlightened' ($bodh\bar{\imath}$). The factors of the one being enlightened ar e enlightenment factors."

In the Abhidhamma Piṭaka, the Bojjhaṅga-vibhaṅga (Vibhṭ227–29) first e xplains the enlightenment factors by the sutta method in three ways modelled on **46:3**, **46:52** (ii), and the bare *vivekanissita* formula, respectively. Then it an alyses them according to the Abhidhamma method, which treats them solely a s factors of the supramundane path (Vibhṭ229–32). For this reason the definiti ons in the Abhidhamma commentaries (DhsAṭ217, VibhAṭ310) parallel to SA above omit "mundane" (*lokiya*) in relation to the path.

The Buddha's own definition of *bojjhanga*, at **46:5** below, implies they we re originally conceived not as factors that *constitute* enlightenment (the position taken by the commentaries), but as factors that *lead to* enlightenment. This is further supported by the sequential account of their origination at **46:3**.

- 53. Nutriment ($\bar{a}h\bar{a}ra$) here has the meaning of condition (paccaya).
- 54. The sign of the beautiful (*subhanimitta*) is a sensually attractive object, particularly an object that arouses sexual desire. The word *nimitta* is difficult to render in a way that fits all the major contexts where it occurs. I return to "sign" only after several experiments with alternatives "aspect," "feature," and "appearance" proved unsatisfactory. Elsewhere it clearly means basis, cause, condition (e.g., at **48:40**; Vt213,16, etc.).

SA glosses improper attention (*ayoniso manasikāra*) with "unmethodical attention, offtrack attention" (*anupāya-manasikāra*, *uppatha-manasikāra*; SŢ: because it is not the right method for gaining welfare and happiness). The commentaries consistently explain it as attention directed to the impermanent as permanent, to suffering as happiness, to the selfless as self, and to the foul as beautiful. This explanation is found already at Vibht373.

- 55. *Paṭighanimitta*. SA: The sign of the repulsive is aversion (*paṭigha*) or a repulsive object (*paṭighārammaṇa*).
- 56. The terms are defined, mostly by chains of synonyms, at Vibht352. SA cites the p assage here. They are also mentioned at **I,vv.30–31**.

- 57. *Cetaso avūpasama*. SA: Unsettledness of mind is, in denotation, restlessness and worry themselves.
- 58. *Satisambojjhangaṭṭhāniyā dhammā*. SA: The things that become objects of mindf ulness (SṬ: i.e., the four foundations of mindfulness), the thirty-seven aids to e nlightenment, and the nine supramundane states.
- 59. *Kaṇhasukkasappaṭibhāga*. SA: Dark states are "with counterparts" because they y ield dark results, and bright states because they yield bright results; the meanin g is "having similar results." Or "with counterparts" means "with opposites": t he dark states have the bright as their opposites, the bright the dark. Or "with c ounterparts" means "with exclusion": the unwholesome excludes the wholeso me and yields its own results, and conversely.

An extended example of the opposition between good and bad states is fou nd in MN No.8, where the Buddha enumerates forty-four pairs of wholesome and unwholesome opposites. The explanation of this enlightenment factors su ggests that while "investigation of states" may be technically identified with p $a\tilde{n}n\bar{a}$, the initial function of $pa\tilde{n}n\bar{a}$ in the sequential arising of the enlightenme nt factors is not to discern the three characteristics, etc., but simply to discrimi nate between the good and bad mental states that become apparent with the de epening of mindfulness.

- 60. SA: The element of arousal (*ārambha-dhātu*) is initial energy, the element of ende avour (*nikkama-dhātu*) intermediate energy, the element of exertion (*parakka ma-dhātu*) energy at full intensity.
- 61. SA: Tranquillity of body (*kāya-passaddhi*) is the tranquillizing of distress in the th ree mental aggregates (feeling, perception, volitional constructions), tranquillit y of mind (*citta-passaddhi*) the tranquillizing of distress in the aggregate of consciousness.
- 62. SA: The sign of serenity (*samatha-nimitta*) is serenity itself as well as its object (S T: the *paṭibhāga-nimitta* or counterpart sign); the sign of non-dispersal (*abyag ga-nimitta*) is synonymous with it.
- 63. In stating that the *sati-sambojjhanga* arises by recollecting the Dhamma taught by accomplished monks, the text draws upon the etymological connection betwe en *sati* as act of remembrance and the verb *anussarati*, to recollect. Though it has been overshadowed by the *sati*'s more technical sense of awareness of the present, this nuance of the word is still occasionally preserved in Pāli (e.g., in the definition of the faculty of mindfulness at **48:9**).

The three phrases used to describe the cultivation of each enlightenment fa

ctor can be understood to depict three successive stages of development: initia l arousal, maturation, and culmination. SA says that in this sutta the enlighten ment factors are to be understood as pertaining to insight in the preliminary stage of the path of arahantship. They occur together in one mind-moment, though with different characteristics. The whole pattern is also at 54:13, but beginning with the four foundations of mindfulness as the means of arousing the *sati-sambojjhanga*.

64. This fivefold typology of non-returners recurs at 48:15, 24, 66; 51:26; 54:5; and 5 5:25. SA explains the *antarā-parinibbāyī* ("attainer of Nibbāna in the interval") as one reborn in the Pure Abodes who attains arahantship during the first half of the lifespan. This type is subdivided into three, depending on whether arah antship is reached: (i) on the very day of rebirth; (ii) after one or two hundred aeons have elapsed; or (iii) after four hundred aeons have elapsed. The *upahac ca-parinibbāyī* ("attainer of Nibbāna upon landing") is explained as one who a ttains arahantship after passing the first half of the lifespan. For SA, the *asaṅk hāra-parinibbāyī* ("attainer without exertion") and the *sasaṅkhāra-parinibbāyī* ("attainer with exertion") then become two modes in which the first two types of non-returners attain the goal. This explanation originates from Pugṭ16–17 (commented on at PugAṭ198–201). However, not only does the account of the first two types disregard the literal meaning of their names, but it also overrides the sequential and mutually exclusive nature of the five types as delineated in the suttas.

It seems to me that the $antar\bar{a}$ -parinibb $\bar{a}y\bar{\imath}$ should be understood, in accord ance with the literal meaning of the term, as one who attains Nibb \bar{a} na in the interval between two lives, perhaps while existing in a subtle body in the interme diate state. The upahacca-parinibb $\bar{a}y\bar{a}$ then becomes one who attains Nibb \bar{a} na "upon landing" or "striking ground" in the new existence, i.e., almost immediately on taking rebirth. The next two terms designate two types who attain ara hantship in the course of the next life; they are distinguished by the amount of effort they must make to win the goal. The last, the uddhamsota $akanitthag\bar{a}m$ $\bar{\imath}$, is one who takes rebirth in successive Pure Abodes, completes the full lifesp an in each, and finally attains arahansthip in the Akanittha realm, the highest P ure Abode.

This interpretation, adopted by several non-Theravādin schools of early Bu ddhism, seems to be confirmed by the Purisagati Sutta (ANţIVţ70–74) and by the explanation of *antarā-parinibbāyī* at ANtIIt134,25–29, as one who has aba

ndoned the fetters that engender rebirth without yet having abandoned the fett ers of becoming. (I am grateful to $V\bar{A}T$ for calling my attention to these texts.) Though the Theravāda argues against this interpretation of *antarā-parinibbāy* $\bar{\imath}$ (e.g., at Kvṭ366??), the evidence from the suttas counts strongly in its favour. ANṭIIṭ155–56 draws a distinction between the *sasaṅkhāra-parinibbāyī* and the *asaṅkhāra-parinibbāyī*: the former reaches arahantship through meditation on the "austere" meditation subjects such as the foulness of the body, the perception of the repulsiveness of food, disenchantment with the whole world, the perception of impermanence in all constructions, and mindfulness of death; the latter, through the four jhānas.

- 65. SA: In this sutta the elder's fruition enlightenment factors (*phala-bojjhanga*) are d iscussed. For when he enters fruition attainment after making the enlightenme nt factor of mindfulness the key, the other six enlightenment factors follow alo ng; and so for the others. Thus the elder spoke this sutta to show his own mast ery over fruition attainment.
- 66. The simile is also at MNtIt215,6–15, again spoken by Sāriputta.
- 67. Itivādappamokkhānisaṃsañ c'eva kathaṃ kathente upārambhānisaṃsañ ca. Woo dward translates "debating on the profit of freedom from controversy annd the profit of wrangling" (KSt5:60). SA's explanation of the phrase is not complet ely clear to me, but at MNtIt133,28–30 the Buddha uses the same terms to reproach certain monks who master the Dhamma upārambhānisaṃsā ... itivādapp amokkhānisaṃsā. MAtIIt106,??–107,?? explains: "They master the Dhamma (intent on) the benefit of ascribing errors to their opponents' theses and on rescuing their own theses when their opponents ascribes errors to them." The stock Nikāya description of debates provides a clear illustration of what is meant; se e, e.g., 22:3 (IIt12,5–13) and 56:9 (Vt419,5–12).
- 68. *Vijjāvimuttiphalānisaṃso* ... *Tathāgato viharati*. Woodward translates *vijjāvimutti* as "release by knowledge," assuming it is a subordinate *tappurisa* compound, but the expression *vijjā ca vimutti ca* (at Vt52,19) implies that the compound s hould be understood as a subordinate *dvanda*. See too Vt329,9–16, where the s even enlightenment factors are said to fulfil *two* things, namely, *vijjāvimutti*.
- 69. The best reading is the one given by the lemmas of SA (Ce): na manku hoti apatitt hīnacitto adīnamānaso abyāpannacetaso. Be and Ee misread the second term as appatiṭṭhitacitto, whose meaning is exactly opposite to the one required. Ap (p)patitthīna is the negative past participle of patitthīyati (< Skt 'prati-styai). S A glosses: kilesavasena atthīnacitto, "with a mind not stiffened by defilements ." At ANṭlṭ124,6, Ilṭ203,17, and IIIṭ181,24 we find a sequence which brings ou

- t the meaning well: abhisajjati kuppati vyāpajjati patitthīyati kopañ ca dosañ ca appaccayañ ca pātukaroti.
- 70. This sutta and the next two are included as protective discourses in the Sinhalese *Mahā Pirit Pota*. Monks often recite them to patients.
- 71. SA: As the elder listened closely to this teaching on the development of the enligh tenment factors, it is said, the thought occurred to him: "When I penetrated the truths on the seventh day of my going forth, these enlightenment factors became manifest" (see 16:11). Thinking, "The Master's teaching is indeed emanci pating!", his blood became clear, his bodily humours were purified, and the disease departed from his body like a drop of water fallen on a lotus leaf.
- 72. They are recommended to the bhikkhus as "factors of non-decline" at DNtIIt79,8–23.
- 73. *Nibbedhabhāgiyaṃ* ... *maggaṃ desessāmi*. The reason the path is so described is given just below in the text.
- 74. I have translated this passage according to its apparent sense, but I have trouble se eing how *bahukataṃ* in the previous sentence, used as an abstract noun, can h ave the same meaning as it does, in negative form, in *abahukato* here, where it is used as an adjective in apposition to *ahaṃ*. SA glosses *abahukato* with *akat abahumāno*, "(I) was without much esteem," but passes over *bahukataṃ* just a bove.
- 75. *Ukkujjāvakujjaṃ samparivattento*. SA says that arising is called surge (*ukkujja*) a nd fall is decline (*avakujja*). Thus he was exploring the aggregates by way of r ise and fall (*udayabbayavasena*). His realization of the four noble truths while contemplating rise and fall would mark his attainment of the supramundane pa th.
- 76. Dhammo ca me bhante abhisamito, maggo ca paṭiladdho. SA says that he has arri ved at the Dhamma of insight (vipassanā-dhamma) and gained the path of insi ght (vipassanā-magga), but these expressions invariably indicate the realizatio n of the supramundane Dhamma and the gaining of the supramundane path. T he text does not specify his level of attainment, but it would be at least that of stream-enterer, implied by making "the breakthrough to the Dhamma." As he must still develop the path further, he could not be an arahant.
- 77. We should read, *kusalā kusalabhāgiyā*. The confused orthography in Ee has misle d Woodward.
- 78. The bracketed passage is in Ce only, but is clearly necessary.
- 79. I follow Ce. In Be and Ee, the next paragraph is counted as a separate sutta, but it is clear enough that the two are counterparts of a single text.

- 80. Again I follow Ce here, which introduces a break and counts this as a separate sutt a, titled Anīvaraṇa Sutta. In Be and Ee, the following is treated as a continuati on of the preceding sutta, despite the fact that their themes are completely distinct.
- 81. These trees are all of the type known as strangling figs. On their behaviour I cann ot do better than to quote from E.J.H. Corner's *Wayside Trees of Malaya*, cite d by M.B. Emeneau, "The Strangling Figs in Sanskrit Literature," pp. 347–49 (I am grateful to Bhikkhu Vappa for this reference):

"Fig-trees whose trunks are composed of a basket-work of interlacing and anastomosing roots are called strangling figs because normally they begin life on other trees and gradually squeeze them to death. Birds, squirrels, and monk eys, which eat the fruits, drop the seeds on the branches of the forest-trees, wh ere they grow into epiphytic bushes that hold on by strong roots encircling the branches. From thence their roots spread down the trunk of the supporting tree to the ground, where they grow vigorously. Side-roots encircle the trunk, joini ng up with other side-roots where they touch, and aerial roots grow down into the soil from various heights.... [T]he supporting trunk becomes enveloped in a basket of fig-roots and the branches of the fig-bush begin to spread widely th rough the crown of its support. As the fig-roots and their supporting trunk incr ease in thickness they press upon each other, but the fig-roots, being the strong er, slowly crush the bark of the support against its wood, with the effect that th e supporting trunk is gradually ringed, and its limbs begin to die back, its crow n becoming stag-headed and uneven. A long struggle ensues between parasite and host, but if the fig-plant is vigorous it surely kills its support and finally st ands in its place on a massive basket of roots."

Two Jātaka stories (Nos. 370 and 412) use the strangling fig to drive home the lesson that one should never tolerate the slightest evil, for while evil may appear innocuous in its origins it eventually proves fatal.

- 82. *Tisso vidhā*. See **145:162**.
- 83. The *rājā cakkavatti*, the ideal monarch of Buddhist literature; for details, see DNṭI It172–77, MNtIIIt172–76.
- 84. Sections (i) and (ii) here are identical with **46:2**, but SA, in commenting on the pre sent sutta, adds a fresh passage on the additional conditions for the fulfilment of the seven enlightenment factors. Below I give merely the headings. The full passage is translated by Soma Thera in *The Way of Mindfulness*, pp.174–190.

- The headings, with brief explanations, are also found at Vismt132–34 (PPt4:5 4–62).
- 85. SA: Besides this, there are *four* other conditions for the arising of the mindfulness enlightenment factor: (i) mindfulness and clear comprehension in all actions; (ii) avoiding unmindful people; (iii) associating with mindful people; and (iv) r ight resolution (i.e., a mind that "flows, slopes, and inclines" towards the estab lishing of mindfulness).
- 86. SA: There are *seven* other conditions for its arising: (i) interrogation (about the me aning of the aggregates, elements, sense bases, etc.); (ii) personal cleanliness; (iii) balancing the faculties (see Vismt129–30; PPt4:45–49); (iv) reflecting on the sphere of deep knowledge; (v–vii) avoiding dull-witted people, associating with wise people, and right resolution.
- 87. SA: *Eleven* other conditions are: (i) reflecting on the fearfulness of the plane of mi sery; (ii) seeing the benefits in arousal of energy; (iii) reflecting that one is foll owing the path taken by all the Buddhas, etc.; (iv) reflecting on the need to ho nour the gifts of alms; (v-viii) reflecting on the greatness of the heritage, of the Master, of the lineage, and of one's fellow monks; (ix-xi) avoiding lazy peo ple, associating with energetic people, and right resolution.
- 88. SA: *Eleven* other conditions are: (i–vii) recollection of the Buddha, the Dhamma, t he Sangha, virtue, generosity, the devas, and peace; (viii) avoiding coarse peo ple; (ix) associating with refined people; (x) reflecting on inspiring suttas; and (xi) right resolution.
- 89. SA: *Seven* other conditions are: (i) nutritious food; (ii) a congenial climate; (iii) the right posture; (iv) effort at neutrality; (v–vii) avoiding restless people, associating with calm people, and right resolution.
- 90. SA: *Ten* other conditions are: (i) personal cleanliness; (ii) balancing the faculties; (iii) skill in the sign (i.e., the meditation object); (iv–vi) exerting, restraining, a nd encouraging the mind at the right time for each; (vii) looking on with equan imity at the right time; (viii–x) avoiding unconcentrated people, associating wi th concentrated people, and right resolution. (The commentaries to the Satipaṭṭṭ hāna Sutta add, as an eleventh factor, reflecting on the jhānas and the delivera nces.)
- 91. SA: *Five* other conditions are: (i) a detached attitude towards beings; (ii) a detached attitude towards constructions (i.e., inanimate objects); (iii–v) avoiding poss essive people, associating with equanimous people, and right resolution.

All the enlightenment factors, after arising, reach "fulfilment by developm ent" (*bhāvanāya pāripūri*) through the path of arahantship.

- 92. *Anāhāro nīvaraṇānaṃ*. SA gives an elaborate explanation of how to debilitate eac h hindrance. Again, I give merely the headings below. The full passage is tran slated in Soma, *The Way of Mindfulness*, pp.155–67. See too Nyanaponika, *The Five Mental Hindrances*.
- 93. The sign of foulness (*asubhanimitta*), according to SA, is one or another of the "te n foul objects," i.e., a corpose in one of the ten stages of decomposition (see V ismṭ178–79; PPṭ5:1–11). In sutta usage, however, the perception of foulness (*asubhasaññā*) is explained as the contemplation of the thirty-one parts of the b ody (as at ANṭVṭ109,19–27, increased to thirty-two in the commentaries by the addition of the brain).
 - SA: *Six* things lead to the abandoning of sensual desire: (i) learning the fou lness object, (ii) devotion to meditation on foulness; (iii) guarding the sense fa culties; (iv) moderation in food; (v) good friendship; and (vi) suitable talk. Sen sual desire, (temporarily) abandoned in these six ways, is fully abandoned by t he path of arahantship. ST: This is said by taking sensual desire, according to t he Abhidhamma method, to represent all greed.
- 94. SA: The liberation of the mind through lovingkindness (*mettā-cetovimutti*) is abso rption (= jhāna). *Six things* lead to abandoning ill will: (i) learning the lovingkindness object; (ii) devotion to meditation on lovingkindness; (iii) reflecting on one's responsibility for one's own actions; (iv) frequent consideration; (v) go od friendship; and (vi) suitable talk. Ill will is fully abandoned by the path of n on-returning.
- 95. On the three elements of energy, see **n.58**. SA: Six things lead to the abandoning of sloth and torpor: (i) avoidance of overeating; (ii) change of postures; (iii) attending to the perception of light (see 51:20; Vt278,29–32); (iv) dwelling out in the open; (v) good friendship; and (vi) suitable talk. Sloth and torpor is fully abandoned by the path of arahantship.
- 96. SA: *Six things* lead to the abandoning of restlessness and worry: (i) much learning ; (ii) investigation; (iii) familiarity with the Vinaya; (iv) association with matu re people; (v) good friendship; and (vi) suitable talk. Restlessness is abandone d by the path of arahantship, worry by the path of non-returning.
- 97. SA: *Six things* lead to the abandoning of doubt: (i) much learning; (ii) investigatio n; (iii) familiarity with the Vinaya; (iv) resoluteness; (v) good friendship; and (vi) suitable talk. Doubt is fully abandoned by the path of stream-entry.
- 98. SA says that the teachers of other sects do not have any original teachings on the f ive hindrances and the seven enlightenment factors. When they teach their ow n disciples they plagiarize the Buddha's teachings on these topics. Gethin poin

- ts out, however, that the sutta itself does not go as far as the commentary but o nly stresses the differences between the two modes of teaching (*Buddhist Path to Awakening*, p.180).
- 99. SA: Sensual desire "for the internal" is desire for one's own five aggregates; "for the external," desire for the aggregates of others (and also, no doubt, for inanim ate objects).
- 100. The bifurcation of each enlightenment factor is also found at Vibht228, which is modelled on the present sutta.
- 101. The former is the rapture of the first jhāna, the latter the rapture of the second jhā na.
- 102. SA explains tranquillity of body (*kāyappassaddhi*) as the tranquillizing of distres s in the three aggregates (feeling, perception, volitional constructions), tranqui llity of mind (*cittappassaddhi*) as the tranquillizing of distress in the aggregate of consciousness.
- 103. The former is the concentration of the first jhāna and the access to it; the latter, t he concentration of the second jhāna and higher stages.
- 104. The sutta is quoted at Vismt130–31, 133 (PPt4:51, 57).
- 105. SA: It is desirable everywhere, like salt and a versatile prime minister. Just as sal t enhances the flavour of all curries, and just as a versatile prime minister acco mplishes all the tasks of state, so the restraining of the excited mind and the ex erting of the sluggish mind are all achieved by mindfulness, and without mind fulness this could not be done. See too Vismt130,?? (PPt4:49).
- 106. This sutta is quoted at Vismt324,?? (PPt9:119), which calls it the Haliddavasana Sutta.
- 107. SA refers back to its comment recorded in **n.98**. The other sects, according to SA , do not have any original teachings on the abandonment of the five hindrances or the development of the divine abodes but plagiarize them from the Buddha.
- 108. Kimgatikā kimparamā kimphalā kimpariyosānā.
- 109. This conjunction of the enlightenment factors with the four divine abodes is unus ual. On their own momentum the divine abodes lead to rebirth in the Brahmaworld rather than to Nibbāna (see MNṭIIṭ82,24–27; ANṭIIṭ128–29). When integrated into the structure of the Buddha's path, however, they can be used to gen erate concentration of sufficient strength to serve as a basis for insight, which in turn brings enlightenment. A striking instance is at MNṭIṭ351,18–352,2. SA: The monk develops the three jhānas based on lovingkindness, then takes this a sabasis, develops insight, and attains arahantship. The enlightenment factors are developed in insight and the path.

- 110. At ANṭIIIṭ169–170, this practice is discussed more fully, with reference to the be nefits of each contemplation. PaṭisṭIIṭ212–13 calls it "the noble ones' success" (ariyiddhi); further explanation is given at Vismṭ381–82 (PPṭ12:36–38). The f ollowing is condensed from SA: (i) to perceive the repulsive in the unrepulsive (appaṭikkūle paṭikkūlasaññī) one pervades an unrepulsive object (e.g., a sens ually attractive person) with the idea of foulness or attends to it as impermane nt; (ii) to perceive the unrepulsive in the repulsive (paṭikkūle appaṭikkūlasaññī) one pervades a repulsive object (e.g., a hostile person) with lovingkindness or attends to it as elements; (iii) and (iv) simply extend the first two modes of p erception to both types of objects conjointly; (v) is self-explanatory.
- 111. SA: This teaching is brought in for one who is unable to reach arahantship after e xploring constructions based on jhāna through lovingkindness. SA explains id hapaññassa as if it were a bahubbīhi compound meaning "one of mundane wi sdom" (lokiyapaññassa); the expression also occurs at Dhpt375b. Normally th e four divine abodes are held to lead only to form-sphere jhāna (the first three to the lower three jhānas, the fourth to the fourth jhāna). Thus SA is compelled to give a laboured explanation of the puzzling stipulations made here about th e "upper limit" of each meditation subject. The passage is also at Vismt324–2 5 (PPt9:120–23). In brief: (i) one who abides in lovingkindness can easily appl y his mind to a beautiful colour *kasina* and quickly attain the beautiful liberati on (i.e., jhāna based on a colour *kasina*); (ii) one who abides in compassion re cognizes the danger in form and thus develops the base of the infinity of space , which is the escape from form; (iii) one who abides in altruistic joy apprehen ds the joyful consciousness of beings and thus easily enters the base of the infi nity of consciousness; (iv) one who abides in equanimity is skilled in diverting his mind from pleasure and pain, and thus can easily divert it to the absence o f any concrete entity in the base of nothingness.
- 112. The sutta is also at ANțIIIț230–36, but without the last paragraph on the enlighte nment factors.
- 113. SA applies the idea of the threefold escape (*nissaraṇa*) to each hindrance: by sup pression (*vikkhambhana-nissaraṇa*) through jhāna; in a particular respect (*tad aṅga-*) through insight; and by eradication (*samuccheda-*) through the path.
- 114. Prince Abhaya was a son of King Bimbisāra, though not the crown prince.
- 115. See III,n.92.
- 116. This, in effect, is a declaration that he has attained stream-entry.
- 117. The skeleton (*aṭṭhika*) is one of the ten meditation subjects on foulness (*asubha-kammaṭṭhāna*) mentioned at Vismṭ178–79 (PPṭ6:1–10). So too the corpses list ed below at **46:58–61**: the worm-invested (*puluvaka*), the livid (*vinīlaka*), the f

- issured (*vicchiddaka*), and the bloated (*uddhumātaka*). Each becomes associat ed with the enlightenment factors when the concentration it induces is made a basis for developing insight and arriving at the supramundane path.
- 118. Sati vā upādisese. SA glosses: gahaṇasese upādānasese vijjamānamhi; "(if there is) a remainder of grasping, a remainder of clinging, existing." Upādisesa is f ound in two technical senses: (i) when contrasted with aññā, final knowledge, it means a residue of defilements, the minimum residue which stands between the non-returner and arahantship; and (ii) in relation to Nibbāna, it denotes the five aggregates, which persist until the arahant expires. Nibbāna as experienc ed by the arahant during life is called the sa-upādisesa-nibbānadhātu, "the ele ment of Nibbāna with a residue (= the five aggregates) remaining"; as attained at his death it is the anupādisesa-nibbānadhātu, "the element of Nibbāna with no residue remaining." The commentaries take upādi in this context to mean what is clung to (upādīyati).

Although I translate *upādisesa* in the present passage as "residue of clingin g," I do so simply for the sake of clarity, not because I am convinced that *upād i* actually stands for *upādāna*. The whole expression may simply be an idiom meaning "an (unspecified) residue." At MNţIIţ257,1 foll., *sa-upādisesa* and *an upādisesa* are used in relation to the noxious matter left behind in a wound. He re "clinging" in any sense is irrelevant. It is possible the expression was a curr ent medical idiom which the Buddha simply adapted it to his purposes.

119. Of the meditation subjects mentioned below: (67) the perception of foulness (asu bha-saññā) is the contemplation of the thirty-one (or thirty-two) parts of the b ody, dealt with at ANtVt109,19–27, elaborated at Vismt239–66 (PPt8:42–144); (68) the perception of death (maraṇa-saññā), usually called mindfulness of d eath, is at ANtIIIt304–8, elaborated at Vismt229–39 (PPt8:1–41); (69) the per ception of the repulsiveness of food (āhāre paṭikkūla-saññā), is occasionally mentioned in the suttas but explained in detail at Vismt341–47 (PPt11:1–26); (70) the perception of non-delight in the entire world (sabbaloke anabhirata-saññā) is defined at ANtVt111,3–8 as the removal of all clinging, etc., to the wor ld; (74) the perception of abandoning (pahāna-saññā) is defined at ANtVt110, 13–20 as the removal of defiled thoughts; (75–76) the perception of dispassion (virāga-saññā) and the perception of cessation (nirodha-saññā) are defined at ANtVt110,22–111,3 as discursive contemplations on Nibbāna, though elsewhe re virāgānupassanā and nirodhānupassanā are considered advanced contemplations of impermanence.

- 120. Ee wrongly numbers these suttas "99–100," which throws off the subsequent nu mbers. The following errors in Ee's numbering scheme should also be noted: Ee's block "100–110 (1–12)" corresponding to my "111 (1)–120 (10)" cou nts twelve suttas though there are only ten. (The summary verse in Be includes taṇhā-tasināya, but as the two are merged only ten suttas are counted.) Ee's b lock "154–164 (1–10)" corresponding to my block "165 (1)–174 (10) has t he right number of suttas but numbers them as if there were eleven.
- 121. I follow the method of Ee, which ends with 175. Apparently three repetitions of t he entire series should be understood for each of the three ways of describing t he enlightenment factors. Here the other two methods the "plunge into the D eathless" series and the "flows towards Nibbāna" series are mentioned only i n the last sutta.

Chapter 47: Satipatthāna-samyutta

122. This is the *uddesa* (condensed statement) of the Satipaṭṭhāna Sutta (DN No.ṭ22; MN No.ṭ10) without the *niddesa* (elaboration). Full-length commentaries on t he text are at DAṭIIIṭ741–61 and MAṭIIṭ244–66; the commentary in SA is mu ch abridged. The relevant passages, with excerpts from the subcommentary, ar e translated in Soma, *The Way of Mindfulness*, pp.35–64.

The commentaries offer two derivations of $satipaṭṭh\bar{a}na$: one from sati + u $paṭṭh\bar{a}na$, "the establishing of mindfulness"; the other from $sati + paṭṭh\bar{a}na$, "the foundation of mindfulness." The former emphasizes the act of setting up mindfulness, the latter the objects to which mindfulness is applied. While the commentaries lean towards the derivation from $sati + paṭṭh\bar{a}na$, the former is certainly more original and is supported by the Skt $smr\#@tyupasth\bar{a}na$. Paṭis, by persistently glossing sati with $upaṭṭh\bar{a}na$, also shows a preference for this derivation. I have used "foundations of mindfulness" to conform to current translation practice, but both meanings should be recognized as implicit in the phrase

123. *Ekāyano ayaṃ maggo* is often translated "This is the only way" (Soma) or "This is the sole way" (Nyanaponika), implying that the Buddha's way of mindfulne ss is an exclusive path. The commentary to the Satipaṭṭhāna Sutta, however, gi ves five explanations of the phrase, of which only one suggests exclusivity (se e DAṭIIIṭ743–44; MAṭIṭ229–30; translated in Soma, *The Way of Mindfulness*, pp.36–39). SA here mentions only the first: *ekamaggo ayaṃ bhikkhave maggo*, *na dvedhāpathabhūto*; "a single path, bhikkhus, is this path, not a forked path

." Ekāyana magga occurs elsewhere in the Nikāyas only at MNṭIṭ74,14–15 foll., where it clearly means a path leading straight to its destination. I thus underst and the metaphorical use of the phrase to be a way of indicating that satipaṭṭhā na leads straight to "the purification of beings," etc.; perhaps the way of mindf ulness is being contrasted with other types of meditation that do not always lead d straight to the goal. For a fuller discussion, see Gethin, *The Buddhist Path to Awakening*, pp.59–66. The word should not be confused with ekayāna, "one v ehicle," the central conception of the Saddharma Puṇḍarīka Sūtra.

SA explains the "method" $(\tilde{n}aya)$ as the noble eightfold path. Thus, by dev eloping the path of satipatthana, which is mundane in the preliminary phase, o ne eventually achieves the supramundane path.

124. For a translation of the commentarial passage on this basic formula, see Soma, *T* he Way of Mindfulness, pp.51–64. An early word gloss is at Vibhṭ194–95. Get hin discusses the basic formula, pp.47–53.

A few key points: The repetitive phrase "contemplating the body in the bo dy" (kāye kāyānupassī) serves "to determine the object (the body) by isolating it" from other things such as feeling, mind, etc., and to show that one contem plates only the body as such, not as permanent, pleasurable, a self, or beautiful . Similarly in regard to the other three foundations. "Ardent" ($\bar{a}t\bar{a}p\bar{i}$) connotes energy, "clearly comprehending" (sampajāno) wisdom. "Covetousness and di spleasure" (abhijjhā-domanassa) are code words for the first two hindrances, and thus their removal may be understood to imply success in concentration. T hus altogether four of the five spiritual faculties (indriya) are indicated here, a nd while faith is not mentioned, it is clearly a prerequisite for taking up the pra ctice in the first place. Although *vineyya* is an absolutive, in the present contex t I understand it to imply a subordinate action taking place concurrently with t he main action of the sentence (-anupassī viharati), not one that must be comp leted before the main action can occur. The point, in other words, is not that o ne must first remove the hindrances before starting to contemplate the four fou ndations of mindfulness, but that the act of contemplation itself brings about t he removal of the hindrances. I am thankful to my friend Bhikkhu Thitiñāna fo r calling my attention to this use of the absolutive.

125. The same advice is at **36:7** (IVt211,1–19). SA comments at length on the practice of clear comprehension. For a translation see Soma, pp.83–132 and Bodhi, *Di scourse on the Fruits of Recluseship*, pp.96–134.

- 126. SA: This bhikkhu, it is said, after asking the Buddha to explain a meditation subject, had just roamed here and there and did not devote himself to solitude. The refore the Buddha spoke thus to restrain him.
- 127. SA: The view is that of one's responsibility for one's own action (*kammassakatā -diţţhi*).
- 128. SA says nothing, but DA and MA explain, in regard to mindfulness of breathing: "At one time in his own and at another in another's respiration-body, he dwell s in contemplation of the body. By this there is reference to the time when the yogi's mind moves repeatedly back and forth (internally and externally by wa y of object) without laying aside the familiar subject of meditation" (trans. by Soma, p.74). In relation to the other three foundations, the commentaries give basically the same explanation, without addressing the problem of how one wi thout psychic abilities can contemplate another person's feelings and states of mind.
- 129. Interestingly, the first section of the contemplation of mental phenomena deals w ith the five hindrances, showing how the application of mindfulness can turn e ven defilements into the raw material for the development of the practice.
- 130. The parable of the falcon and the quail is also related in the Sakuṇagghi Jātaka (No.ṭ168; JāṭIIṭ58–59), with the Bodhisatta as the quail and Devadatta as the fa lcon. For additional references, see KSṭ5:125, n.1. Though *sakuṇagghi* is a fe minine, I am not sure this need imply that the falcon is female. *Ajjhapattā* is a reduplicated aorist which, in the Pāli tradition, became transformed into a past participle; see von Hinüber, "Traces of the Reduplicated Aorist in Pāli." The conjunction of two finite verbs here seems hard to account for, as normally an absolutive would precede the finite verb.
- 131. PED does not list apatthaddhā, but CPD explains it as a past participle < Skt apa -stambh. JaṭIIṭ59,17, 20 reads atthaddhā/thaddhā. Be and Ee have sake bale as aṃvadamānā, Ce sake bale avacamānā; SA explains it as though it were not a negation: saṃvādamānā ti sammā vadamānā, attano balassa suṭṭhu vaṇṇaṃ v adamānā; "boasting: speaking properly, thoroughly praising her own strength."
- 132. Cp. **35:243** (IVt185,7-15; 186,23-30).
- 133. Be reads tasmim yeva kaṭṭhakataṅgāre avassajjetvā, followed by Ee (which diffe rs only in having avasajjetvā); Ce has tasmim yeva makkaṭaṃ uddharitvā avis sajjetvā, an obvious rewording of the received text to make it more intelligible . Neither SA nor SṬ offer any help. CPD calls kaṭṭhakataṅgāre a "problematic reading of uncertain meaning" and supposes the sentence to be corrupt. Howe ver, in a recent review of Sanskrit-Wörterbuch der buddhistischen Texte aus d

en Turfan-Funden, Bhikkhu Pāsādiko points out that the dictionary has an entry kāṣṭha-kaḍambara corresponding to kaṭṭhaṅgāra of the Pāli; he suggests am ending the reading of our text to kaṭṭhakaliṅgare āvajjetvā, which he renders "having fastened [the monkey] just to that wooden staff [of his]." Pāsādiko tran slates the Chinese version of the Saṃyuktāgama text, "Hardly has the hunter a rrived when he takes the staff, fastens [the monkey] to it and goes away, carrying [the load] on his shoulder." (Buddhist Studies Review, 14:2, 1997, pp.191–92.) I accept the amendation of kataṅgāre to kaliṅgare, though I think it likely that the latter refers, not to the hunter's staff, but to the same (tasmiṃ yeva) block of wood on which the monkey was trapped by the pitch. Elsewhere kaliṅg ara means log or block (see 20:8, Dhpṭ41), though I know of no instance where it means a staff. I also do not see how āvajjetvā could mean "having fastened," and prefer to retain the verb given in the text. The sense then is that the hunt er secures the monkey to the block of wood to which it is stuck and then goes off with the block, bringing the monkey along.

- 134. Also at **22:79** (IIIt87,19–21).
- 135. Reading with Ce, *sakassa bhattu nimittam na uggaṇhāti*. Be and Ee have *bhattas sa*, but *bhattu* is genitive of *bhattar*, the relevant noun here (not *bhatta*). I tran slate literally, even at the cost of awkwardness, to preserve the parallel with the meditating monk.
- 136. SA: He does not know, "This meditation subject of mine has reached up to conformity or change-of-lineage." He isn't able to grasp the sign of his own mind.
- 137. This portion of the sutta is quoted at Vismt150–51 (PPt4:122). SA says that *satip atthāna* is treated as insight of the preliminary stage.
- 138. This incident is recorded in the Mahāparinibbāna Sutta, at DNṭIIṭ98–101. SA ass igns the incident to the tenth month before the Master's demise.
- 139. Jīvitasankhāram adhiṭṭhāya. SA: The life force is life itself [SṬ: because of revit alizing the body without letting it fail] as well as fruition attainment, by which life is vitalized, sustained, prolonged. The latter is intended here. The concise meaning is, "I will attain fruition attainment, which is capable of prolonging li fe." He entered the attainment with the determination, "Let the pain not arise f or another ten months," and the pain, suppressed by the attainment, did not ari se for another ten months.
- 140. I follow Ce and Ee, which do not include the initial exclamation found in Be, *diţṭ ho me bhante bhagavato phāsu*. The latter, however, is at DNṭIIṭ99,21. The lin es that follow are at **22:84** (IIIṭ106,19–21); see **II,n.47**. Here SA explains *dham mā pi nappaṭibhanti* as meaning, "The *satipaṭṭhāa-dhamma* are not clear to m e."

141. *Anantaraṃ abāhiraṃ*. SA: Without making a distinction of inside and outside wi th respect either to Dhamma or persons. One makes the distinction with respect to Dhamma when one thinks, "I will teach so much Dhamma to others but thi s much I won't teach." One does so with respect to persons when one thinks, "I'll teach this person but not that one." The Master did not teach in this way. The "teacher's closed fist" (*ācariya-muṭṭhi*) is found among outsiders, who rese rve certain teachings for their favourite pupils only when they are lying on their death bed; but the Tathāgata does not have this.

In connection with these two ideas, see Milt144–45, 159–60.

- 142. The expression used here is *animitta cetosamādhi*, but this concentration must be different from the one with the same name mentioned at **40:9**. SA explains th e latter as deep insight-concentration, the present one as fruition attainment (*p hala-samāpatti*). This would then make it identical with the *animitta cetovimut ti* of **41:7** (IVt297,4–6).
- 143. SA explains *dhamma* in *dhammadīpa*, *dhammasaraṇa* as the ninefold supramun dane Dhamma (the four paths, four fruits, and Nibbāna). Tamatagge has been much puzzled over in the scholarly literature on the Mahāparinibbāna Sutta. S A (which parallels DAtIIt548–49) takes the term as equivalent to tama-agge, with -t- inserted as a euphonic conjunct (padasandhi). It is possible that tamat agge should be understood as equivalent to tamato agge, on the pattern of ajja tagge or daharatagge, but this would still leave the problem of meaning unsol ved; "from the darkness on" hardly makes good sense. SA is evidently perplex ed about the meaning and, without quite admitting uncertainty, wavers betwee n taking tama as the superlative suffix and as "darkness": "These are topmost (aggatamā), hence tamataggā. Thus, 'having cut the entire stream of darkness (tamasotam in both Be and Ce, but tamayogam, bond of darkness, in the parall el passage at DAtIIt549,1), these bhikkhus of mine will be at the extreme top, i n the highest place. They will be at the top of them. Among all those desirous of training, just those whose range is the four satipatthāna will be at the top.' Thus he brings the teaching to its culmination in arahantship." ST explains ta ma-agge: "In the absence of the bond of darkness (tamayoga!), (they will be) at the top of the world with its gods."

The words are not preserved in the fragments of the Turfan Skt version, but the Tibetan and Chinese parallels, probably based on Skt texts, point to a meaning as "the highest." I have followed suit with "topmost," though I cannot a count for the exact meaning of the original or for the use of the locative. I ha

- ve also gone along with the commentaries in taking *ye keci sikkhākāmā* as an i mplicit genitive.
- 144. I read with Be and Ce, *ulāraṃ pubbenāparaṃ visesaṃ saṅjānanti*. Ee reads *sam pajānanti*. SA explains "successively loftier stages of distinction" by way of the successive stages of wisdom, from the comprehension of the four primary el ements through the ascription of the three characteristics to all constructions.
- 145. SA: A fever of defilement (*kilesa-pariļāha*) arises having made the body its basi s (*ārammaṇa*). When this happens, one should not let oneself become excited by the defilement but should "divert the mind to some inspiring sign," that is, one should place the meditating mind on some object that inspires confidence, such as the Buddha, etc.
- 146. SA: "Let me withdraw it from the inspiring object and redirect it towards the ori ginal meditation object."
- 147. SA explains this to mean that he is "without defiled thought, without defiled exa mination," but the absence of *vitakka* and *vicāra* seems to imply he has reache d the second jhāna.
- 148. *Paṇidhāya bhāvanā*. Normally this would mean "development by directing (the mind), " but the point is that development by this method comes about by directing the mind away from its main object towards some other object; hence I r ender *paṇidhāya* as "by diversion." SA compares this to a man carrying a load of sugar to a refinery who pauses from time to time, puts down the load, eats a sugar cane, and then continues on his way.
- 149. SA gives various explanations of "unconstricted after and before" (*pacchā pure asaṅkhittaṃ*). See **51:20** (Vt277,29–278,4) and **n.272** below.
- 150. *Mahāpurisa*. See ANţIVt228–35 for the eight thoughts of a great man (*aṭṭha ma hāpurisa-vitakkā*).
- 151. This sutta is included in the Mahāparinibbāna Sutta at DNṭIIṭ81–83 but without t he last paragraph; a much more elaborate version makes up DN No.ṭ28. In the former the chronological sequence seems questionable; see **n.157**.
- 152. SA: A bellowing assertion (āsabhī vācā): like (the bellowing) of a bull (usabha), unshaking, unwavering. Definitive, categorical (ekaṃso gahito): Not spoken i n compliance with oral tradition, etc., but as if it had been penetrated by perso nal knowledge, thus it is "definitive, categorical." The meaning is that it is stat ed just as a firm conclusion (sanniṭṭhāna-kathā va).
- 153. SA explains *evaṃdhammā* as *samādhipakkhā dhammā*, "the states pertaining to concentration," and says *evaṃvihārino* is added in order to include the attainm ent of cessation.

- 154. *Api ca dhammanvayo vidito*. SA: Inferential knowledge (*anumānañāṇa*) has aris en in accordance with the implications of his personal knowledge of the Dham ma; the methodology (*nayaggāha*) has been understood. He says, "Standing ju st upon the knowledge of a disciple's perfections, I know in a way, O Blessed One."
- 155. SA: Here the foundations of mindfulness are insight, the enlightenment factors a re the path, and unsurpassed perfect enlightenment is arahantship. Or else the enlightenment factors are mixed (both insight and the path).
- 156. This conclusion also comes at the end of DN No.t28, at DNtIIIt116, following the much more effusive praise of the Buddha found there.
- 157. The event related in this sutta poses a problem for the traditional chronology of the Buddha's life. In the Mahāparinibbāna Sutta, Sāriputta's lion's roar (just ab ove) takes place during what appears to be the Buddha's final journey along the route from Rājagaha to Vesālī. From Vesālī the Buddha heads towards Kusi nārā, without ever returning to Sāvatthī, some 200 km to the west. Yet the present sutta shows the Buddha in residence at Sāvatthī when he receives the news of Sāriputta's death. To preserve the traditional chronology, the commentaries (SA here, DAṭIIṭ550) have the Buddha make an additional side trip to Sāvatt hī following his rains retreat at Beluvagāmaka (see DNṭIIṭ98–99), an excursion not mentioned in the Mahāparinibbāna Sutta. Sāriputta accompanies him on this trip to Sāvatthī, takes his leave after a while, and returns to his native villa ge Nalakagāma, where he falls ill and dies. For the commentarial story of Sāri putta's death, see Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp .47–59.
- 158. SA identifies this Cunda as Sāriputta's younger brother and says, improbably, th at because the bhikkhus used to address him as "novice Cunda" before his ordination they continued to address him thus even when he was an elder.
- 159. SA says that here, as at **22:84** and just above at **47:9**, *dhammā* signifies the conde nsed and catechistic teachings (*uddesa-paripucchā dhammā*).
- 160. These are the five "aggregates of Dhamma" (*dhammakkhandha*) possessed only by arahants; see **6:2**. The ascription to Ānanda of the last two aggregates (liber ation, and the knowledge and vision of liberation) seems puzzling, as he is still a trainee and is not yet fully liberated. Such anomalies, however, do occasion ally occur in the texts, as at **55:26** (Vṭ384,1–12) where right knowledge and rig ht liberation, usually unique attributes of the arahant, are ascribed to the strea m-enterer Anāthapindika.

- 161. Be includes a word *otiṇṇo* between *ovādako* and *viññāpako*. The word is not in C e or SS, and it may have entered the Burmese tradition through a corruption in the Burmese mss. of SA.
- 162. The commentaries assign the death of Moggallāna to a fortnight after that of Sāri putta. Sāriputtaa expired on the full-moon day of the month Kattika (October–November), Moggallāna on the following new-moon day. For an account of hi s death, see Nyanaponika and Hecker, *Great Disciples*, pp.100–5.
- 163. I translate on the basis of the Ce reading: asuññā me sā bhikkhave parisā hoti. B e differs only in omitting sā, but Ee brings parinibbutesu Sāriputta-Moggallān esu into this sentence and then reads suññā me bhikkhave parisā hoti, "Now th at Sāriputta and Moggallāna have attained final Nibbāna, this assembly, bhikk hus, has become empty." SA gives no help in resolving the ambiguity.
- 164. The "four assemblies" are bhikkhus, bhikkhunīs, male lay followers, and female lay followers.
- 165. As at 47:3.
- 166. As at **6:1**, **6:2**.
- 167. The name is a feminine (meaning "frying pan"), and the apprentice is thus presu mably a girl (SA: *itthilingavasena laddhanāmaṃ*). Woodward recognizes this in his note but still translates as if the apprentice were a boy. The passage cont ains no pronouns that might establish the gender.
- 168. From SA's description, it seems that the master places the lower end of the bamb oo pole over the base of his throat or forehead (*galavāṭake vā nalāṭe*), and the pupil then climbs via his shoulders to the top of the pole. Though in the sutta t he master speaks as if they both descend from the pole, this may be only a figu re of speech. SA: The master perfects himself when he holds the pole firmly, moves with his apprentice, and looks constantly at the top of the pole. The app rentice protects herself when she keeps her body straight, balances herself agai nst the wind, sets up steady mindfulness, and sits down motionless.
- 169. SA: The bhikkhu who gives up frivolous activity and pursues, develops, and cult ivates his basic meditation subject day and night attains arahantship. Then, wh en others see him and gain confidence in him, they become destined for heave n. This one protects others by protecting himself.
- 170. The four terms are *khantiyā avihiṃsāya mettatāya anudayatāya*. SA takes the las t three as respectively compassion, lovingkindness, and altruistic joy, and expl ains this maxim from a narrowly monastic perspective thus: "The bhikkhu dev elops the jhānas based on the *brahmavihāra*, then uses the jhāna as a basis for insight and attains arahantship. This one protects himself by protecting others.

- "For a wider examination of this theme, see Nyanaponika Thera, *Protection t hrough Satipatthāna*.
- 171. From the Pāli it cannot be determined whether the crowd gathers because they ha ve *heard* "The country belle!" being announced or gathers *exclaiming* "The country belle!" SA: A country belle is a girl devoid of six physical defects (too t all or too short, too thin or too stout, too dark or too fair) and endowed with fi ve kinds of beauty (of skin, flesh, sinews, bones, and age).
- 172. *Paramapāsāvinī nacce, paramapāsāvinī gīte*. PED explains *pāsāvin* as "bringing forth," but see SED, s.v. *pra-sava* (2) > *pra-savin*, derived from *pra-sūti* (1) a nd meaning "impelling, exciting." SA: "In dancing and singing her presentatio n is supreme, her performance is the best; she dances and sings supremely wel 1."
- 173. Modelled on **45:18**. "Wholesome virtues" (*kusalāni sīlāni*), just below, are identi fied by SA with the fourfold purification of virtue. See **n.33**.
- 174. Sahassam lokam abhijānāmi. SA: This is stated by way of his constant dwelling. For after rising in the morning and washing his face, the elder sits in his dwell ing and recollects a thousand aeons in the past and a thousand aeons in the fut ure (sic; no comment from SŢ). In regard to the thousandfold world system in the present, he follows its course just by adverting to it. Thus with the divine e ye he directly knows the thousandfold world.
- 175. This passage extends to each of the four foundations of mindfulness the general f ormula for reviewing the truth of the path in the Dhammacakkappavattana Sut ta (see **56:11**; Vt422,23–30). 176. See **n.118**.
- 177. Here the singular is used and the preferred sense would be "the establishing of m indfulness."
- 178. This practice is called *satipaṭṭḥāna-bhāvanā* presumably because it carries the practice of contemplation to a deeper level than the basic exercise. In the basic exercise the task set for the meditator is to contemplate the particular foundation chosen according to the prescribed pattern. At this stage, however, one gains insight into the arising and vanishing of the object, which prepares the way for the deeper insight knowledges to emerge.
- 179. *Mā vo amataṃ panassa*. SA offers no help, but I take *panassa* to be a rist of *pan assati*. Woodward has apparently understood it as *pan' assa* and translates, "B ut let not that be to you the Deathless" (KSt5:161).
- 180. Here *satipatthāna* obviously refers to the four objects of mindfulness.
- 181. In this passage *citta* is taken to be synonymous with *viññāṇā*; *nāma-rūpa*, being t he condition for the latter, is the condition for the former as well. For *citta* alw

- ays arises based on the physical organism $(r\bar{u}pa)$ and in conjunction with cont act, feeling, perception, volition, and attention $(n\bar{a}ma)$.
- 182. Manasikārasamudayā dhammānam samudayo. SA: The phenomena of the enlig htenment factors originate through proper attention; the phenomena of the hin drances through improper attention. Cp. ANṭVṭ107,6–7: Manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā; "All phenomena come into being through attention; all phenomena originate from contact."
- 183. This sutta differs from **47:18** only in being a reminiscence of the events narrated there.
- 184. Ee wrongly reads here "73–82 (1–10)," though there are twelve suttas. Also, in t he Esana-vagga (IX), Ee reads "83–93 (1–11)" instead of "85–94 (1–10)." Ap parently Ee counts the "craving" suttas as two, though in the previous chapters it reckoned the two together.
- 185. The verse varies between the different eds. I translate from Be.
- 186. Be puts the summary verse after the note, but I follow Ee, whose arrangement is more logical.

Chapter 48: Indriya-saṃyutta

- 187. As I point out in the Introduction, while the other *saṃyutta* of this *vagga* each de al with a single closed group made up of a fixed number of items, the Indriya-saṃyutta deals with a variety of sets collected under the general rubric of *indri ya*. The most important is the group called the five spiritual faculties, which pr obably formed the original core of the chapter. With the expanding interest in classification, the compilers of the canon probably felt obliged to include in th is chapter the other sets of faculties, thus imparting to it a heterogeneous chara cter. The complete list of twenty-two faculties is found at Vibht122. Interestin gly, this list belongs to the Abhidhamma-bhājanīya; the Indriya-vibhaṅga does not include a Suttanta-bhājanīya, which suggested that the idea of *indriya* as a general category belongs to the Abhidhamma rather than to the suttas.
- 188. The faculties alone, among the various "aids to enlightenment," are treated in ter ms of the "gratification triad" (here), the "origin pentad," and "the noble truth tetrad" (just below). The explanation for this probably lies in the fact that the f ive faculties are included in the wider list of twenty-two faculties intended as a "catalogue of empirical reality," and thus had to be treated in terms of the wider categories used to analyse the constituents of reality. Gethin discusses this p oint more fully in *The Buddhist Path to Awakening*, pp.123–25.
- 189. The difference drawn here between the arahant and the stream-enterer parallels t hat mentioned at 22:109–110. See III,n.221. Be and Ee read *ariya-sāvaka* in t he definition of the arahant too, but I follow Ce, which reads *bhikkhu*.
- 190. SA: They do not understand them by way of the four noble truths. The faith facul ty originates from adverting by way of resolution (*adhimokkha*); the energy fa culty, from adverting by way of exertion (*paggaha*); the mindfulness faculty, from adverting by way of establishing (*upaṭṭhāna*); the concentration faculty, from adverting by way of non-distraction (*avikkhepa*); the wisdom faculty, from adverting by way of seeing (*dassana*). So too, all the faculties originate from adverting by way of desire (*chanda*; SṬ: wholesome desire to act, occurring in the mode of wanting to arouse the faculties) and from adverting by way of att ention (*manasikāra*; SṬ: wise attention productive of adverting when it occurs weakly by way of the faculties).
- 191. See 55:2, etc.
- 192. See **48:10** just below.
- 193. Here the *satindriya* is explained with *sati* meaning memory rather than mindful a wareness; see **n.63**. SA: Discernment (*nepakkha*) is a term for wisdom. But w hy is wisdom mentioned in the explanation of mindfulness? To show the stren

- gth of mindfulness; for here strong mindfulness is intended, and that is strong only when associated with wisdom, not when dissociated from it. Thus that is said to show mindfulness associated with wisdom.
- 194. *Vossaggārammaṇaṃ karitvā*. It is not clear whether the absolutive should be tak en in apposition to the noble disciple or the concentration, but I understand it i n the former sense. SA glosses: "having made Nibbāna the object." SA thus ta kes *vossagga* as Nibbāna and the faculty of concentration as the right concentr ation of the supramundane path. Since it seems difficult to ascribe to *ārammaṇa* the meaning of object in the sense of objective or aim, it is likely that the commentary is correct.
- 195. SA resolves udayatthagāmiyā as udayañ ca atthañca gacchantiyā and glosses ud ayabbayapariggahikāya ("discerning rise and fall"). This is clearly identical w ith the wisdom that observes the origination (samudaya) and passing away (att hagama) of the five aggregates, as described in the stock formula at 12:21, 22: 5, etc.
- 196. SA: In this sutta the faculties of faith, mindfulness, and wisdom are preliminary (*pubbabhāga*, i.e., forerunners of the supramundane path); the faculty of energ y, mixed (preliminary and supramundane); the faculty of concentration, exclus ively supramundane.
- 197. Sammappadhāne ārabbha. SA: Sammappadhāne paṭicca, sammappadhāne bhāv ento ti attho; "in dependence on the right kinds of striving; the meaning is, 'by developing the right kinds of striving.'"
- 198. For the distinction between the *dhammānusārī* and the *saddhānusārī*, see **25:1**. S A: The path of the *dhammānusārī* is sharp, his knowledge occurs valiantly. He cuts off the defilements effortlessly, like one cutting a plantain trunk with a sh arp knife. The path of the *saddhānusārī* is not so sharp, nor does his knowledg e occur so valiantly. He cuts off the defilements with effort, like one cutting a plantain trunk with a dull knife.
- 199. Ee has passed over the correct reading, $phalavemattat\bar{a}$, in favour of the faulty b alavemattat \bar{a} . SA glosses this as an instrumental, $phalan\bar{a}nattena$.
- 200. SA: One who "activates them fully" (paripūrakārī), who practises fully the path of arahantship, "succeeds fully" (paripūraṃ ārādheti), i.e., achieves the fruit of arahantship. One who "activates them partly" (padesakārī), who practises the lower three paths, "succeeds partly" (padesaṃ ārādheti), i.e., achieves only the lower three fruits.
- 201. On the five types of non-returner, see **n.64**.
- 202. SA: In this sutta the faculties are exclusively supramundane.
- 203. See 35:154 and IV,n.152.

- 204. The title should be Punabbhava Sutta, as in Be and Ce. The assimilation of the five faculties here to the elements, aggregates, and sense bases should be understood by way of the explanation in **n.188** above.
- 205. The femininity faculty (*itthindriya*) and the masculinity faculty (*purisindriya*) ar e rarely mentioned in the Nikāyas, but play an important role in a sutta at ANṭI Vṭ57–58. The two are included among the types of derivative form (*upādā rūp a*) in the Abhidhamma; they are defined at Dhsṭ§§633–34 and Vibhṭ122–23, a nd commented on at DhsAṭ321–23 and Vismṭ447. SA says the femininity faculty exercises control over femininity (i.e., determines the distinctive feminine f eatures of a female); the masculinity faculty exercises control over masculinity. The life faculty (*jīvitindriya*) is another type of derivative form, responsible for maintaining conascent physical phenomena. It is defined at Dhsṭ§635 and Vibhṭ123 and commented on at DhsAṭ323 and Vismṭ447.
- 206. This sutta is also at Itț53, with the addition of verses that partly help to clarify the meaning. The three faculties are formally defined at Vibhṭ124, but more concisely than in SA, which explains: The faculty "I shall know the as-yet-unknown" (anaññataññassāmītindriya) is the faculty arising at the moment of the path of stream-entry in one practising with the thought, "I will know the Dhamma I have not known before in beginningless saṃsāra." The faculty of final knowledge (aññindriya) is the faculty arisen on the six occasions from the fruit of stream-entry on (through the path of arahantship); it occurs in the mode of knowing more deeply those same things known (by the first path). The faculty of one who has final knowledge is the faculty arisen in regard to those things full y known at the fruit of arahantship.
- 207. This sutta, reverting to the five spiritual faculties, seems out of place here. SA: A one-seeder (*ekabījī*) is a stream-enterer who attains arahantship after only one more existence; a clan-to-clanner (*kolankola*), one who fares on in saṃsāra fo r two or three existences and then makes an end to suffering; a seven-lives-atmoster (*sattakhattuparama*), one who is reborn seven times at most, without ta king an eighth existence. The three are defined at Pug??, with elaboration at PugA??.
- 208. SA: It is the eye and a faculty in the sense of controlling or dominating the pheno mena arisen in the eye door, thus the "eye faculty." The same method in regar d to the ear, etc.
- 209. Here Be also reads *bhikkhu* in the definition, and so too below at **48:33**, in contra st to *ariya-sāvaka* in the parallel texts **48:4–5**.
- 210. The distinctions among these faculties will be explained just below at **48:36**. SA: It is pleasure and a faculty in the sense of controlling or dominating the conas

- cent states: thus the "pleasure faculty," etc. Here, the pleasure, pain, and disple asure faculties are of the sense sphere only; the joy faculty is of three planes, e xcluding the formless sphere; the equanimity faculty is of four planes. See CM At3:2–4.
- 211. *Kāyikaṃ sātaṃ*. SA: "Bodily" means based on bodily sensitivity (*kāyappasādav atthuka*); "comfortable" is synoymous with pleasure and means sweet (*madhu ra*).
- 212. According to the Abhidhamma, all bodily feeling, that is, feeling arisen through bodily sensitivity (*kāyappasāda*), is either pleasant or painful; there is no neutr al feeling based on bodily sensitivity. Hence SA explains the bodily equanimit y as feeling arisen based on the sensitivity of the other four senses, the eye, etc
- 213. Cp. 12:62 and 36:10, which both include the simile of the firesticks.
- 214. *Uppaṭipātika*. SA: Though taught in the order that accords with the taste of the D hamma (following Be: *yathādhammarasena*; Ce has *yathādhammārammaṇav asena*), it is named "Irregular Order" because it is not taught like the other sutt as in this Analysis of Faculties. ST: What is meant is that it is taught in the seq uence of things to be abandoned, not like the other suttas which proceed in the regular sequence beginning with the pleasure faculty.
- 215. From this point on the sutta is quoted extensively at Vismț165–66. SA's explanat ions correspond to Vismț166. I select only the chief points.
- 216. Sanimittam sanidānam sasankhāram sappaccayam. All these terms are synonym ous.
- 217. SA: The pain faculty actually ceases and is abandoned at the moment of the acce ss to the first jhāna; displeasure, etc., (at the access) to the second jhāna, etc. N evertheless, their cessation is said to take place in the jhānas themselves becau se their reinforced cessation (*atisaya-nirodha*) occurs there. Simple cessation occurs at the access, reinforced cessation in the jhānas. Thus, for instance, tho ugh the pain faculty has ceased in the access to the first jhāna, it may arise aga in through contact with flies and mosquitoes or because of an uncomfortable s eat; but not in absorption. (Within the absorption), when his whole body is suf fused with rapture and engulfed in happiness, the pain faculty has thoroughly ceased because it is beaten away by opposition.
- 218. *Tadatthāya cittaṃ upasaṃharati*. SA: The non-attainer directs his mind for the p urpose of arousing it; the attainer, for the purpose of entering it.
- 219. This seems difficult to square with the usual jhāna formula, which indicates that the first jhāna is already free from all unwholesome states, including *domanas* sa. SA: The faculty of displeasure is abandoned in the access to the second jhā

- na but arises again when there is bodily fatigue and mental strain on account o f thought and examination. But in the second jhāna, which is devoid of though t and examination, it does not arise at all.
- 220. The pleasure faculty (*sukhindriya*) here is bodily pleasant feeling, not the happin ess (also called *sukha*) the meditator is said to "experience with the body" in t he third jhāna. This *sukha* is actually mental happiness, identical with *somana ssa*. SA: The pleasure faculty is abandoned already in the access to the third jhāna, but it may arise when the body is touched by the sublime physical pheno mena originating from rapture; but it does not arise in the third jhāna itself, for there the rapture that is a condition for bodily pleasure has entirely ceased.
- 221. Here the explanation in the sutta corresponds perfectly with the usual jhāna form ula. SA: Though the joy faculty has been abandoned even in the access to the f ourth jhāna, because it is still close by it may arise again, for in the absence of equanimity that has reached the level of absorption (such joy) has not been ful ly overcome. But it does not arise in the fourth jhāna.
- 222. SA seems embarrassed to admit that the Buddha's body can show real signs of a ging and repeatedly remarks that all these changes were not evident to others b ut only to Ānanda, who constantly dwelt in the Master's presence. SA adds th at the sense faculties themselves, being invisible, cannot be seen to have under gone deterioration, but Ānanda inferred this on the basis of the visible changes he had observed in the Blessed One.
- 223. Manoramam bimbam. The body.
- 224. This couplet is also at I,v.415.
- 225. The same conversation is recorded at MNtIt295,5–17. Though the five faculties a re usually identified with the physical sense organs, here they seem to corresp ond to the five kinds of sense consciousness, for the physical sense faculties ca nnot properly be said to experience (*paccanubhoti*) an objective domain (*visay a*) or resort (*gocara*). Their function is only to serve as the media through whi ch consciousness cognizes the objects.
- 226. Manopaţisaraṇaṃ mano ca nesaṃ gocaravisayaṃ paccanubhoti. SA explains m ano here as the mind-door javana, which experiences the object by lusting for it, hating it, or becoming deluded about it. In my view, this introduces an unne cessary ethical slant on the passage, which I take to be primarily epistemic in i mport. I prefer to interpret it simply in the sense that the mind-consciousness h as access to the data provided by the five types of sense consciousness, which it collates, categorizes, and interprets with its own stock-in-trade, namely, con cepts.
- 227. SA: Mindfulness is the path, liberation the fruit.

- 228. Also at **23:1**. See **III,n.243**. Ee's reading here, *ajjhaparaṃ*, should be amended. Be has *accayāsi*, Ce *accasarā*, either of which is acceptable.
- 229. This is the usual way of declaring him to be a non-returner. Strangely, however, SA says this was stated to indicate that he stood in the position of a "jhāna non-returner," meaning that he was a stream-enterer who had abandoned the five hindrances by the first jhāna. If he were to die without having fallen away fro m jhāna he would be reborn in a higher world and attain final Nibbāna there, while if he were to lose the jhāna his destiny would be undetermined. Howeve r, he did not lose it, so his destiny was determined; thus the Buddha spoke thus to indicate he was a "jhāna non-returner."
- 230. The statement as such seems to maintain that there is no essential difference bet ween the faculties and the powers, that they are the same five factors viewed f rom two different angles. Though it is tempting to see the powers (bala) as a more highly developed stage than the faculties, nothing in the canon or the commentaries supports this idea. SA says that one factor is the faculty of faith "in the sense of exercising control in the characteristic of resolution" (adhimokk halakkhane indatthena saddhindriyam), and the power of faith "in the sense of not being shaken by lack of faith" (assaddhiye akampanena saddhābalam). Si milarly, the other four are faculties exercising control respectively in regard to exertion, establishing, non-distraction, and seeing (paggaha-upaṭṭhāna-avikkh epa-dassana); they are powers in that they are unshaken by laziness, forgetful ness, distraction, and ignorance.

231. See IV,n.315.

- 232. SA: In this sutta and the next five, the faculties of the fruit alone (*phalindriyān'e va*) are discussed. SŢ: Because the teaching has come down by way of the sup reme fruit.
- 233. Be and Ee read jātijarāmaraṇaṃ khayan ti kho; Ce has -maraṇaṃ khayantaṃ kh
 o. It seems the line would be more intelligible if we read -maraṇassa khayan ti
 kho.
- 234. SA calls this "reviewing faith" (*paccavekkhaṇa-saddhā*). Since the disciple has " pierced with wisdom" the things "previously heard," the precise role of faith h ere is unclear.
- 235. In Be and Ce, *bodhipakkhiyā dhammā*, though Ee has *bodha* and SS have *bodha pakkhikā*. In the commentaries *bodhipakkhiyā dhammā* is the umbrella term fo r the seven sets of training factors repeatedly taught by the Buddha, but in the suttas the expression has a more flexible, less technical meaning. See the discu ssion by Gethin, pp.289–98.

- 236. Noble knowledge (*ariya-ñāṇa*) obviously represents the wisdom faculty. SA say s that the other four faculties are mixed (mundane and supramundane), while n oble knowledge is supramundane [SṬ: the knowledge of the path]; but it is pos sible to consider it as mixed too if it is understood to be based on the other four faculties.
- 237. *Ito bahiddhā*. That is, outside the Buddha's dispensation. See DNṭIIṭ151,10–152, 4; MNṭIṭ63,29–64,2; Dhpṭ254–55.
- 238. Na h'eva kho kāyena phusitvā viharati paññāya ca ativijjha passati. Woodward t ranslates this as if the negative na applies to both phrases: "he dwells not in pe rsonal experience thereof, nor does he pierce through and through by insight a nd see them plain" (KSt5:205). This rendering, however, misses the essential difference between the trainee and the arahant: the former sees Nibbāna, the g oal of the Dhamma, but cannot enter upon the full experience of it; the arahant both sees the goal and can experience it here and now. The conjunction ca sh ould be understood in the disjunctive sense, as SA confirms with its paraphras e: "He does not dwell having contacted them, having obtained them, with the name-body (nāmakāya); but (pana standing for ca) he understand by reviewin g wisdom, 'Beyond there is a faculty of the fruit of arahantship.' On the plane of the arahant he dwells having obtained this, and he understands by reviewin g wisdom, 'There is a faculty of the fruit of arahantship.'"
- 239. *Yāni kānici padāni bodhāya saṃvattanti*. SA: Whatever Dhamma-steps (*dhamm apadāni*), sections of Dhamma (*dhamma-koṭṭhāsā*), lead to enlightenment.
- 240. *Cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu*. SA: He does this by preventing the arising of the taints in regard to the phenomena of the three planes.
- 241. At **16:13** (IIt225,8–12) these are said to be the five things that lead to the non-dec line and non-disappearance of the true Dhamma.
- 242. *Pārichattaka*. I follow PED, though Liyanaratne explains the *kiṃsuka* as the cora 1 tree ("South Asian Flora as Reflected in the Abhidhānappadīpikā," §43). Acc ording to PED, the *pārichattaka* is Erythmia indica, but it is questionable whet her the celestial trees mentioned here and in the next two suttas correspond to actual botanical species. See PED for references.
- 243. Cittapāṭali.
- 244. Kūtasimbali.

Chapter 49: Sammappadhāna-samyutta

245. The terms of the formula are explained according to the sutta method at Vibht20 8–10. Briefly: The evil unwholesome states are greed, hatred, and delusion, an

d the defilements associated with them; desire (*chanda*) is wholesome wish-to -do, wholesome righteous desire; effort, energy, and striving are all terms for e nergy (*viriya*); mind is defined by the standard register of terms for *citta*. The wholesome states are non-greed, non-hatred, and non-delusion. The Abhidha mma analysis, at Vibhṭ211–14, treats right striving as the energy factor in the supramundane paths, which accomplishes all four functions simultaneously.

Chapter 51: Iddhipāda-saṃyutta

246. The formula is analysed below at **51:13**. The terms are explained more elaboratel y, according to the sutta method, at Vibhṭ216–20. As usual, the Abhidhamma analysis, at Vibhṭ220–24, treats the *iddhipāda* as factors of the supramundane paths. Additional explanation is found at Vismṭ385 (PPṭ12:50–53) and VibhAṭ 303–8.

SA resolves *iddhipāda* as both *iddhiyā pādaṃ*, "bases *for* spiritual power," and *iddhibhūtaṃ pādaṃ*, "bases which are spiritual power." *Iddhi*, from the v erb *ijjhati* – to prosper, to succeed, to flourish – originally meant success, but by the time of the Buddha it had already acquired the special nuance of spiritual success or, even more to the point, spiritual power. This can be of two kinds: success in the exercise of the *iddhividha*, the supernormal powers (as at 51:11, 14, 17), and success in the endeavour to win liberation. The two converge in arahantship, which is both the sixth *abhiññā* (in continuity with the supernormal powers) and the final fruit of the noble eightfold path. A full treatise on the various kinds of *iddhi* met with in the canon is found at Paṭiṣṭ205–14.

The analysis at 51:13 makes it clear that an $iddhip\bar{a}da$ contains three main components: concentration $(sam\bar{a}dhi)$, the four volitional forces of striving $(padh\bar{a}na-sankh\bar{a}r\bar{a})$, and the particular factor responsible for generating concentration – desire (chanda), energy (viriya), mind (citta), and investigation $(v\bar{i}mam\bar{s}\bar{a})$. While concentration and striving are common to all four $iddhip\bar{a}da$, it is the last-named group of factors that differentiate them as fourfold.

- 247. See **n.175**.
- 248. The incident is included in the Mahāparinibbāna Sutta at DNṭIIṭ102–7, with SA here parallel to DAṭIIIṭ554??. The passage also occurs at Udṭ62–64, comment ed on at UdAt322–30.
- 249. *Kappaṃ vā tiṭṭheyya kappāvasesaṃ vā*. SA glosses *kappa*, "aeon," as *āyukappa*, "the life aeon," explained as the full normal lifespan of human beings at a part

icular time, presently a hundred years. *Kappāvasesaṃ*, "the remainder of the a eon," is explained as a little more than the normal lifespan of a hundred years. SA mentions the view of one Mahāsīva Thera, who held that the Buddha coul d live on for the rest of this *bhaddakappa*, "excellent cosmic aeon," but it rejec ts this proposition on the basis of the ancient commentaries. Milṭ141 also adop ts this interpretation, perhaps drawing from the same source as the commentaries. Nevertheless, nowhere else in the Nikāyas is *kappa* used in the sense of a normal human lifespan, and the commentarial gloss seems to be a clumsy device for responding to outside criticism. I can see no reason to ascribe to *kappa* here a different meaning from the usual one, i.e., a cosmic aeon. Whether the present passage is genuine or an interpolation, and whether meditative success can confer such extraordinary powers, are different questions about which conflicting opinions have been voiced.

- 250. *Yathā taṃ Mārena pariyuṭṭhitacitto*. SA: Māra is able to obsess the mind of anyo ne who has not entirely abandoned all cognitive distortions (*vipallāsa*), and Ā nanda had not done so (being still a stream-enterer, he was still subject to distortions of mind and perception, though not of views). Māra obsessed his mind by displaying a frightful sight, and when he saw it the elder failed to catch the hint given him by the Buddha.
- 251. Interestingly, no such earlier conversation between the Buddha and Māra is recor ded elsewhere in the Nikāyas. Among the terms describing the disciples, *patta yogakkhemā*, "secure from bondage," is not found in Be nor mentioned in SA (though all the other terms are glossed), but it does come in Ce and Ee. DNtIIt 104 foll. excludes it.
- 252. Sappāṭihāriyaṃ dhammaṃ desenti. SA does not explain the derivation of sappāṭi hāriya but paraphrases: "They will teach the Dhamma, having made it emanci pating." SṬ expands on this: "They will explain the Dhamma with reasons and examples so that it conveys the intended meaning; they will convey the ninef old supramundane Dhamma."
- 253. See 12:65 (IIt107,1-4) and II,n.182.
- 254. Āyusaṅkhāraṃ ossaji. SA: The Blessed One did not relinquish his vital force in t he way one drops a clod of earth with one's hand, but he made a determination , "I will enter fruition attainment for only three months more, but not beyond t hat." SA does not comment on āyusaṅkhāra, but it is probably identical with jī vitindriya, the life faculty, in its role of maintaining the future continuity of lif e. Āyusaṅkhārā (plural) occurs at 20:6 (IIṭ266,19), and there is a discussion ab out the term at MNṭIṭ295,36–296,6.

255. The verse is difficult, especially the first couplet. SA explains *tulaṃ* as a present participle (= *tulento tīrento*, "weighing") and takes the terms of contrast to be *atulaṃ*, glossed as *nibbāna*, and *sambhavaṃ*, glossed as *bhava*. It then defines *bhavasaṅkhāra*, "the force of becoming," as kamma leading to becoming, and paraphrases: "The Buddha-sage, weighing the five aggregates as impermanen t, and Nibbāna, their cessation, as permanent, saw the danger in becoming and the advantage in Nibbāna; thus he relinquished the force of becoming, which i s the root of the aggregates, by means of the noble path, which effects the dest ruction of kamma."

It seems to me very unlikely that *tulaṃ* and *atulaṃ* should function in gra mmatically distinct ways, and I therefore think we have to take these two words as the two terms of contrast. UdAṭ329–30 offers two interpretations, the first peculiar to itself, the second corresponding to the one found in SA and DA. With some reservations I prefer the first, according to which *tulaṃ* is the measurable, referring to sense-sphere kamma; and *atulaṃ* the measureless, referring to exalted (*mahaggata*) kamma, i.e., kamma of the form sphere and formless sphere. Thus by rejecting the *bhavasaṅkhāra* (probably identical with *āyusaṅ khāra*) the Buddha terminated the prolongation of his life. Even on this interpretation the verse slides from the idea that the Buddha rejected the continuation of his present life to the idea that he fully relinquished all future becoming in saṃsāra; but such a dual meaning may well have been intentional. SA says that the Buddha "uttered this inspired utterance" to show his freedom from fear in relinquishing his vital force.

- 256. A detailed analysis of the terms is found below at 51:20.
- 257. *Anekavihitaṃ iddhividhaṃ paccanubhoti*. This passage shows the exercise of the supernormal powers to be the fruit of developing the four *iddhipāda*. The six direct knowledges appear above at 12:70 and 16:9.
- 258. SA glosses desire (*chanda*) as the "wish-to-do" (*kattukaṃyatā-chanda*). See too Vibhṭ218,??.
- 259. SA: The "volitional forces of striving" (*padhāna-saṅkhārā*) is a designation for e nergy which accomplishes the fourfold function of right striving.
- 260. Vibht218,?? defines *citta* only with the stock register of terms but does not specif y how it becomes a basis for power.
- 261. Vibht219,?? defines *vīmamsā* with the register of terms for *paññā*.
- 262. As at **2:5**, **9:13**.

- 263. SA: He entered into meditation on the water-*kasiṇa*, emerged, and determined th at the ground on which the mansion stood should become water. Then he rose up into the air and struck it with his toe.
- 264. Be puts a pe here, implying that the other four mundane $abhi\tilde{n}\tilde{n}a$ should be filled in. This seems confirmed too by SA's comment on 51:31; see n.279 below.
- 265. A brahmin of this name appears at **48:42**. It is uncertain whether the two are the same person.
- 266. All three eds. read here *santakaṃ hoti no asantakaṃ*. This, however, is exactly t he wording we find at the end of the sutta, when the brahmin has been won ov er by Ānanda's argument. SA offers no help, but as Woodward realized, the re ading required is found in SS: *anantakaṃ hoti no santakaṃ*, "it is without an end (i.e., an infinite regress), not with an end." *Santaka* is *sa* + *antaka*.
- 267. The Pāli has *citta*, but "mind" would not work here.
- 268. Cp. ANțIIț145,35–146,21, where the Venerable Ānanda shows how craving is ab andoned in reliance upon craving, conceit in reliance upon conceit.
- 269. Here again all three eds. read *santakaṃ hoti no asantakaṃ*. And again, the most i ntelligible reading is buried in SS: *santakaṃ hoti no anantakaṃ*.
- 270. SA: The fourth jhāna used as a basis for abhiññā.
- 271. *Kosajjasahagata*. I usually translate *kosajja* as laziness, but that seems too strong here. What is intended is a slight dullness or feebleness in the force of desire.
- 272. Yathā pure tathā pacchā, yathā pacchā tathā pure. SA: This should be understoo d: (i) by way of the meditation subject; and (ii) by way of the teaching. (i) The interpretation (abhinivesa, or "introduction") of the meditation subject is "bef ore" and arahantship is "after." A bhikkhu who, after interpreting the root med itation subject, does not allow the mind to fall into the four undesirable conditi ons (too loose, etc.) goes on to attain arahantship; he is called one who dwells "as before, so after." (ii) By way of teaching, the head-hairs are "before" and the brain is "after" (among the solid parts in the contemplation of the body). A bhikkhu who develops his meditation from beginning to end without sliding in to the four undesirable conditions is called one who dwells "as before, so after."

The explanation sounds strained. The phrase refer simply to maintaining c onsistency in attending to the meditation subject in all its aspects throughout t he session, from start to finish.

273. SA: A bhikkhu sits on the terrace attending to the perception of light, sometimes shutting his eyes, sometimes opening them. When (the light) appears to him the same whether his eyes are open or shut, then the perception of light has arise

- n. Whether it be day or night, if one dispels sloth and torpor with light and atte nds to one's meditation subject, with the dispelling of sloth and torpor the perc eption arisen in regard to the light has been well grasped.
- 274. The mind-made body (*manomaya-kāya*) is a subtle body created from the physic al body by a meditator who has mastered the fourth jhāna. It is described as "h aving form, mind-made, complete in all its parts, not lacking faculties (*rūpiṃ manomayaṃ sabbaṅga-paccaṅgiṃ ahīndriyaṃ*)." See DNṭIṭ77,6–26; MNṭIIṭ17,25–18,7; PaṭisṭIIṭ210–11, quoted and expanded upon at Vismṭ406 (PPṭ12:139). For a contemporary discussion, see Hamilton, *Identity and Experience*, pp.15,5–64.

On *upasaṅkamitā* as a misconstrued absolutive, not a true agent noun, see von Hinüber, "Pāli as an Artificial Language," pp.135–37.

- 275. This is the natural physical body.
- 276. Be: Yañ ca kho omāti bhante; Ce: Opātiha bhante; Ee: Yaṃ ca kho opapāti ha bh ante. The verb is not encountered elsewhere. SA (Be) glosses, omātī ti pahoti sakkoti, and remarks: "This is a term of unique occurrence in the Buddha Wor d of the Tipiṭaka (idaṃ tepiṭake buddhavacane asambhinnapadaṃ)." SA (Ce) omits "omātī ti," or anything corresponding to it, and highlights pahoti as if it were the lemma.
- 277. In both cases I read the verb with Be as *samodahati*, as against *samādahati* in Ce and Ee. Both Be and Ce of SA have *samodahati*, which is strongly supported by the explanation: "(He) immerses the body in the mind: having taken the bod y, he mounts it on the mind; he makes it depenent on the mind; he sends it alo ng the course of the mind. The mind is an exalted mind. Movement along the course of the mind is buoyant (quick). (He) immerses the mind in the body: ha ving taken the mind, he mounts it on the body; he makes it dependent on the b ody; he sends it along the course of the body. The body is the coarse physical body. Movement along the course of the body is sluggish (slow). A blissful pe rception, a buoyant perception (sukhasaññañ ca lahusaññañ ca): this is the pe rception associated with the mind of direct knowledge; for it is a blissful perce ption because it accompanies the peaceful bliss (of this mind), and a buoyant p erception because there is no inhibition by the defilements.

A more detailed account of this supernormal power is at PaṭisṭIIṭ209, quot ed and expanded on at Vismṭ401–5 (PPṭ12:119–36).

278. SA: In this sutta and the next, *iddhi* is discussed as a basis for the ending of the r ound.

279. SA: In this sutta and the next, the six direct knowledges are discussed.

Chapter 52: Anuruddha-saṃyutta

- 280. The Venerable Anuruddha already appears as a proponent of *satipaṭṭhāna* at **47**: **26–28**. The present *saṃyutta* is virtually an appendix to the Satipaṭṭhāna-saṃy utta.
- 281. This paragraph and the two that follow merge the two supplementary sections to each exercise in the Satipaṭṭhāna Sutta; in the latter they follow in sequence bu t are kept distinct. I explain my reason for translating *samudayadhamma*, etc., as "the nature of origination," etc., at **n.178**.
- 282. What follows is at **46:54** (Vṭ119,6–16); see **n.110**.
- 283. On the three levels, SA quotes Dhst\\$\\$1025-27, which defines inferior phenomen a (\$\hat{h\text{i}n\tilde{a}}\$ dhamm\tilde{a}\$) as the twelve unwholesome classes of consciousness; middli ng phenomena (\$majjhim\tilde{a}\$ dhamm\tilde{a}\$) as mundane wholesome states, resultants, functionals (\$kiriya\$), and form; and sublime phenomena (\$pan\tilde{t}\tilde{a}\$ dhamm\tilde{a}\$) as the four paths, their fruits, and Nibb\tilde{a}na. See, however, ANtIt223-24, where the three terms are correlated with the three realms of rebirth the sensuous realm, the form realm, and the formless realm.
- 284. This sutta and the next closely correspond to 47:26–27.
- 285. See 47:28 and n.174.
- 286. As at **35:244** (IVt190–91) and **45:160**.
- 287. The ten kinds of knowledge to follow are usually called the ten powers of a Tath āgata (*dasa tathāgata-bala*); see MNṭIṭ69–71, elaborated at Vibhṭ335–44. SA says that a disciple may possess them in part (*ekadesena*), but in their fullness they are possessed in all modes only by omniscient Buddhas.

Chapter 53: Jhāna-saṃyutta

288. The formula for the four jhānas is analysed at Vibht244–61 and in Vism ch.4.

Chapter 54: Ānāpāna-saṃyutta

289. What follows is the sixteen steps in the practice of mindfulness of breathing. The se form the core of the Ānāpānasati Sutta (MN No.ṭ118). The sixteen steps are explained in detail at Vismṭ267–91 (PPṭ8:146–237), to which SA refers the re ader for details. A collection of important texts on this meditation practice, tra nslated by Nyāṇamoli, is published under the title *Mindfulness of Breathing*. It

includes the Ānāpānasati Sutta, the relevant portions of Vism, a treatise on br eathing meditation from Pātis, and several suttas from SN.

As will be shown at **54:10**, the sixteen steps fall into four tetrads, which ar e correlated with the four foundations of mindfulness. Thus, while mindfulness of breathing begins in the domain of "contemplation of the body" ($k\bar{a}y\bar{a}nupa$ $ssan\bar{a}$), it eventually comprehends all four foundations of mindfulness.

On the phrase "having set up mindfulness in front of him" (*parimukhaṃ sa tiṃ upaṭṭhapetvā*), Vibhṭ252,?? says: "This mindfulness is set up, well set up at the tip of the nose or at the centre of the upper lip."

- 290. Vismṭ273–74 (PPṭ8:171–73) explains the third step of this tetrad to mean "makin g known, making plain, the beginning, middle, and end of the entire in-breath body ... of the entire out-breath body." The "bodily construction" (kāya-saṅkh āra), in the fourth step, is the in-and-out breathing itself, which becomes progr essively calmer and more subtle as mindfulness develops. See IVṭ293,16: Assā sapassāsā kho gahapati kāyasaṅkhāro.
- 291. This note and the two to follow are based on Vismt287–91 (PPt8:226–37).

Rapture ($p\bar{\imath}ti$) is experienced when he has entered upon the lower two jhān as and when, after entering upon and emerging from one of those jhānas, he comprehends with insight the rapture associated with the jhāna as subject to dest ruction and vanishing. Happiness (sukha) is experienced when he has entered upon the lower three jhānas and when, after entering upon and emerging from one of those jhānas, he comprehends with insight the happiness associated with the jhāna as subject to destruction and vanishing. The mental construction (c itta-saṅkhāra) is feeling and perception, which are experienced in all four jhān as.

- 292. "Experiencing the mind" is to be understood by way of the four jhānas. The min d is "gladdened" by the attainment of the two jhānas accompanied by rapture or by the penetration of these with insight as subject to destruction and vanishing. "Concentrating the mind" refers either to the concentration of the jhāna or to the momentary concentration that arises along with insight. "Liberating the mind" means liberating it from the hindrances and grosser jhāna factors by att aining successively higher levels of concentration, and from the distortions of cognition by way of insight knowledge.
- 293. "Contemplating impermanence" is contemplation of the five aggregates as impermanent because they undergo rise and fall and change, or because they undergo

o momentary dissolution. This tetrad deals entirely with insight, unlike the oth er three which can be interpreted by way of both serenity and insight. "Conte mplating fading away" and "contemplating cessation" can be understood both as the insight into the momentary destruction and cessation of phenomena and as the supramundane path, which realizes Nibbāna as the fading away of lust (*virāga*, dispassion) and the cessation of constructions. "Contemplating relinqu ishment" is the giving up of defilements through insight and the entering into Nibbāna by attainment of the path.

- 294. SA: Aritha had explained his own (attainment of) the non-returner's path [ST: b ecause he spoke obliquely of the eradication of the five lower fetters], but the Buddha explained the insight practice to gain the path of arahantship.
- 295. At this point a shift is introduced in the text from simple *ānāpāna-sati* to *ānāpān asati-samādhi*. This change continues through the following suttas.
- 296. See n.110.
- 297. As at 12:51, 22:88, and 36:7.
- 298. A more elaborate version of the strange background story to this sutta is found at VintIIIt68–70. I give the commentarial version just below at **n.300**. For a disc ussion of some of the problems the story raises, see Mills, ??.
- 299. That is, he was explaining the meditation on the thirty-one parts of the body and the stages of decomposition of a corpse.
- 300. SA: Why did he speak thus? In the past, it is said, five hundred men earned their living together as hunters. They were reborn in hell, but later, through some go od kamma, they took rebirth as human beings and went forth as monks under the Blessed One. However, a portion of their original bad kamma had gained the opportunity to ripen during this fortnight and was due to bring on their death shoth by suicide and homocide. The Blessed One foresaw this and realized he could do nothing about it. Among those monks, some were worldlings, some stream-enterers, some once-returners, some non-returners, some arahants. The arahants would not take rebirth, the other noble disciples were bound for a happy rebirth, but the worldlings were of uncertain destiny. The Buddha spoke of foulness to remove their attachment to the body so that they would lose their fear of death and could thus be reborn in heaven. Therefore he spoke on fouln ess in order to help them, not with the intention of extolling death. Realizing he could not turn back the course of events, he went into seclusion to avoid being present when destiny took its toll.

So the commentary, but the idea of a kammically induced suicide seems di fficult to reconcile with the conception of suicide as a volitionally induced act.

- 301. In the Vinaya account (repeated by SA) they take their own lives, and deprive on e another of life, and request the "sham recluse" Migalaṇḍika to kill them. SA adds that the noble ones did not kill anyone, or enjoin others to kill, or consent to killing; it was only the worldlings who did so.
- 302. SA's paraphrase is poignant: "Earlier, Ānanda, many bhikkhus gathered in the as sembly, and the park seemed ablaze with them. But now, after only half a mon th, the Sangha has become diminished, thin, scanty, like sparse foliage. What i s the cause? Where have the bhikkhus gone?"
- 303. Bracketed phrase is not in Be.
- 304. Commented on at Vismt 267–68 (PPt 146–50). On asecanaka, see I,n.591.
- 305. The simile is also at **45:156**.
- 306. What follows is also in the Ānāpānasati Sutta (at MNṭIIIṭ83,20–85,6), brought in to show how mindfulness of breathing fulfils the four foundations of mindfuln ess (see **54:13** below). The commentary on this passage is translated in Ñāṇam oli, *Mindfulness of Breathing*, pp.49–52.
- 307. SA: "I call it the wind body ($v\bar{a}yo-k\bar{a}ya$) among the 'bodies' of the four elements . Or else it is 'a certain kind of body' because it is included in the tactile base a mong the various components of the form body."
- 308. SA: Attention is not actually pleasant feeling, but this is a heading of the teachin g. In this tetrad, in the first portion feeling is spoken of (obliquely) under the h eading of rapture, in the second portion directly as happiness. In the third and f ourth portions feeling is included in the mental construction (saññā ca vedanā ca cittasaṅkhāro, IVt293,17).
- 309. SA: The six sense bases are like the crossroads; the defilements arising in the six sense bases are like the mound of soil there. The four foundations of mindfuln ess, occurring with respect to their four objects, are like the four carts or chari ots. The "flattening" of the evil unwholesome states is like the flattening of the mound of soil by the cart or chariot.
- 310. In the Buddha's description of his own practice of mindfulness of breathing, *sato va* ("*just* mindful") is replaced by simple *sato*, and *sikkhati* ("he trains") is ent irely dropped. SA explains that *va* is omitted to show the exceptional peaceful ness of his practice, since the in-breaths and out-breaths are always clear to him; *sikkhati* is omitted because he has no need to train himself.
- 311. *Te ime pañca nīvaraṇe pahāya viharanti*. All trainees have completely abandone d the hindrance of doubt; non-returners have additionally eradicated ill will an d worry. Trainees abandon the other hindrances only temporarily through jhān a and insight; see **n.7** on the five kinds of seclusion. The absolutive *pahāya* he re should be construed in the light of these qualifications.

- 312. Tesaṃ pañca nīvaraṇā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyati ṃ anuppādadhammā. This emphasizes the final and complete abandonment of the five hindrances.
- 313. The sequel as in **46:3**. This passage too is included in the Ānāpānasati Sutta, at MNţIIIt85,7–87,37.
- 314. As at MNtIIIt88,1–11.

Chapter 55: Sotāpatti-samyutta

- 315. On the wheel-turning monarch, the ideal ruler of Buddhist legend, see **22:96** and **46:42**, and for details DNtIIt172–77 and MNtIIIt172–76. The four continents are Jambudīpa, Aparagoyāna, Uttarakuru, and Pubbavideha, respectively to the south, west, north, and east of Mount Sineru, the world axis. See ANtIt227,2 8–228,8 for a fuller cosmological picture.
- 316. The hells, animal realm, and sphere of ghosts are themselves the plane of misery, the bad destinations, and the nether world.
- 317. The formulas of homage to the Buddha, the Dhamma, and the SAngha are explic ated at Vismt198–221 (PPt7:2–100). On *aveccappasāda*, "confirmed confiden ce," see **II,n.120**.
- 318. The terms describing the noble one's virtue are explicated at Vismt221–22 (PPt7:101–6). SA says that noble ones do not violate (*na kopenti*) the Five Precepts even when they pass on to a new existence; hence these virtues are dear to the m.
- 319. Cp. Dhpt178.
- 320. This is the stock definition of a stream-enterer. "Fixed in destiny" (*niyata*) means that the stream-enterer is bound to reach final liberation in a maximum of sev en more lives passed either in the human world or the celestial realms. Enlight enment (*sambodhi*) is the final knowledge of arahantship.
- 321. These are the preliminary factors for obtaining stream-entry, also called *sotāpatti yaṅga* but distinct from the other four, which are the factors that define a perso n as a stream-enterer. See below **55:55–61**, where they are said to be instrume ntal in obtaining all the fruits of the spiritual life.
- 322. Though elsewhere *thapati* clearly means a carpenter, from the description of their duties below it seems these two were royal stewards or chamberlains. They a re also mentioned as employed in the service of King Pasenadi at MNṭIIṭ124,1 –10. According to SA, at the time Isidatta was a once-returner, Purāṇa a stream -enterer content with his own wife (i.e., not celibate). At ANṭIIIṭ348,1–5, it is s aid that after their deaths the Buddha declared them both once-returners rebor

- n in the Tusita heaven; Purāṇa was then celibate, Isidatta content with his own wife.
- 323. Here the usual fourth factor of stream-entry, the virtues dear to the noble ones, is replaced by generosity. The terms are commented on at Vismt223–24 (PPt7:1 07–14). On my preference for the reading *yājayoga*, see **I,n.635**.
- 324. Attūpanāyikam ... dhammapariyāyam. SŢ: Having related it to oneself, it is to be applied to others (attani netvā parasmim upanetabbam). As it is said: "What i s displeasing and disagreeable to me is displeasing and disagreeable to the oth er too."

What follows are the first seven of the ten courses of wholesome action, ea ch practised in three ways: by observing them oneself, by enjoining others to o bserve them, and by speaking in their praise.

- 325. Along with **55:10**, this text is included in the Mahāparinibbāna Sutta at DNṭIIṭ91 –94. In the latter the town is known as Nādika.
- 326. SA: The diminishing (of lust, etc.) should be understood in two ways: as arising i nfrequently and as lacking obsessive force. For in once-returners lust, etc., do not arise often as they do in worldlings, but only occasionally; and when they arise they are not thick, as in worldlings, but thin like a fly's wings. "This world" (*imam lokam*) is the sense-sphere world. If one who attains the fruit of once-returning as a human being is reborn among the devas and realizes arahantshi p, that is good. But if one cannot do so, having come back to the human world one definitely realizes it. Conversely, if one who attains the fruit of once-returning as a deva is reborn among human beings and realizes arahantship, that is good. But if one cannot do so, having come back to the deva world one definit ely realizes it.
- 327. The number seems inflated, but SA explains that while the village was not very 1 arge, the noble disciples there were said to be many. On account of a plague, 2 4,000 creatures died at one stroke, among whom were many noble disciples.
- 328. Be: maraṇaṃ āgameyyāsi; Ce and Ee have āgaccheyyāsi. SA glosses: maraṇaṃ iccheyyāsi, pattheyyāsi vā; "one should wish for or long for death." Perhaps th e practice described here is the same as that attributed to the brahmins at **42:6** (IVţ312,6–8).
- 329. Here and in all parallel passages I read *te vo*, which is consonant with **47:48** (Vtl 89,4–5).
- 330. Cp. **40:10** (ii).

- 331. *Sambādhabyūhaṃ*. The explanation in SA suggests that *byūhā* are major traffic r outes. They are said to be "congested" (*sambādha*) to show the crowded living conditions in the city.
- 332. Ee's *bhante na* should be changed globally to *bhantena*, instrumental past partici ple of *bhamati*. SA: "Wandering about here and there, roaming excitedly" (*ito c'ito ca paribbhamantena uddhatacārinā*).
- 333. At the time Mahānāma was at least a stream-enterer, possibly a once returner; he nce he was assured of a good rebirth.
- 334. *Taṃ uddhaṅgāmi hoti visesagāmi*. The passage shows *citta* as the principle of pe rsonal continuity which survives the death of the body and reaps the fruits of k amma. In the case of a noble disciple it "goes to distinction" by way of a highe r rebirth and by evolving onwards to Nibbāna.
- 335. SA: He thought: "The Bhikkhu Sangha might speak without knowing by its own omniscient knowledge, but there is no lack of knowledge in the Teacher."
- 336. Here Ee alone has the reading required, *evaṃvādiṃ*. Be and Ce have *evaṃvādī*. S ee II.n.205.
- 337. Though the argument has not been explicitly settled, the matter seems to be clinc hed through Mahānāma's testimony to his faith. By expressing so intensely his confidence in the Buddha, Mahānāma confirms his status as a noble disciple, and thus his viewpoint must be correct. SŢ says that while one endowed with any one of these four qualities is a stream-enterer, one should explain in terms of possessing all four.
- 338. I transcribe the name as in Ce. Be and Ee have Saranāni.
- 339. *Sikkhādubbalyam āpādi majjapānam apāyi*. This would be a breach of the fifth p recept. The Sakyans thought that if Sarakāni violated a precept he would lack t he fourth factor of stream-entry and thus could not be a stream-enterer.
- 340. This is the arahant, who is actually free from all future rebirth; freedom from the nether world is mentioned only as the "thread" tying the sutta together. On "jo yous wisdom, swift wisdom" (hāsapañña, javanapañña), see I,n.184.
- 341. This is the *dhammānusārī*, the Dhamma-follower; the next paragraph describes t he *saddhānusārī*, the faith-follower. Though the terms themselves are not used here, their descriptions match their formal definitions at MNtIt479. Accordin g to 25:1, these two types have reached the plane of the noble ones but have n ot yet realized the fruit of stream-entry; they are bound to do so before they di e. See III,n.268.

It should be noted that while they have faith (one of the five faculties), the y do not yet have "confirmed confidence" in the Triple Gem. And though it is

- said that they "do not go to hell (*agantā nirayaṃ*)," etc., it cannot be said that t hey are "*freed* from hell (*parimutto nirayā*)," etc., for actual release from the b ad destinations comes only with the attainment of the fruit.
- 342. SA: At the time of his death he was a fulfiller of the three trainings (in virtue, co ncentration, and wisdom). This means that though he might have indulged in s trong drink earlier, before his death he undertook strict observance of the prec epts and thereafter attained stream-entry.
- 343. *Sikkhāya aparipūrakārī ahosi*. The wording is slightly different from that in the preceding sutta but the purport is the same.
- 344. As at **48:50**. The expression, *ekantagato abhippasanno*, is effectively synonymo us with *aveccappasādena samannāgato*.
- 345. A fivefold elaboration on the non-returner; see **n.64**.
- 346. At MNțIIIț76,7–9, it is said that the trainee in the practice has eight factors, the ar ahant ten. Yet here, strangely, the last two factors pertaining to the arahant, sa mmā ñāṇa and sammā vimutti, are ascribed to the stream-enterer Anāthapiṇḍik a. The last line of the sutta confirms that this was not a mere editorial oversigh t.
- 347. The verses are also at **I,vv.863–64**.
- 348. SA: They are tracks of the devas (*devapadāni*) as tracks tread upon by the knowl edge of the devas, or with the knowledge of a deva. In this sutta the four perso ns established in the fruits are called devas in the sense of purity.
- 349. Woodward mistakenly assumes that this sutta is identical with the previous one a nd thus does not translate the sequel.
- 350. Woodward understands *sabhāgataṃ* to be resolvable into *sabhā* + *gataṃ*, "joine d the company," but it is actually the accusative singular of the abstract noun *s abhāgatā*, "similarity."
- 351. Be and Ee have *ehī ti*, presumably understood as an imperative, while Ce has *etīt i*, which seems hard to explain. I suggest reading this as the singular future *ehi ti*.
- 352. The simile of the water flowing down the slope is at 12:23 (IIt32,3–10), SA: "*Ha ving gone beyond*: the beyond is Nibbāna; the meaning is, 'having reached tha t.' *They lead to the destruction of the taints*: it is not that they first go to Nibbā na and later lead (to the destruction of the taints); rather, they lead thus as they go to Nibbāna."
- 353. As at 48:18.
- 354. From here on as at **36:97**, and conversely for the passage on dwelling diligently.
- 355. Reading with Ce and Ee seyyā-nissajja-ttharaṇassa, as against Be's seyyāni-pac cattharaṇassa.

- 356. SA glosses "the Dhamma's core" (*dhammasāra*) as the noble fruit, and "destruct ion" (*khaya*) as the destruction of defilements. I suggest reading the last line: Na vedhati maccurāj'āgamissatī ti.
- 357. I follow Be and Ce in not inserting *mahāyaso* here. If this is inserted, as in Ee, th ere is no difference between this sutta and the next one.
- 358. See **n.321**.
- 359. Verses as in 55:26.
- 360. SA: He was one of the seven people in the Buddha's time who had a retinue of fi ve hundred; the others were the lay follower Visākha, the householder Ugga, t he householder Citta, Hatthaka Āļavaka, Anāthapiṇḍika the Lesser, and Anāth apiṇḍika the Great.
- 361. Cp. **20:7**. It is unusual for the Buddha to give such an injunction to householders, but SA gives a bizarre explanation, which I reproduce just below.

SA: "Deep (gambhīra), like the Salla Sutta (Snt3:8); deep in meaning (ga mbhīrattha), like the Cetanā Sutta (12:38–40?); supramundane (lokuttara), lik e the Asankhata-saṃyutta (SN ch.ṭ43); dealing with emptiness (suññatā-paṭisa myutta), that is, explaining the emptiness of beings, like the Khajjaniya Sutta (22:79). It is in such a way that you should train yourselves: 'You should train by fulfilling the practice of the moon simile (16:3), the practice of the relay of chariots (MN No.t24), the practice of sagehood (moneyyapatipadā, Snt1:12?), the practice of the great noble lineage (mahā-ariyavamsa, ANtIIt27–29).' (Th ese all refer to suttas that advocate a strict ascetic, contemplative life.) Thus th e Teacher charged these lay followers with an unbearable task. Why? Because , it is said, they had asked for an exhortation without taking a stand on their o wn plane, but had asked as if they could take up any task indiscriminately. He nce the Teacher charged them with an unbearable task. But when they asked f or an exhortation after taking a stand on their own plane (with the words 'as w e are established ...'), the Master complied by saying, 'Therefore'" It is di fficult to reconcile this explanation with the principle that the Buddha always t ailors his teaching to the mental proclivities of his audience.

- 362. Sapañño upāsako. SA: A stream-enterer is intended.
- 363. $\bar{A}yasm\bar{a}$, usually an address for monks, but occasionally used for lay followers.
- 364. At MNtIIt194–95, Sāriputta guides a dying brahmin through a similar sequence of reflections, but stops after directing him to the Brahma-world. For stopping there he is later reproached by the Buddha.
- 365. Sakkāyanirodha, i.e., Nibbāna.

- 366. I read with Be *evaṃvimuttacittassa*, as against Ce's *evaṃvimucittattassa* (probab ly a typographical error) and Ee's *evaṃvuttassa*. But with Ce I read *vassasata vimuttacittena*, as against the Be and Ee reading, *āsavā vimuttacittena*.
- 367. I read with Ce and Ee *vimuttiyā vimuttin ti*, as against Be's *vimuttiyā vimuttan ti*. SA: When one liberation is compared to the other, there is no difference to be described. When the path or fruit is penetrated, there is no difference between lay followers and bhikkhus.
- 368. Reading with Ce asāmantapaññatāya, as against appamatta- in Be and Ee.
- 369. Patist 189–202 quotes the passage in full and defines all the terms with the aid of the full conceptual apparatus of Theravāda scholasticism.

Chapter 56: Sacca-saṃyutta

- 370. As at **22:5**; the next sutta as at **22:6**.
- 371. *Tasmātiha bhikkhave idam dukkhan ti yogo karaṇīyo*. SA: Since a concentrated b hikkhu understands the four truths as they really are, therefore you should mak e an exertion to become concentrated in order to understand the four truths as t hey really are. And since the round of becoming increases for those who do no t penetrate them, but stops increasing from the time they are penetrated, theref ore you should make an exertion to understand them, thinking, "Let the round not increase for us."
- 372. Mā bhikkhave pāpakam akusalam cittam cinteyyātha. I suspect that the original r eading was cintam.
- 373. *Mā bhikkhave viggāhikakatham katheyyātha*. As at **22:9** (IIIt12,6–12).
- 374. *Mā bhikkhave anekavihitaṃ tiracchānakathaṃ katheyyātha. Tiracchānakathā* is literally "animal talk," but SA explains it as talk that "runs horizontal" (*tiracc hānabhūtaṃ*) to the paths leading to heaven and liberation.
- 375. What follows is the Buddha's first sermon, recorded in the narration of his minis try at VintIt10–12.
- 376. I follow Be and Ce here. Ee includes *soka-parideva-dukkha-domanass'upāyāsā*, which is found elsewhere in formal definitions of the first truth but lacking in most mss. of the first sermon.
- 377. The three phases (*tiparivaṭṭa*) are: (i) the knowledge of each truth (*sacca-ñāṇa*), e.g., "This is the noble truth of suffering"; (ii) the knowledge of the task to be accomplished regarding each truth (*kicca-ñāṇa*), e.g., "This noble truth of suff ering is to be fully understood"; and (iii) the knowledge of accomplishment re garding each truth (*kata-ñāṇa*), e.g., "This noble truth of suffering has been ful

- ly understood." The twelve modes $(dv\bar{a}das\bar{a}k\bar{a}ra)$ are obtained by applying the three phases to the four truths.
- 378. SA explains *dhammacakkha* by way of the knowledge of penetration (*paṭivedha-nāṇa*) and the knowledge of teaching (*desanā-nāṇa*); see **II,n.57**. Until Koṇḍa nãna and the eighteen koṭis of Brahmās were established in the fruit of streamentry the Blessed One was still setting in motion (*pavatteti nāma*) the Wheel of the Dhamma; but when they were established in the fruit, then the Wheel had been set in motion (*pavattitaṃ nāma*).
- 379. *Aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā saṅkāsanā*. SA says the three terms are synonyms, all meaning *akkharā*, but I think their connotations are slightly different.
- 380. *Tathāni avitathāni anaññathāni*. See **12:20** and **II,n.54**. SA: *Actual* in the sense of not departing from the real nature of things; for suffering is stated to be just suffering. *Unerring*, because of the non-falsification of its real nature; for suffering does not become non-suffering. *Not otherwise*, because of not arriving at a different nature; for suffering does not arrive at the nature of the origin (of suffering), etc. The same method for the other truths. I understand *anaññatha* in the more straightforward sense that the truths are "not otherwise" than the way things really are.
- 381. I use the title of Be and Ce. The Ee title should be changed from Vijjā to Vajji (a lso for the next sutta). This sutta too is included in the Mahāparinibbāna Sutta, at DNtIIt90–91.
- 382. The verses = Snt724-27.
- 383. Cp. **12:23** (IIt29,24–25) and **22:101** (IIIt152,26–27).
- 384. Cp. **47:48**, **55:16–17**.
- 385. The passage quoted is not found elsewhere in the Nikāyas but is cited at Vismṭ69 0,?? (PPṭ22:93) to prove that path knowledge performs four functions at a sing le moment.
- 386. All these leaves are small and delicate. I follow Be for the name of the second ty pe of leaf, *saralapatta*, which Liyanaratne ("South Asian Flora," §170) render s as the long-leaved Indian pine.
- 387. I read with Ce *tālapakkaṃ*. All the other texts, including SS, read *tālapattaṃ*, "a palm leaf," which does not make good sense. *Tālapakkam* is also at Itt84,20.
- 388. Though *palāsa* usually means foliage, here it denotes a specific tree. Liyanaratne (§44) identifies this as a kind of *kiṃsuka*, but different, it seems, from the *kiṃ suka* mentioned at **35:245** (listed by Liyanaratne at §43). The English name fo r the *palāsa* is the Bengal kino tree or Dhak tree. The *māluvā* is a broad-leaved creeper, mentioned also at **I,v.774**; see too **I,n.568**.

- 389. Cp. 15:9, which says the stick might also fall on its middle.
- 390. Many of these expressions are also at 12:85–92.
- 391. Cp. 12:63 (IIt100,10-25).
- 392. Reading with Ce and Ee, sammā-diṭṭhikass'etam. Be has tass'etam.
- 393. *Indakhīla*. PED defines this as a post or stake set at or before the city gate; also a s a large slab of stone let into the ground at the entrance of a house.
- 394. SA gives as an example: "Who created the sun and moon? The great earth? The ocean? Who begot beings? The mountains? Mangoes, palms, and coconuts?"
- 395. SA: It is said that the asuras had applied the Sambari magic (see 11:23) and resol ved that the man would see them mounted on their elephants and horses entering through slits in the lotus stalks. Strangely, the Buddha's statement here see ms to undermine the apparent lesson to be drawn from the sutta, namely, that speculating about the world leads to madness (see ANtIIt80,22–24).
- 396. *Mahāpariļāho nama nirayo*. Lit., the hell named "the Great Fever." The descripti on is also at **35:135**.
- 397. The title in Be and Ce is Vāla, but Ee titles it Chiggaļa 1.
- 398. *Poňkhānupoňkhaṃ*. SA: He saw them shoot one arrow, then shoot another call ed the "afterbutt" (*anupoňkhaṃ*) in such a way that the butt of the first arrow 's shaft was split, then shoot still another through the butt of the second arrow.
- 399. SA glosses *durabhisambhavataraṃ* with *dukkarataraṃ*. On the splitting of the h air, I follow Be, which reads *sattadhā*, supported by SA (both Be and Ce). Ce and Ee of text have *satadhā*, "a hundred strands."
 - SA: Having split one hair into seven strands, they fix one strand to an eggp lant and another to the tip of the arrowhead; then, standing at a distance of an *usabha* (about 200 feet), they pierce the strand fixed to the arrowhead through the strand fixed to the eggplant.
- 400. Lokantarikā aghā asaṃvutā andhakārakā andhakāratiṃsā. SA does not commen t, but the expression occurs at MNṭIIIṭ120,9–15, which also mentions beings li ving in the interstices. MAṭIVṭ177,?? remarks: "Between every three world sy stems (cakkavāļa) there is one world interstice, like the space between three ca rt wheels set down so that they touch. That is a 'world-interstice hell,' measuri ng 8,000 yojanas (= appx. 50,000 miles). It is 'vacant' (agha), i.e., always ope n (niccavivaṭa); and 'abysmal' (asaṃvutā), i.e., bottomless, so dark that it eve n prevents eye-consciousness from arising."
- 401. Ee titles this sutta Chiggala 2, but in Ce it is simply called Chiggala (and the next , Chiggala 2); in Be, the two are respectively called the Pathama- and Dutiya-c

- higgalayuga Sutta. The simile of the blind turtle and the yoke is also at MNțIII ț169,9–25, which is partly elaborated as in the following sutta.
- 402. *Adhiccam idam*. The statement has to be taken as rhetorical rather than philosoph ical in import. At the doctrinal level, all three occurrences mentioned here come about through precise causes and conditions, not through chance.
- 403. Cp. 13:11.
- 404. Cp. 13:10.
- 405. **56:51–60** are parallel to **13:1–10**. But where the earlier series read *n'eva satima* m kalam upeti na sahassimam kalam upeti na satasahassimam kalam upeti ... upanidhāya, the present series has sankham pi na upeti upanidham pi na upeti kalabhāgam pi na upeti ... upanidhāya.
- 406. The titles are as in Be and Ce, though raw grain itself (*āmakadhañña*) is mention ed only at **56:84**.
- 407. In **56:71–77**, the comparisons are based on the first seven courses of wholesome action. With celibacy in the place of abstention from sexual misconduct (in the third sutta) these are also the first seven guidelines to virtue in the Nikāya acc ount of the bhikkhu's training (see, e.g., DNtIt63,20–64,14).
- 408. In **56:78–101**, the minor guidelines of the bhikkhu's training in virtue are the bas is of comparison (see, e.g., DNtIt64,16–32).

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The Collection of Connected Discourses (Saṃyutta Nikāya)

Volume V

Chapters 45 - 56

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Volume V - Notes

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The Collection of Connected Discourses (Saṃyutta Nikāya)

Part Five

5

The Great Book of Connected Discourses (Mahāvaggasaṃyuttapāḷi)

Homage to the Blessed One, the Arahant, the Fully Enlightened One

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Book I Chapter 45 Connected Discourses on the Path (Magga-samyutta)

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I. Ignorance

1 (1) Ignorance

[1] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus : "Bhikkhus!"

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

"Bhikkhus, ignorance is the forerunner in the acquisition of unwholesome states, with shamelessness and fearlessness of wrongdoing following along.&1 For an unwise person immersed in ignorance, wrong view springs up. For one of wrong view, wrong intention springs up. For one of wrong intention, wrong speech springs up. For one of wrong speech, wrong action springs up. For one of wrong action, wrong livelihood springs up. For one of wrong effort, wrong m indfulness springs up. For one of wrong mindfulness, wrong concentration springs up.

"Bhikkhus, true knowledge is the forerunner in the acquisition of wholesome states, with shame and fear of wrongdoing following along.&2 [2] For a wise person who has a rrived at true knowledge, right view springs up. For one of right view, right intention springs up. For one of right intention, right speech springs up. For one of right speech, right action springs up. For one of right action, right livelihood springs up. For one of right livelihood, right effort springs up. For one of right effort, right mindfulness springs up. For one of right concentration springs up."&3

2 (2) Half the Holy Life

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Nāgaraka.&4 Then the Venerable Āna nda approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him:

"Venerable sir, this is half of the holy life, that is, good friendship, good companions hip, good comradeship."&5

"Not so, Ānanda! Not so, Ānanda! This is the entire holy life, Ānanda, that is, good friendship, good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the noble eightfold path.&6

"And how, Ānanda, does a bhikkhu who has a good friend, a good companion, a go od comrade, develop and cultivate the noble eightfold path? Here, Ānanda, a bhikkhu de velops right view, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.&7 He develops right intention ... right speech ... right action ... right l ivelihood ... right effort ... right mindfulness ... right concentration, which is based upo n seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, Āna nda, that a bhikkhu who has a good friend, a good companion, a good comrade, develop s and cultivates the noble eightfold path. [3]

"By this method too, Ānanda, it may be understood how the entire holy life is good f riendship, good companionship, good comradeship: by relying upon me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed f rom aging; beings subject to death are freed from death; beings subject to sorrow, lamen tation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair. By this method too, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship."

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3 (3) Sāriputta

Setting at Sāvatthī. Then the Venerable Sāriputta approached the Blessed One ... and said to him:

"Venerable sir, this is the entire holy life, that is, good friendship, good companions hip, good comradeship." &8

"Good, good, Sāriputta! This is the entire holy life, Sāriputta, that is, good friendshi p, good companionship, good comradeship. When a bhikkhu has a good friend, a good c ompanion, a good comrade, it is to be expected that he will develop and cultivate the no ble eightfold path.

"And how, Sāriputta, does a bhikkhu who has a good friend, a good companion, a good comrade, develop and cultivate the noble eightfold path?"

(The rest as in the preceding sutta.) [4]

4 (4) The Brahmin

Setting at Sāvatthī. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvatthī for alms. The Venerable Ānanda saw the brahmin Jāṇus soṇi departing from Sāvatthī in an all-white chariot drawn by mares.&9 The horses that were yoked to it were white, its ornaments were white, the chariot was white, its upholst ery was white, the reins, goad, and canopy were white, his turban, clothes, and sandals

were white, and he was being fanned by a white fan. People, having seen this, said: "Di vine, indeed, sir, is the vehicle! It appears to be a divine vehicle, indeed, sir!" & 10

Then, when the Venerable Ānanda had walked for alms in Sāvatthī and returned fro m his alms round, after his meal he approached the Blessed One, [5] paid homage to hi m, sat down to one side, and said to the Blessed One:

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"Here, venerable sir, in the morning I dressed and, taking bowl and robe, entered Sā vatthī for alms. I saw the brahmin Jāṇussoṇi departing from Sāvatthī in an all-white char iot drawn by mares.... People, having seen this, said: 'Divine, indeed, sir, is the vehicle! It appears to be a divine vehicle, indeed, sir!' Is it possible, venerable sir, to point out a divine vehicle in this Dhamma and Discipline?"

"It is possible, Ānanda," the Blessed One said. "This is a designation for this noble e ightfold path: 'the divine vehicle' and 'the vehicle of Dhamma' and 'the unsurpassed vi ctory in battle.'

"Right view, Ānanda, when developed and cultivated, has as its final goal the removal of lust, the removal of hatred, the removal of delusion. Right intention ... Right conce ntration, when developed and cultivated, [6] has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"In this way, Ānanda, it may be understood how this is a designation for this noble e ightfold path: 'the divine vehicle' and 'the vehicle of Dhamma' and 'the unsurpassed vi ctory in battle.'

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:

"Its qualities of faith and wisdom
Are always yoked evenly together.&11
Shame is its pole, mind its yoke-tie,
Mindfulness the watchful charioteer.

The chariot's ornament is virtue, Its axles meditation, energy its wheels; Equanimity keeps the burden balanced, Desirelessness its upholstery.

Good will, non-harming, and seclusion: These are the chariot's weaponry, Forbearance its armour and shield,&12 As it rolls towards security from bondage.

This divine vehicle unsurpassed

Originates from within oneself.&13 The wise depart from the world in it, Inevitably winning the victory."

5 5 (5) For What Purpose?

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Setting at Sāvatthī. Then a number of bhikkhus approached the Blessed One... Sitting to one side, those bhikkhus said to the Blessed One:

"Here, venerable sir, wanderers of other sects ask us: 'For what purpose, friends, is the holy life lived under the recluse Gotama?&14 When we are asked thus, venerable sir, we answer those wanderers as follows: 'It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.' We hope, venerable sir, that when we answer thus we state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; [7] that we explain in accordance with the Dhamma, and that no reasonable consequence of our assertion gives ground for criticism."

"For sure, bhikkhus, when you answer thus you state what has been said by me and do not misrepresent me with what is contrary to fact; [7] you explain in accordance with the Dhamma, and no reasonable consequence of your assertion gives ground for criticis m. For, bhikkhus, it is for the full understanding of suffering that the holy life is lived un der me.

"If, bhikkhus, wanderers of other sects ask you: 'But, friends, is there a path, is there a way for the full understanding of this suffering?'—being asked thus, you should answ er them thus: 'There is a path, friends, there is a way for the full understanding of this su ffering.'

"And what, bhikkhus, is that path, what is that way for the full understanding of this suffering. It is this noble eightfold path; that is, right view ... right concentration. This is the path, this is the way for the full understanding of this suffering.

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in su ch a way."

30 6 (6) A Certain Bhikkhu (1)

Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, 'the holy life, the holy life.' What, venerable sir, is the holy life? What is the final goal of the holy life?"

"This noble eightfold path, bhikkhu, is the holy life; that is, right view ... right conc entration. [8] The destruction of lust, the destruction of hatred, the destruction of delusio n: this is the final goal of the holy life."

7 (7) A Certain Bhikkhu (2)

"Venerable sir, it is said, 'the removal of lust, the removal of hatred, the removal of delusion.' Of what now, venerable sir, is this the designation?"

"This, bhikkhu, is a designation for the element of Nibbāna: the removal of lust, the removal of hatred, the removal of delusion. The destruction of the taints is spoken of in t hat way.&15

When this was said, that bhikkhu said to the Blessed One: "Venerable sir, it is said, 'the Deathless, the Deathless.' What now, venerable sir, is the Deathless? What is the pathlesding to the Deathless?"

"The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the Deathless. This noble eightfold path is the path leading to the Deathless; that is, right view ... right concentration."

8 (8) Analysis

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Setting at Sāvatthī. "Bhikkhus, I will teach you the noble eightfold path and I will an alyse it for you. Listen to that and attend carefully, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the noble eightfold path? Right view ... right concentration. &16

"And what, bhikkhus, is right view? Knowledge of suffering, knowledge of the origin of suffering, [9] knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called right view.

"And what, bhikkhus, is right intention? Intention of renunciation, intention of non-ill will, intention of harmlessness: this is called right intention.

"And what, bhikkhus, is right speech? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this is called right speech.

"And what, bhikkhus, is right action? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct:&17 this is called right action.

"And what, bhikkhus, is right livelihood? Here a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called right livelihood.

"And what, bhikkhus, is right effort? Here, bhikkhus, a bhikkhu generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states.... He generates desire for the arising of unarisen wholesome states.... He generates desire for the maintenance of arisen wholesome states, for their non-declin

e, increase, expansion, and fulfilment by development; he makes an effort, arouses ener gy, applies his mind, and strives. This is called right effort.

"And what, bhikkhus is right mindfulness? Here, bhikkhus, a bhikkhu dwells conte mplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, [10] c learly comprehending, mindful, having put away covetousness and displeasure in regard to the world. He dwells contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. This is called right mindfulness.

"And what, bhikkhus, is right concentration? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first j hāna, which is accompanied by thought and examination, with rapture and happiness bo rn of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thou ght and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called right concentration."

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9 (9) The Spike

Setting at Sāvatthī. "Bhikkhus, suppose a spike of rice or a spike of barley was wron gly directed and was pressed upon by the hand or the foot. That it could pierce the hand or the foot and draw blood: this is impossible. For what reason? Because the spike is wrongly directed. So too, bhikkhus, that a bhikkhu with a wrongly directed view, with a wrongly directed development of the path, could pierce ignorance, arouse true knowledge, and realize Nibbāna: this is impossible. For what reason? Because his view is wrongly directed.

"Bhikkhus, suppose a spike of rice or a spike of barley was rightly directed and was pressed upon by the hand or the foot. That it could pierce the hand or the foot and draw blood: this is possible. For what reason? Because the spike is rightly directed. [11] So to o, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed develop ment of the path, could pierce ignorance, arouse true knowledge, and realize Nibbāna: t his is possible. For what reason? Because his view is rightly directed.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view, w hich is based upon seclusion, dispassion, and cessation, maturing in relinquishment. He develops ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.

"It is in this way, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed development of the path, pierces ignorance, arouses true knowledge, and realizes Nibbāna."

10 (10) Nandiya

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Setting at Sāvatthī. Then the wanderer Nandiya approached the Blessed One and exc hanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: "How many things, Master Gotama, when developed and cultivated, lead to Nibbāna, have Nibbāna as their destination, Nibbāna as their final goal?"

"These eight things, Nandiya, when developed and cultivated, lead to Nibbāna, have Nibbāna as their destination, Nibbāna as their final goal. What eight? Right view ... rig ht concentration. These eight things, when developed and cultivated, lead to Nibbāna, h ave Nibbāna as their destination, Nibbāna as their final goal."

When this was said, the wanderer Nandiya said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master [12] Gotama! ... From today let Master Gotama r emember me as a lay follower who has gone for refuge for life."

II. Dwelling

25 11 (1) Dwelling (1)

Setting at Sāvatthī. "Bhikkhus, I wish to go into seclusion for half a month. I should not be approached by anyone except the one who brings me almsfood." &18

"Yes, venerable sir," those bhikkhus replied, and no one approached the Blessed On e except the one who brought him almsfood.

Then, when that half-month had passed, the Blessed One emerged from seclusion and addressed the bhikkhus thus:

"Bhikkhus, I have been dwelling in part of the abode in which I dwelt soon after I at tained complete enlightenment.&19 I have understood thus: 'There is feeling with wron g view as condition, also feeling with right view as condition.... There is feeling with w rong concentration as condition, also feeling with right concentration as condition. There is feeling with desire as condition, also feeling with thought as condition, also feeling with perception as condition.&20

"When desire has not subsided, and thought has not subsided, and perception has not subsided, there is feeling with that as condition. [When desire has subsided, and thou

ghts have not subsided, [13] and perceptions have not subsided, there is also feeling with that as condition. When desire has subsided, and thoughts have subsided, and perceptions have not subsided, there is also feeling with that as condition.] When desire has subsided, and thought has subsided, and perception has subsided, there is also feeling with that as condition. There is effort for the attainment of the as-yet-unattained. When that st age has been reached, there is also feeling with that as condition." &21

12 (2) Dwelling (2)

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Setting at Sāvatthī. "Bhikkhus, I wish to go into seclusion for three months. I should not be approached by anyone except the one who brings me almsfood."

"Yes, venerable sir," those bhikkhus replied, and no one approached the Blessed On e except the one who brought him almsfood.

Then, when those three months had passed, the Blessed One emerged from seclusio n and addressed the bhikkhus thus:

"Bhikkhus, I have been dwelling in part of the abode in which I dwelt soon after I at tained complete enlightenment. I have understood thus: 'There is feeling with wrong vie w as condition, also feeling with the subsiding of wrong view as condition.&22 There is feeling with right view as condition, also feeling with the subsiding of right view as condition.... There is feeling with wrong concentration as condition, also feeling with the subsiding of wrong concentration as condition. There is feeling with the subsiding of right concentration as condition. There is feeling with desire as condition, also feeling with the subsiding of desire as condition. There is feeling with thought as condition, also feeling with the subsiding of thought as condition. There is feeling with perception as condition, also feeling with the subsiding of perception as condition.

"When desire has not subsided, and thought has not subsided, and perception has n ot subsided, there is feeling with that as condition. [When desire has subsided, and thou ghts have not subsided, and perceptions have not subsided, there is also feeling with that as condition. When desire has subsided, and thoughts have subsided, and perceptions h ave not subsided, there is also feeling with that as condition]. [14] When desire has subsided, and thought has subsided, and perception has subsided, there is also feeling with that as condition. There is effort for the attainment of the as-yet-unattained. When that sta ge has been reached, there is also feeling with that as condition."

13 (3) A Trainee

Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, 'a trainee, a trainee.' In what way is one a trainee?"

"Here, bhikkhu, one possesses a trainee's right view ... a trainee's right concentratio n. It is in this way that one is a trainee."

14 (4) Arising (1)

Setting at Sāvatthī. "Bhikkhus, these eight things, developed and cultivated, if unaris en do not arise apart from the appearance of a Tathāgata, an Arahant, a Fully Enlightene d One. What eight? Right view ... right concentration. These eight things...."

15 (5) Arising (2)

Setting at Sāvatthī. "Bhikkhus, these eight things, developed and cultivated, if unaris en do not arise apart from the Discipline of a Sublime One. What eight? Right view ... [15] right concentration. These eight things...."

16 (6) Purified (1)

Setting at Sāvatthī. "Bhikkhus, these eight things, purified, cleansed, flawless, free f rom corruptions, if unarisen do not arise apart from the appearance of a Tathāgata, an A rahant, a Fully Enlightened One. What eight? Right view ... right concentration. These eight things..."

20 17 (7) Purified (2)

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Setting at Sāvatthī. "Bhikkhus, these eight things, purified, cleansed, flawless, free f rom corruptions, if unarisen do not arise apart from the Discipline of a Sublime One. W hat eight? Right view ... right concentration. These eight things...."

25 18 (8) The Cock's Park (1)

Thus have I heard. On one occasion the Venerable Ānanda and the Venerable Bhad da were dwelling at Pāṭaliputta in the Cock's Park. Then, in the evening, the Venerable Bhadda emerged from seclusion, approached the Venerable Ānanda, and exchanged gre etings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Ānanda:

"Friend Ānanda, it is said, 'the unholy life, the unholy life.' What now, friend, is the unholy life?" [16]

"Good, good, friend Bhadda! Your intelligence is excellent,&23 friend Bhadda, you r ingenuity is excellent, your inquiry is a good one. For you have asked me: 'Friend Āna nda, it is said, "the unholy life, the unholy life." What now, friend, is the unholy life?""

"Yes, friend."

"This eightfold wrong path, friend, is the unholy life; that is, wrong view ... wrong c oncentration."

19 (9) The Cock's Park (2)

Setting at Pāṭaliputta. "Friend Ānanda, it is said, 'the holy life, the holy life.' What n ow, friend, is the holy life and what is the final goal of the holy life?"

"Good, good, friend Bhadda! Your intelligence is excellent, friend Bhadda, your ing enuity is excellent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, it is said, "the holy life, the holy life." What now, friend, is the holy life and what is the final goal of the holy life?"

"Yes, friend."

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"This noble eightfold path, friend, is the holy life; that is, right view ... right concent ration. The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is the final goal of the holy life."

20 (10) The Cock's Park (3)

Setting at Pāṭaliputta. "Friend Ānanda, it is said, 'the holy life, the holy life.' What n ow, friend, is the holy life, and who is a follower of the holy life, and what is the final g oal of the holy life?" [17]

"Good, good, friend Bhadda! Your intelligence is excellent, friend Bhadda, your ing enuity is excellent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, it is said, "the holy life, the holy life." What now, friend, is the holy life, and who is a fo llower of the holy life, and what is the final goal of the holy life?""

"Yes, friend."

"This noble eightfold path, friend, is the holy life; that is, right view ... right concent ration. One who possesses this noble eightfold path is called a liver of the holy life. The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is the final goal of the holy life."

III. Wrongness

21 (1) Wrongness

30 Setting at Sāvatthī. "Bhikkhus, I will teach you wrongness and rightness. Listen to t hat.... [18]

"And what, bhikkhus, is wrongness? It is: wrong view ... wrong concentration. This is called wrongness.

"And what, bhikkhus, is rightness? It is: right view ... right concentration. This is ca lled rightness."

22 (2) Unwholesome States

Setting at Sāvatthī. "Bhikkhus, I will teach you unwholesome states and wholesome states. Listen to that....

"And what, bhikkhus, are unwholesome states. They are: wrong view ... wrong con centration. These are called unwholesome states.

"And what, bhikkhus, are wholesome states. They are: right view ... right concentra tion. These are called wholesome states."

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23 (3) The Way (1)

Setting at Sāvatthī. "Bhikkhus, I will teach you the wrong way and the right way. Li sten to that....

"And what, bhikkhus, is the wrong way? It is: wrong view ... wrong concentration. This is called the wrong way.

"And what, bhikkhus, is the right way? It is: right view ... right concentration. This is called the right way."

24 (4) The Way (2)

Setting at Sāvatthī. "Bhikkhus, whether for a layperson or one gone forth, I do not p raise the wrong way. Whether it is a layperson or one gone forth who is practising wron gly, [19] because of undertaking the wrong way of practice he does not attain the metho d, the Dhamma that is wholesome.&24 And what, bhikkhus, is the wrong way? It is: wr ong view ... wrong concentration. This is called the wrong way. Whether it is a laypers on or one gone forth who is practising wrongly, because of undertaking the wrong way of practice he does not attain the method, the Dhamma that is wholesome.

"Bhikkhus, whether for a layperson or one gone forth, I praise the right way. Wheth er it is a layperson or one gone forth who is practising rightly, because of undertaking the right way of practice he attains the method, the Dhamma that is wholesome. And what , bhikkhus, is the right way? It is: right view ... right concentration. This is called the right way. Whether it is a layperson or one gone forth who is practising rightly, because of undertaking the right way of practice he attains the method, the Dhamma that is wholes ome."

Setting at Sāvatthī. "Bhikkhus, I will teach you the inferior person and the superior person. Listen to that....

"And what, bhikkhus, is the inferior person? Here someone is of wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfuln ess, wrong concentration. This is called the inferior person.

"And what, bhikkhus, is the superior person? Here someone is of right view, right in tention, right speech, [20] right action, right livelihood, right effort, right mindfulness, right concentration. This is called the superior person."

26 (6) The Inferior Person (2)

Setting at Sāvatthī. "Bhikkhus, I will teach you the inferior person and the one who is sworse than the inferior person. I will teach you the superior person and the one who is better than the superior person. Listen to that....

"And what, bhikkhus, is the inferior person? Here someone is of wrong view ... wro ng concentration. This is called the inferior person.

"And what, bhikkhus, is the one who is worse than the inferior person? Here someo ne is of wrong view ... wrong concentration, wrong knowledge, wrong liberation.&25 T his is called the one who is worse than the inferior person.

"And what, bhikkhus, is the superior person? Here someone is of right view ... right concentration. This is called the superior person.

"And what, bhikkhus, is the one who is better than the superior person? Here someo ne is of right view ... right concentration, right knowledge, right liberation. This is calle d the one who is better than the superior person."

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27 (7) The Pot

Setting at Sāvatthī. "Bhikkhus, just as a pot without a stand is easily knocked over, while one with a stand is difficult to knock over, so the mind without a stand is easily knocked over, while the mind with a stand is difficult to knock over. [21]

"And what, bhikkhus, is the stand of the mind? It is this noble eightfold path; that is, right view ... right concentration. This is the stand of the mind.

"Bhikkhus, just as a pot ... so the mind without a stand is easily knocked over, while the mind with a stand is difficult to knock over."

25 28 (8) Concentration

Setting at Sāvatthī. "Bhikkhus, I will teach you noble right concentration with its su pports and its accessories.&26 Listen to that....

"And what, bhikkhus, is the noble right concentration with its supports and its acces sories? There are: right view ... right mindfulness. The one-pointedness of mind equipp ed with these seven factors is called the noble right concentration 'with its supports,' and also 'with its accessories.'"

29 (9) Feeling

Setting at Sāvatthī. "Bhikkhus, there are these three feelings. What three? Pleasant f eeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings.

"The noble eightfold path, bhikkhus, is to be developed for the full understanding of these three feelings. What is the noble eightfold path? It is: right view ... right concentr ation. [22] The noble eightfold path is to be developed for the full understanding of these three feelings."

30 (10) Uttiya

Setting at Sāvatthī. Then the Venerable Uttiya approached the Blessed One ... and s aid to him:

"Here, venerable sir, when I was alone in seclusion a reflection arose in my mind th us: 'Five cords of sensual pleasure have been spoken of by the Blessed One. But what n ow are those five cords of sensual pleasure?""

"Good, good, Uttiya! These five cords of sensual pleasure have been spoken of by me. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Odours cognizable by the nose ... Tastes cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure spoken of by me.

"The noble eightfold path, Uttiya, is to be developed for the abandoning of these five cords of sensual pleasure. And what is the noble eightfold path? It is: right view ... right concentration. This noble eightfold path is to be developed for the abandoning of these five cords of sensual pleasure."

IV. Practice

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31 (1) Practice (1)

[23] Setting at Sāvatthī. "Bhikkhus, I will teach you wrong practice and right practic e. Listen to that....

"And what, bhikkhus, is wrong practice? It is: wrong view ... wrong concentration. This is called wrong practice.

"And what, bhikkhus, is right practice? It is: right view ... right concentration. This is called right practice."

32 (2) Practice (2)

Setting at Sāvatthī. "Bhikkhus, I will teach you the one practising wrongly and the o ne practising rightly. Listen to that....

"And what, bhikkhus, is the one practising wrongly? Here someone is of wrong vie w ... wrong concentration. This is called the one practising wrongly.

"And what, bhikkhus, is the one practising rightly? Here someone is of right view ... right concentration. This is called the one practising rightly."&27

33 (3) Neglected

Setting at Sāvatthī. "Bhikkhus, those who have neglected the noble eightfold path have neglected the noble path&28 leading to the complete destruction of suffering. Those

who have undertaken the noble eightfold path have undertaken the noble path leading to the complete destruction of suffering. [24]

"And what, bhikkhus, is the noble eightfold path? It is: right view ... right concentra tion. Those who have neglected this noble eightfold path ... Those who have undertaken this noble eightfold path have undertaken the noble path leading to the complete destru ction of suffering."

34 (4) Going Beyond

Setting at Sāvatthī. "Bhikkhus, these eight things, when developed and cultivated, le ad to going beyond from the near shore to the far shore. What eight? Right view ... right concentration. These eight things, when developed and cultivated, lead to going beyond from the near shore to the far shore."&29

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:

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"Few are those among humankind Who go beyond to the far shore. The rest of the people merely run Up and down along the bank.

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When the Dhamma is rightly expounded
Those who practise in accord with the Dhamma
Are the people who will go beyond
The realm of Death so hard to cross.

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Having left behind the dark qualities,
The wise man should develop the bright ones.
Having come from home into homelessness,
Where it is hard to take delight—

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There in seclusion he should seek delight, Having left behind sensual pleasures. Owning nothing, the wise man Should cleanse himself of mind's defilements.

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Those whose minds are well developed In the factors of enlightenment, Who through non-clinging find delight In the relinquishment of grasping: Those luminous ones with taints destroyed Are fully quenched in the world." [25]

35 (5) Recluseship (1)

Setting at Sāvatthī. "Bhikkhus, I will teach you recluseship and the fruits of recluses hip. Listen to that....

"And what, bhikkhus, is recluseship? It is this noble eightfold path; that is, right vie w ... right concentration. This is called recluseship.

"And what, bhikkhus, are the fruits of recluseship? The fruit of stream-entry, the fru
10 it of once-returning, the fruit of non-returning, the fruit of arahantship. These are called the fruits of recluseship."

36 (6) Recluseship (2)

Setting at Sāvatthī. "Bhikkhus, I will teach you recluseship and the goal of recluseship. Listen to that....

"And what, bhikkhus, is recluseship? It is this noble eightfold path; that is, right vie w ... right concentration. This is called recluseship.

"And what, bhikkhus, is the goal of recluseship? The destruction of lust, the destruct ion of hatred, the destruction of delusion. This is called the goal of recluseship."

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37 (7) Brahminhood (1)

Setting at Sāvatthī. "Bhikkhus, I will teach you brahminhood and the fruits of brahm inhood. Listen to that....

"And what, bhikkhus, is brahminhood? It is this noble eightfold path; that is, right vi ew ... right concentration. This is called brahminhood.

"And what, bhikkhus, are the fruits of brahminhood? [26] The fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship. These are called the fruits of brahminhood."

30 38 (8) Brahminhood (2)

Setting at Sāvatthī. "Bhikkhus, I will teach you brahminhood and the goal of brahminhood. Listen to that....

"And what, bhikkhus, is brahminhood? It is this noble eightfold path; that is, right vi ew ... right concentration. This is called brahminhood.

"And what, bhikkhus, is the goal of brahminhood? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called the goal of brahminhood."

39 (9) The Holy Life (1)

Setting at Sāvatthī. "Bhikkhus, I will teach you the holy life and the fruits of the holy life. Listen to that....

"And what, bhikkhus, is the holy life? It is this noble eightfold path; that is, right vie w ... right concentration. This is called the holy life.

"And what, bhikkhus, are the fruits of the holy life? The fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship. These are called the fruits of the holy life."

10 40 (10) The Holy Life (2)

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Setting at Sāvatthī. "Bhikkhus, I will teach you the holy life and the goal of the holy life. Listen to that....

"And what, bhikkhus, is the holy life? It is this noble eightfold path; that is, right vie w ... right concentration. This is called the holy life. [27]

"And what, bhikkhus, is the goal of the holy life? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called the goal of the holy life."

V. Wanderers of Other Sects&30

20 41 (1) The Fading Away of Lust

Setting at Sāvatthī. "Bhikkhus, if wanderers of other sects ask you: 'For what purpos e, friends, is the holy life lived under the recluse Gotama?'—being asked thus, you shou ld answer them thus: 'It is, friends, for the fading away of lust that the holy life is lived under the Blessed One.'

25 "Then, bhikkhus, if the wanderers of other sects ask you: 'But, friends, is there a pat h, is there a way for the fading away of lust?' being asked thus, you should answer them thus: 'There is a path, friends, there is a way for the fading away of lust.'

"And what, bhikkhus, is that path, what is that way [28] for the fading away of lust? It is this noble eightfold path; that is, right view ... right concentration. This is the path, this is the way for the fading away of lust.

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in su ch a way."

42 (2)–48 (8) The Abandoning of the Fetters, Etc.

"Bhikkhus, if wanderers of other sects ask you: 'For what purpose, friends, is the ho ly life lived under the recluse Gotama?'—being asked thus, you should answer them thu s: 'It is, friends, for the abandoning of the fetters ... for the uprooting of the underlying t endencies ... for the full understanding of the course&31 ... for the destruction of the ta ints ... for the realization of the fruit of true knowledge and liberation ... for the sake of

knowledge and vision ... [29] ... for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One.'

"Then, bhikkhus, if the wanderers of other sects ask you: 'But, friends, is there a pat h, is there a way for attaining final Nibbāna without clinging?'—being asked thus, you s hould answer them thus: 'There is a path, friends, there is a way for attaining final Nibbāna without clinging.'

"And what, bhikkhus, is that path, what is that way for attaining final Nibbāna without clinging? It is this noble eightfold path; that is, right view ... right concentration. This is the path, this is the way for attaining final Nibbāna without clinging.

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in su ch a way."

VI. The Sun Repetition Series

(i) Based upon Seclusion Version

49 (1) Good Friend

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Setting at Sāvatthī. "Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, [30] for a bhikkhu this is the forerunner and p recursor for the arising of the noble eightfold path, that is, good friendship.&32 When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate this nob le eightfold path.

"And how does a bhikkhu who has a good friend develop and cultivate the noble eig htfold path? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusi on, dispassion, and cessation, maturing in relinquishment.... He develops right concentr ation which is based upon seclusion, dispassion, and cessation, maturing in relinquishm ent. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultiv ates the noble eightfold path."

30 50 (2)–55 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the da wn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising of the noble eightfold path, that is, accomplishment in virtue ... accomplishment in desire ... accomplishment in self ... accomplishment in view ... accomplishment in diligence ...[31] ... accomplishment in proper attention.&33 When a bhikkhu is accomplished in proper attention, it is to be expected that he will develop and cultivate this noble eightfold path.

"And how does a bhikkhu who is accomplished in proper attention develop and culti vate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.... He deve lops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who is accomplished in proper attention develops and cultivates the noble eightfold path."

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(ii) Removal of Lust Version

56 (1) Good Friend

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the da wn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising o f the noble eightfold path, that is, good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate this noble eightfold path.

"And how does a bhikkhu who has a good friend develop and cultivate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the noble eightfold path."

20 57 (2)–62 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the da wn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising o f the noble eightfold path, that is, accomplishment in virtue ... [32] ... accomplishment in desire ... accomplishment in self ... accomplishment in view ... accomplishment in di ligence ... accomplishment in proper attention. When a bhikkhu is accomplished in proper attention, it is to be expected that he will develop and cultivate this noble eightfold pa th.

"And how does a bhikkhu who is accomplished in proper attention develop and cultivate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who is a complished in proper attention develops and cultivates the noble eightfold path."

VII. One Thing Repetition Series (1)

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(i) Based upon Seclusion Version

63 (1) Good Friend

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Setting at Sāvatthī. "Bhikkhus, one thing is very helpful for the arising of the noble eightfold path. What one thing? Good friendship. [33] When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the noble eightfold path.

"And how does a bhikkhu who has a good friend develop and cultivate the noble eig htfold path? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusi on, dispassion, and cessation, maturing in relinquishment.... He develops right concentr ation which is based upon seclusion, dispassion, and cessation, maturing in relinquishm ent. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultiv ates the noble eightfold path."

64 (2)–69 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, one thing is very helpful for the arising of the noble eightfold path. What one thing? Accomplishment in virtue ... Accomplishment in desire ... Accomplishment in self ... Accomplishment in view ... Accomplishment in diligence ... Accomplishment in proper attention ... (complete as in $\S 63$) [34] ... He develops right concentration which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who is accomplished in proper attention develops and cultivates the noble eightfold path."

(ii) Removal of Lust Version

70 (1) Good Friend

Setting at Sāvatthī. "Bhikkhus, one thing is very helpful for the arising of the noble eightfold path. What one thing? Good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the noble eightfold path.

"And how does a bhikkhu who has a good friend develop and cultivate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the noble eightfold path."

71 (2)–76 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, one thing is very helpful for the arising of the noble eightfold path. What one thing? Accomplishment in virtue ... Accomplishment in desire ... Accomplishment in self ... Accomplishment in view ... [35] Accomplishment in diligence ... Accomplishment in proper attention ... (complete as in §70) ... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delus

ion. It is in this way, bhikkhus, that a bhikkhu who is accomplished in proper attention develops and cultivates the noble eightfold path."

VIII. One Thing Repetition Series (2)

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(i) Based upon Seclusion Version

77 (1) Good Friend

"Bhikkhus, I do not see even one other thing by means of which the unarisen noble eightfold path arises and the arisen noble eightfold path goes to fulfilment by developme nt so effectively as by this: good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the noble eightfold path.

"And how does a bhikkhu who has a good friend develop and cultivate the noble eightfold path? [36] Here, bhikkhus, a bhikkhu develops right view, which is based upon se clusion, dispassion, and cessation, maturing in relinquishment.... He develops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the noble eightfold path."

20 78 (2)–83 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, I do not see even one other thing by means of which the unarisen noble eightfold path arises and the arisen noble eightfold path goes to fulfilment by developme nt so effectively as by this: accomplishment in virtue ... accomplishment in desire ... ac complishment in self ... accomplishment in view ... accomplishment in diligence ... ac complishment in proper attention ... (complete as in §77) ... He develops right concentr ation, which is based upon seclusion, dispassion, and cessation, maturing in relinquishm ent. It is in this way, bhikkhus, that a bhikkhu who is accomplished in proper attention d evelops and cultivates the noble eightfold path." [37]

(ii) Removal of Lust Version

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84 (1) Good Friend

"Bhikkhus, I do not see even one other thing by means of which the unarisen noble eightfold path arises and the arisen noble eightfold path goes to fulfilment by developme nt so effectively as by this: good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the noble eightfold path.

"And how does a bhikkhu who has a good friend develop and cultivate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.... He develops right

concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who has a good friend de velops and cultivates the noble eightfold path."

85 (2)–90 (7) Accomplishment in Virtue, Etc.

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"Bhikkhus, I do not see even one other thing by means of which the unarisen noble eightfold path arises and the arisen noble eightfold path goes to fulfilment by developme nt so effectively as by this: accomplishment in virtue ... accomplishment in desire ... ac complishment in self ... accomplishment in view ... accomplishment in diligence ... ac complishment in proper attention ... (complete as in §84) [38] ... He develops right con centration, which has as its final goal the removal of lust, the removal of hatred, the rem oval of delusion. It is in this way, bhikkhus, that a bhikkhu who is accomplished in prop er attention develops and cultivates the noble eightfold path."

IX. Ganges Repetition Series&34

(i) Based upon Seclusion Version

91 (1) Flowing to the East (1)

At Sāvatthī. "Bhikkhus, just as the river Ganges flows, slopes, and inclines towards t he east, so too a bhikkhu who develops and cultivates the noble eightfold path flows, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the noble eightfol d path flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in relinqui shment.... He develops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the noble eightfold path flows, slopes, and inclines towards Nib bāna."

92 (2)–96 (6) Flowing to the East (2–6)

"Bhikkhus, just as the river Yamunā ... [39] ... the river Aciravatī ... the river Sara bhū ... the river Mahī ... whatever great rivers there are—that is, the Ganges, the Yamu nā, the Aciravatī, the Sarabhū, the Mahī—all flow, slope, and incline towards the east, s o too a bhikkhu who develops and cultivates the noble eightfold path flows, slopes, and inclines towards Nibbāna.

(Complete as in §91.)

97 (7)–102 (12) The Ocean

"Bhikkhus, just as the river Ganges ... [40] ... whatever great rivers there are ... all flow, slope, and incline towards the ocean, so too a bhikkhu who develops and cultivate s the noble eightfold path flows, slopes, and inclines towards Nibbāna."

5 (Complete as in $\S \$91-96$.)

(ii) Removal of Lust Version

103 (1)–108 (6)

10 109 (7)–114 (12)

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(In this version $\S\S103-108$ are identical with $\S\S91-96$, and $\S\S109-114$ with $\S\S97-1$ 02, except for the following change:)

"Here, bhikkhus, a bhikkhu develops and cultivates right view ... right concentratio n, which has as its final goal the removal of lust, the removal of hatred, the removal of d elusion." [41]

(iii) The Deathless Version

115 (1)–120 (6)

20 121 (7)–126 (12)

(In this version $\S\S115-120$ are identical with $\S\S91-96$, and $\S\S121-126$ with $\S\S97-1$ 02, except for the following change:)

"Here, bhikkhus, a bhikkhu develops and cultivates right view ... right concentration, which plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal."

(iv) Flows towards Nibbana Version

127 (1)–132 (6)

(In this version $\S\S127-132$ are identical with $\S\S91-96$, and $\S\S133-138$ with $\S\S97-1$ 02, except for the following change:)

"Here, bhikkhus, a bhikkhu develops and cultivates right view ... right concentratio n, which flows, slopes, and inclines towards Nibbāna."

X. Diligence&35

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(i) Based upon Seclusion Version

Setting at Sāvatthī. "Bhikkhus, whatever beings there are—whether those without fe et or those with two feet or those with four feet or those with many feet, whether with fo rm or formless, whether percipient, [42] non-percipient, or neither percipient nor non-pe rcipient—the Tathāgata, the Arahant, the Fully Enlightened One, is declared to be the chief among them. So too, whatever wholesome states there are, they are all rooted in dilig ence, converge upon diligence, and diligence is declared to be the chief among them.&3 6 When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the n oble eightfold path.

"And how, bhikkhus, does a bhikkhu who is diligent develop and cultivate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who is diligent develops and cultivates the noble eightfold path."

(ii) Removal of Lust Version

... "Here, bhikkhus, a bhikkhu develops right view ... right concentration, which ha s as its final goal the removal of lust, the removal of hatred, the removal of delusion..."

[43]

(iii) The Deathless Version

25 ... "Here, bhikkhus, a bhikkhu develops right view ... right concentration, which pl unges into the Deathless, with the Deathless as its destination, the Deathless as its final goal...."

(iv) Flows towards Nibbana Version

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... "Here, bhikkhus, a bhikkhu develops right view ... right concentration, which flo ws, slopes, and inclines towards Nibbāna..."

(Each of the following suttas, $\S\S140-148$, is to be elaborated in accordance with the fourfold method of $\S139$.)

140 (2) The Footprint

"Bhikkhus, just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant's footprint is declared to be the chief among them, that is , with respect to size, so too whatever wholesome states there are, they are all rooted in diligence, converge upon diligence, and diligence is declared to be the chief among the m. When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the noble eightfold path."...

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141 (3) The Roof Peak

"Bhikkhus, just as all the rafters of a peaked house lean towards the roof peak, slope towards the roof peak, converge upon the roof peak, and the roof peak is declared to be their chief, so too ..."&37 [44]

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142 (4) Roots

"Bhikkhus, just as, of all fragrant roots, black orris is declared to be their chief, so to o ..."

15 *143 (5) Heartwood*

"Bhikkhus, just as, of all fragrant heartwoods, red sandalwood is declared to be their chief, so too ..."

144 (6) Jasmine

20 "Bhikkhus, just as, of all fragrant flowers, the jasmine is declared to be their chief, s o too ..."

145 (7) Monarch

"Bhikkhus, just as all petty princes are the vassals of a wheel-turning monarch, and t he wheel-turning monarch is declared to be their chief, so too ..."

146 (8) The Moon

"Bhikkhus, just as the radiance of all the stars does not amount to a sixteenth part of the radiance of the moon, and the radiance of the moon is declared to be their chief, so t oo ..."

147 (9) The Sun

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"Bhikkhus, just as in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, dispels all darkness from space as it shines and beams and radiates, so to ..." [45]

148 (10) The Cloth

"Bhikkhus, just as, of all woven cloths, Kāsian cloth is declared to be their chief, so too whatever wholesome states there are, they are all rooted in diligence, converge upon

diligence, and diligence is declared to be the chief among them. When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the noble eightfold path.

"And how, bhikkhus, does a bhikkhu who is diligent develop and cultivate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who is diligent develops and cultivates the noble eightfold path."

XI. Strenuous Deeds

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(Each sutta is to be elaborated in accordance with the same fourfold method.)

149 (1) Strenuous

Setting at Sāvatthī. "Bhikkhus, just as whatever strenuous deeds are done, are all do ne based upon the earth, established upon the earth, [46] so too, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the noble eightfold path.

"And how, bhikkhus, does a bhikkhu, based upon virtue, established upon virtue, de velop and cultivate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right v iew ... right concentration, which is based upon seclusion, dispassion, and cessation, ma turing in relinquishment. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, e stablished upon virtue, develops and cultivates the noble eightfold path."

150 (2) Seeds

"Bhikkhus, just as whatever kinds of seed and plant life attain to growth, increase, a nd expansion, all do so based upon the earth, established upon the earth, so too, based u pon virtue, established upon virtue, a bhikkhu develops and cultivates the noble eightfol d path, and thereby he attains to growth, increase, and expansion in regard to wholesom e states.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, [47] and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, est ablished upon virtue, develops and cultivates the noble eightfold path, and thereby attains to growth, increase, and expansion in wholesome states."

151 (3) Nāgas

"Bhikkhus, based upon the Himalayas, the king of mountains, the nāgas nurture their bodies and acquire strength.&38 When they have nurtured their bodies and acquired st rength, they then enter the pools. From the pools they enter the lakes, then the streams, then the rivers, and finally they enter the ocean. There they achieve greatness and expans

iveness of body. So too, bhikkhus, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the noble eightfold path, and thereby he achieves greatness and expansiveness in (wholesome) states.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing i n relinquishment. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, establish ed upon virtue, develops and cultivates the noble eightfold path, and thereby achieves gr eatness and expansiveness in (wholesome) states."

10 152 (4) The Tree

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"Bhikkhus, suppose a tree was leaning towards the east, sloping towards the east, in clining towards the east. If it was cut at its foot, in what direction would it fall?" [48]

"It would fall in whatever direction it was leaning, sloping, and inclining, venerable sir."

"So too, bhikkhus, a bhikkhu who develops and cultivates the noble eightfold path fl ows, slopes, and inclines towards Nibbāna.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu, who develops and cultivate s the noble eightfold path flows, slopes, and inclines towards Nibbāna."

153 (5) The Pot

"Bhikkhus, just as a pot that has been turned upside down gives up its water and doe s not take it back, so a bhikkhu who develops and cultivates the noble eightfold path giv es up evil unwholesome states and does not take them back.

"And how does a bhikkhus do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who develops and cultivate s the noble eightfold path gives up evil unwholesome states and does not take them back "

154 (6) The Spike

"Bhikkhus, suppose a spike of rice or a spike of barley was rightly directed and was pressed upon by the hand or the foot.&39 That it could pierce the hand or the foot and d raw blood: this is possible. For what reason? Because the spike is rightly directed. [49] So too, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed dev elopment of the path, could pierce ignorance, arouse true knowledge, and realize Nibbā na: this is possible. For what reason? Because his view is rightly directed.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.

"It is in this way, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed development of the path, pierces ignorance, arouses true knowledge, and realizes Nibbāna."

155 (7) The Sky

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"Bhikkhus, just as various winds blow in the sky—easterly winds, westerly winds, n ortherly winds, southerly winds, dusty winds and dustless winds, cold winds and hot winds, gentle winds and strong winds&40—so too, when a bhikkhu develops and cultivate s the noble eightfold path, then for him the four foundations of mindfulness go to fulfil ment by development; the four right kinds of striving go to fulfilment by development; the five spiritual facult ies go to fulfilment by development; the five powers go to fulfilment by development; the seven factors of enlightenment go to fulfilment by development.

"And how is this so? Here, bhikkhus, a bhikkhu develops right view ... right concen tration, which is based upon seclusion, dispassion, and cessation, maturing in relinquish ment. It is in this way, bhikkhus, that when a bhikkhu [50] develops and cultivates the n oble eightfold path, then for him the four foundations of mindfulness ... the seven factor s of enlightenment go to fulfilment by development."

156 (8) The Rain Cloud (1)

"Bhikkhus, just as, in the last month of the hot season, when a mass of dust and dirt has swirled up, a great rain cloud out of season disperses it and quells it on the spot; so t oo, when a bhikkhu develops and cultivates the noble eightfold path, whenever evil unw holesome states arise, he disperses them and quells them on the spot.

"And how is this so? Here, bhikkhus, a bhikkhu develops right view ... right concen tration, which is based upon seclusion, dispassion, and cessation, maturing in relinquish ment. [51] It is in this way, bhikkhus, that when a bhikkhu develops and cultivates the n oble eightfold path, whenever evil unwholesome states arise, he disperses them and quel ls them on the spot."

157 (9) The Rain Cloud (2)

"Bhikkhus, just as, when a great rain cloud has arisen, a strong wind intercedes to di sperse and quell it; so too, when a bhikkhu develops and cultivates the noble eightfold path, whenever evil unwholesome states have arisen, he intercedes to disperse and quell them. "And how is this so? Here, bhikkhus, a bhikkhu develops right view ... right concen tration, which is based upon seclusion, dispassion, and cessation, maturing in relinquish ment. It is in this way, bhikkhus, that when a bhikkhu develops and cultivates the noble eightfold path, whenever evil unwholesome states have arisen, he intercedes to disperse and quell them."

158 (10) The Ship

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"Bhikkhus, suppose there was a seafaring ship bound with rigging that had been wor n out in the water for six months.&41 It would be hauled up on dry land during the cold season and its rigging would be further attacked by wind and sun. Inundated by rain fro m a rain cloud, the rigging would easily collapse and rot away. So too, when a bhikkhu develops and cultivates the noble eightfold path, his fetters easily collapse and rot away.

"And how is this so? Here, bhikkhus, a bhikkhu develops right view ... right concen tration, which is based upon seclusion, dispassion, and cessation, maturing in relinquish ment. It is in this way, bhikkhus, that when a bhikkhu develops and cultivates the noble eightfold path, his fetters easily collapse and rot away."

159 (11) The Guest House

"Bhikkhus, suppose there is a guest house.&42 People come from the east and lodge there; they come from the west ... from the north ... from the south and lodge there; kh attiyas come and lodge there; brahmins [52] ... vessas ... suddas come and lodge there. So too, when a bhikkhu develops and cultivates the noble eightfold path, he fully unders tands by direct knowledge those things that are to be fully understood by direct knowledge; he abandons by direct knowledge those things that are to be realized by direct knowledge; he realizes by direct knowledge those things that are to be realized by direct knowledge; he develops by direct knowledge those things that are to be developed by direct knowledge.

"And what, bhikkhus, are the things to be fully understood by direct knowledge? It s hould be said: the five aggregates subject to clinging. What five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging. These are the things to be fully understood by direct knowledge.

"And what, bhikkhus, are the things to be abandoned by direct knowledge? Ignoranc e and craving for becoming. These are the things to be abandoned by direct knowledge.

"And what, bhikkhus, are the things to be realized by direct knowledge? True knowledge and liberation. These are the things to be realized by direct knowledge.

"And what, bhikkhus, are the things to be developed by direct knowledge? Serenity and insight. These are the things to be developed by direct knowledge.

"And how is it, bhikkhus, that when a bhikkhu develops and cultivates the noble eig htfold path, he fully understands by direct knowledge those things that are to be fully un derstood by direct knowledge ... [53] ... he develops by direct knowledge those things t hat are to be developed by direct knowledge? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, m aturing in relinquishment. It is in this way, bhikkhus, that when a bhikkhu develops and cultivates the noble eightfold path, he fully understands by direct knowledge those thing s that are to be fully understood by direct knowledge ... he develops by direct knowledge e those things that are to be developed by direct knowledge."

160 (12) The River

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"Bhikkhus, when the river Ganges flows, slopes, and inclines towards the east, supp ose a great crowd of people would come along bringing a shovel and a basket, thinking: 'We will make this river Ganges flow, slope, and incline towards the west.'&43 What do you think, bhikkhus, would that great crowd of people be able to make the river Ganges flow, slope, and incline towards the west?'"

"No, venerable sir. For what reason? Because the river Ganges flows, slopes, and in clines towards the east, and it is not easy to make it flow, slope, and incline towards the west. That great crowd of people would only reap fatigue and vexation."

"So too, bhikkhus, when a bhikkhu is developing and cultivating the noble eightfold path, kings or royal ministers, friends or colleagues, relatives or kinsmen, might invite him to accept wealth, saying: 'Come, good man, why let these saffron robes weigh you down? Why roam around with a shaven head and a begging bowl? Come, having return ed to the lower life, enjoy wealth and do meritorious deeds.' Indeed, bhikkhus, when tha t bhikkhu is developing and cultivating the noble eightfold path, it is impossible that he will give up the training and return to the lower life. For what reason? Because for a lon g time his mind has flowed towards seclusion, sloped towards seclusion, inclined towards seclusion. Thus it is impossible that he will return to the low life.

"And how, bhikkhus, does a bhikkhu develop and cultivate the noble eightfold path? [54] Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is bas ed upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the noble eightfold path."

XII. Searches

161 (1) Searches

Setting at Sāvatthī.

(i. Direct knowledge)

"Bhikkhus, there are these three searches. What three? The search for sensual pleasu re, the search for becoming, the search for a holy life.&44 These are the three searches.

The noble eightfold path is to be developed for direct knowledge of these three searches

"What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in rel inquishment. This noble eightfold path is to be developed for direct knowledge of these three searches."

... "What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... ri ght concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion."...

... "What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... ri ght concentration, which plunges into the Deathless, with the Deathless as its destinatio n, the Deathless as its final goal."... [55]

... "What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... ri ght concentration, which flows, slopes, and inclines towards Nibbāna. This noble eightfold path is to be developed for direct knowledge of these three searches."

Each of the following sub-sections (ii–iv) is to be elaborated in accordance with the method employed in the sub-section on direct knowledge.

20 (ii. Full understanding)

"Bhikkhus, there are these three searches. What three? The search for sensual pleasu re, the search for becoming, the search for a holy life. These are the three searches. The noble eightfold path is to be developed for full understanding of these three searches."

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(iii. Utter destruction)

"Bhikkhus, there are these three searches. What three? The search for sensual pleasu re, the search for becoming, the search for a holy life. These are the three searches. The noble eightfold path is to be developed for the utter destruction of these three searches."

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(iv. Abandoning)

"Bhikkhus, there are these three searches. What three? The search for sensual pleasu re, the search for becoming, the search for a holy life. These are the three searches. The noble eightfold path is to be developed for the abandoning of these three searches."... [5 6]

Each of the following suttas is to be elaborated in accordance with the fourfold meth od employed in §161.

162 (2) Discriminations (i-iv)

"Bhikkhus, there are these three discriminations. What three? The discrimination 'I am superior,' the discrimination 'I am equal,' the discrimination 'I am inferior.' These a re the three discriminations. The noble eightfold path is to be developed for direct know ledge of these three discriminations, for the full understanding of them, for the utter dest ruction of them, for the abandoning of them.

"What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in rel inquishment. This noble eightfold path is to be developed for the direct knowledge of the ese three discriminations ... for the abandoning of them."

163 (3) Taints (i-iv)

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"Bhikkhus, there are these three taints. What three? The taint of sensuality, the taint of becoming, the taint of ignorance. These are the three taints. The noble eightfold path is to be developed for direct knowledge of these three taints, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

164 (4) Becoming (i-iv)

"Bhikkhus, there are these three kinds of becoming. What three? Sense-sphere becoming, form-sphere becoming, formless-sphere becoming. These are the three kinds of b ecoming. The noble eightfold path is to be developed for direct knowledge of these three kinds of becoming, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

165 (5) Suffering (i–iv)

"Bhikkhus, there are these three kinds of suffering. What three? Suffering due to pain, suffering due to constructions, suffering due to change.&45 These are the three kinds of suffering. The noble eightfold path is to be developed for direct knowledge of these three kinds of suffering, for the full understanding of them, for the utter destruction of them, for the abandoning of them." [57]

166 (6) Mental Barrenness (i-iv)

"Bhikkhus, there are these three kinds of mental barrenness. What three? The mental barrenness of lust, the mental barrenness of hatred, the mental barrenness of delusion. T hese are the three kinds of mental barrenness. The noble eightfold path is to be develope d for direct knowledge of these three kinds of mental barrenness, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

167 (7) Stains (i-iv)

"Bhikkhus, there are these three stains. What three? The stain of lust, the stain of hat red, the stain of delusion. These are the three stains. The noble eightfold path is to be de veloped for direct knowledge of these three stains, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

168 (8) Troubles (i–iv)

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"Bhikkhus, there are these three kinds of trouble. What three? The trouble of lust, the trouble of hatred, the trouble of delusion. These are the three kinds of trouble. The noble eightfold path is to be developed for direct knowledge of these three troubles, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

169 (9) Feelings (i-iv)

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings. The noble eightfold path is to be developed for direct knowledge of these three feelings, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

20 170 (10) Cravings (i–iv)

[58] "Bhikkhus, there are these three kinds of craving. What three? Craving for sens ual pleasures, craving for becoming, craving for disbecoming. These are the three kinds of craving. The noble eightfold path is to be developed for direct knowledge of these three kinds of craving, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

"What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in rel inquishment. This noble eightfold path is to be developed for direct knowledge of these three kinds of craving, for the full understanding of them, for the utter destruction of the m, for the abandoning of them."

170 (11) Thirst (i-iv)&46

"Bhikkhus, there are these three kinds of thirst. What three? Thirst for sensual pleas ures, thirst for becoming, thirst for disbecoming. These are the three kinds of thirst. The noble eightfold path is to be developed for direct knowledge of these three kinds of thirst, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

"What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in rel

inquishment. This noble eightfold path is to be developed for direct knowledge of these three kinds of thirst, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

5 XIII. Floods

[59] Setting at Sāvatthī.

171 (1) Floods

"Bhikkhus, there are these four floods. What four? The flood of sensuality, the flood of becoming, the flood of views, the flood of ignorance. These are the four floods. This noble eightfold path is to be developed for direct knowledge of these four floods, for the full understanding of them, for the utter destruction of them, for the abandoning of the m."

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172 (2) Bonds

"Bhikkhus, there are these four bonds. What four? The bond of sensuality, the bond of becoming, the bond of views, the bond of ignorance. These are the four bonds. This n oble eightfold path is to be developed for direct knowledge of these four bonds, for the f ull understanding of them, for the utter destruction of them, for the abandoning of them."

173 (3) Clinging

"Bhikkhus, there are these four kinds of clinging? What four? Clinging to sensual pl easure, clinging to views, clinging to rules and vows, clinging to a doctrine of self. Thes e are the four kinds of clinging. This noble eightfold path is to be developed for direct k nowledge of these four kinds of clinging, for the full understanding of them, for the utte r destruction of them, for the abandoning of them."

30 174 (4) Knots

"Bhikkhus, there are these four knots. What four? The bodily knot of covetousness, the bodily knot of ill will, the bodily knot of distorted grasp of rules and vows, the bodil y knot of adherence to dogmatic assertion of truth.&47 [60] These are the four knots. Th is noble eightfold path is to be developed for direct knowledge of these four knots, for t he full understanding of them, for the utter destruction of them, for the abandoning of th em."

175 (5) Underlying Tendencies

"Bhikkhus, there are these seven underlying tendencies. What seven? The underlying tendency of sensual lust,&48 the underlying tendency of aversion, the underlying tendency of views, the underlying tendency of doubt, the underlying tendency of conceit, the underlying tendency of lust for becoming, the underlying tendency of ignorance. These are the seven underlying tendencies. This noble eightfold path is to be developed for direct knowledge of these seven underlying tendencies, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

10 176 (6) Cords of Sensual Pleasure

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"Bhikkhus, there are these five cords of sensual pleasure. What five? Forms cogniza ble by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Odours cognizable by the nose ... Tastes cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleas ure.... This noble eightfold path is to be developed for direct knowledge of these five cords of sensual pleasure, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

20 177 (7) Hindrances

"Bhikkhus, there are these five hindrances. What five? The hindrance of sensual des ire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessn ess and worry, the hindrance of doubt. These are the five hindrances.... This noble eight fold path is to be developed for direct knowledge of these five hindrances, for the full u nderstanding of them, for the utter destruction of them, for the abandoning of them."

178 (8) Aggregates Subject to Clinging

"Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, [61] the percepti on aggregate subject to clinging, the volitional constructions aggregate subject to clinging, the consciousness aggregate subject to clinging. These are the five aggregates subject to clinging.... This noble eightfold path is to be developed for direct knowledge of these five aggregates subject to clinging, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

179 (9) Lower Fetters

"Bhikkhus, there are these five lower fetters.&49 What five? Personality view, doub t, the distorted grasp of rules and vows, sensual desire, ill will. These are the five lower fetters.... This noble eightfold path is to be developed for direct knowledge of these five lower fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

180 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters.&50 What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The nobl e eightfold path is to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

"What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in rel inquishment. This noble eightfold path is to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

"Bhikkhus, there are these five higher fetters. What five?... [62] ... The noble eightf old path is to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

"What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion ... which plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal ... which flows, slopes, and inclines towards Nibb āna. This noble eightfold path is to be developed for direct knowledge of these five high er fetters, for the full understanding of them, for the utter destruction of them, for the ab andoning of them."

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Book II Chapter 46

Connected Discourses on the Factors of Enlightenment (Bojjhanga-samyutta)

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I. The Mountain

1 (1) The Himalayas

[63] Setting at Sāvatthī. "Bhikkhus, based upon the Himalayas, the king of mountain s, the nāgas nurture their bodies and acquire strength.&51 When they have nurtured their bodies and acquired strength, they then enter the pools. From the pools they enter the lakes, then the streams, then the rivers, and finally they enter the ocean. There they achie ve greatness and expansiveness of body. So too, bhikkhus, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the seven factors of enlightenment, and thereby he attains greatness and expansiveness in (wholesome) states.&52

"And how does a bhikkhu, based upon virtue, established upon virtue, develop the s even factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment f actor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturin g in relinquishment. [64] He develops the enlightenment factor of investigation of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessatio n, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops the seven factors of enlightenment, and thereby ac hieves greatness and expansiveness in (wholesome) states."

2 (2) The Body

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(i. The nutriments for the hindrances)

At Sāvatthī. "Bhikkhus, just as this body, sustained by nutriment, subsists in depend ence on nutriment and does not subsist without nutriment, so too the five hindrances, su stained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.&53

"And what, bhikkhus, is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire? There is, bhikkhus, the sign of the beautiful: \$54 frequently giving improper attention to it is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire.

"And what, bhikkhus, is the nutriment for the arising of unarisen ill will and for the i ncrease and expansion of arisen ill will? There is, bhikkhus, the sign of the repulsive: \$\&5\$ frequently giving improper attention to it is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will.

"And what, bhikkhus, is the nutriment for the arising of unarisen sloth and torpor an d for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discont ent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind&56 [65] fre quently giving improper attention to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor.

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"And what, bhikkhus, is the nutriment for the arising of unarisen restlessness and w orry and for the increase and expansion of arisen restlessness and worry? There is, bhik khus, unsettledness of mind:&57 frequently giving improper attention to it is the nutrim ent for the arising of unarisen restlessness and worry and for the increase and expansion of arisen restlessness and worry.

"And what, bhikkhus, is the nutriment for the arising of unarisen doubt and for the i ncrease and expansion of arisen doubt? There are, bhikkhus, things that are the basis for doubt: frequently giving improper attention to them is the nutriment for the arising of u narisen doubt and for the increase and expansion of arisen doubt.

"Just as this body, bhikkhus, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the five hindrances, sustained by nu triment, subsist in dependence on nutriment and do not subsist without nutriment.

(ii. The nutriments for the enlightenment factors)

"Bhikkhus, just as this body, sustained by nutriment, subsists in dependence on nutri ment and does not subsist without nutriment, so too the seven factors of enlightenment, sustained by nutriment, subsist in dependence on nutriment and do not subsist without n utriment.

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness: \$58 frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness. [66]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of investigation of states and for the fulfilment by development of the arisen enlightenment factor of investigation of states? There are, bhikkhus, wholesome and unwhol esome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: &59 frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of investigation of states and

for the fulfilment by development of the arisen enlightenment factor of investigation of states.

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of energy and for the fulfilment by development of the arisen enlightenment factor of energy? There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion:&60 frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy.

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"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture? There are, bhikkhus, things that are the basis for the enlightenment factor of rapture: frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture.

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of tranquillity and for the fulfilment by development of the arisen enlightenment fa ctor of tranquillity? There are, bhikkhus, tranquillity of body, tranquillity of mind:&61 f requently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen e nlightenment factor of tranquillity.

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration? There are, bhikkhus, the sign of serenity, the sign of non-disper sal:&62 frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration. [67]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of equanimity and for the fulfilment by development of the arisen enlightenment f actor of equanimity? There are, bhikkhus, things that are the basis for the enlightenment factor of equanimity: frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by dev elopment of the arisen enlightenment factor of equanimity.

"Just as this body, bhikkhus, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too these seven factors of enlightenment, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment."

3 (3) Virtue

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"Bhikkhus, those bhikkhus who are accomplished in virtue, accomplished in concen tration, accomplished in wisdom, accomplished in liberation, accomplished in the knowl edge and vision of liberation: even the sight of those bhikkhus is helpful, I say; even list ening to them ... even approaching them ... even attending on them ... even recollectin g them ... even going forth after them is helpful, I say. For what reason? Because when one has heard the Dhamma from such bhikkhus one dwells withdrawn by way of two ki nds of withdrawal—withdrawal of body and withdrawal of mind.

"Dwelling thus withdrawn, one recollects that Dhamma and thinks it over. Wheneve r, bhikkhus, a bhikkhu dwelling thus withdrawn recollects that Dhamma and thinks it over, [68] on that occasion the enlightenment factor of mindfulness is aroused by the bhik khu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfilment by developmen t in the bhikkhu.&63

"Dwelling thus mindfully, he scrutinizes that Dhamma with wisdom, examines it, m akes an investigation of it. Whenever, bhikkhus, a bhikkhu dwelling thus mindfully scru tinizes that Dhamma with wisdom, examines it, makes an investigation of it, on that occ asion the enlightenment factor of investigation of states is aroused by the bhikkhu; on th at occasion the bhikkhu develops the enlightenment factor of investigation of states; on t hat occasion the enlightenment factor of investigation of states goes to fulfilment by dev elopment in the bhikkhu.

"While he scrutinizes that Dhamma with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening. Whenever, bhikkhus, a bhikkhu's energy is aroused without slackening as he scrutinizes that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of energy is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of energy; on that occasion the enlightenment factor of energy goes to fulfilment by development in the bhikkhu.

"When his energy is aroused, there arises in him spiritual rapture. Whenever, bhikkh us, spiritual rapture arises in a bhikkhu whose energy is aroused, on that occasion the en lightenment factor of rapture is aroused by the bhikkhu; on that occasion the bhikkhu de velops the enlightenment factor of rapture; on that occasion the enlightenment factor of rapture goes to fulfilment by development in the bhikkhu.

"For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil. Whenever, bhikkhus, the body becomes tranquil and the mind becomes tranquil in a bhikkhu whose mind is uplifted by rapture, on that occasion the enlighte nment factor of tranquillity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity goes to fulfilment by development in the bhikkhu. [69]

"For one whose body is tranquil and who is happy the mind becomes concentrated. Whenever, bhikkhus, the mind becomes concentrated in a bhikkhu whose body is tranquil and who is happy, on that occasion the enlightenment factor of concentration is arouse d by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of concentration; on that occasion the enlightenment factor of concentration goes to fulfilment by development in the bhikkhu.

"He closely looks on with equanimity at the mind thus concentrated. Whenever, bhi kkhus, a bhikkhu closely looks on with equanimity at the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfilment by development in the bhikkhu.

"Bhikkhus, when these seven factors of enlightenment have been developed and cult ivated in this way, seven fruits and benefits may be expected. What are the seven fruits and benefits?

"One attains final knowledge early in this very life.

"If one does not attain final knowledge early in this very life, then one attains final k nowledge at the time of death.

"If one does not attain final knowledge early in this very life or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbā na in the interval.&64

"If one does not attain final knowledge early in this very life ... or become an attain er of Nibbāna in the interval, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna upon landing.

"If one does not attain final knowledge early in this very life ... [70] ... or become a n attainer of Nibbāna upon landing, then with the utter destruction of the five lower fette rs one becomes an attainer of Nibbāna without exertion.

"If one does not attain final knowledge early in this very life ... or become an attain er of Nibbāna without exertion, then with the utter destruction of the five lower fetters o ne becomes an attainer of Nibbāna with exertion.

"If one does not attain final knowledge early in this very life ... or become an attain er of Nibbāna with exertion, then with the utter destruction of the five lower fetters one becomes one bound upstream, heading towards the Akanittha realm.

"When, bhikkhus, the seven factors of enlightenment have been developed and culti vated in this way, these seven fruits and benefits may be expected."

4 (4) Clothes

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On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Venerable Sāriputta addressed the bhikkhus thus: "Frie nds, bhikkhus!" [71]

"Friend," they replied. The Venerable Sāriputta said this:

"Friends, there are these seven factors of enlightenment. What seven? The enlighten ment factor of mindfulness, the enlightenment factor of investigation of states, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity. These are the seven factors of enlightenment.&65

"Whichever of these seven factors of enlightenment I want to dwell in during the morning, I dwell in that factor of enlightenment during the morning. Whichever I want to d well in during the middle of the day, I dwell in that factor of enlightenment during the middle of the day. Whichever I want to dwell in during the evening, I dwell in that factor of enlightenment during the evening.

"If, friends, it occurs to me, '(Let it be) the enlightenment factor of mindfulness,' it occurs to me, 'It's measureless'; it occurs to me, 'It's fully perfected.' While it persists, I understand, 'It persists.' If it abates in me, I understand, 'It has abated in me for a particular reason.' ...

"If, friends, it occurs to me, '(Let it be) the enlightenment factor of equanimity,' it o ccurs to me, 'It's measureless'; it occurs to me, 'It's fully perfected.' While it persists, I understand, 'It persists.' But if it abates in me, I understand, 'It has abated in me for a particular reason.'

"Suppose, friends, a king or a royal minister had a wardrobe full of differently colou red clothes.&66 Whatever suit he might want to wear in the morning he would wear in the morning. Whatever suit he might want to wear during the middle of the day he would wear during the middle of the day. Whatever suit he might want to wear in the evening he would wear in the evening. [72] So too, friends, whichever of these seven factors of enlightenment I want to dwell in during the morning ... during the middle of the day ... d uring the evening, I dwell in that factor of enlightenment during the evening.

"If, friends, it occurs to me, '(Let it be) the enlightenment factor of mindfulness' ... (all as above) ... I understand, 'It has abated in me for a particular reason."

5 (5) A Bhikkhu

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Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, it is said, 'factors of enlightenment, factors of enlightenment.' In what sense are they called factors of enlightenment?"

"They lead to enlightenment, bhikkhu, therefore they are called factors of enlighten ment. Here, bhikkhu, one develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.... One devel ops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. While one is developing these seven factors of enlightenment, one's mind is liberated from the taint of sensuality, from the taint of b

ecoming, from the taint of ignorance. When it is liberated there comes the knowledge: 'I t's liberated.' One understands: 'Destroyed is birth, the holy life has been lived, what ha d to be done has been done, there is no more for this state of being.' They lead to enlight enment, bhikkhu, therefore they are called factors of enlightenment." [73]

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6 (6) Kuṇḍaliya

On one occasion the Blessed One was dwelling at Sāketa in the Deer Park at the Añ cana Grove. Then the wanderer Kuṇḍaliya approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat do wn to one side and said to the Blessed One:

"Master Gotama, I am one who stays around monastic parks and frequents assembli es. After the meal, when I have finished my breakfast, it is my custom to roam and wan der from park to park, from garden to garden. There I see some recluses and brahmins e ngaged in discussion for the benefits of rescuing their own theses in debate and condem ning (the theses of others).&67 But what is the benefit that Master Gotama lives for?"

"Kuṇḍaliya, the Tathāgata lives for the benefit and fruit of true knowledge and liber ation." &68

"But, Master Gotama, what things, when developed and cultivated, fulfil true knowl edge and liberation?"

"The seven factors of enlightenment, Kuṇḍaliya, when developed and cultivated, ful fil true knowledge and liberation."

"But, Master Gotama, what things, when developed and cultivated, fulfil the seven f actors of enlightenment?"

"The four foundations of mindfulness, Kuṇḍaliya, when developed and cultivated, f ulfil the seven factors of enlightenment."

"But, Master Gotama, what things, when developed and cultivated, fulfil the four fo undations of mindfulness?"

"The three kinds of good conduct, Kuṇḍaliya, when developed and cultivated, fulfil the four foundations of mindfulness."

"But, Master Gotama, what things, when developed and cultivated, fulfil the three ki nds of good conduct?" [74]

"Restraint of the sense faculties, Kuṇḍaliya, when developed and cultivated, fulfils t he three kinds of good conduct.

"And how, Kuṇḍaliya, is restraint of the sense faculties developed and cultivated so that it fulfils the three kinds of good conduct? Here, Kuṇḍaliya, having seen an agreeable form with the eye, a bhikkhu does not long for it, or become excited by it, or generate lust for it. His body is steady and his mind is steady, inwardly well composed and well liberated. But having seen a disagreeable form with the eye, he is not dismayed by it, not

daunted, not dejected, without ill will.&69 His body is steady and his mind is steady, in wardly well composed and well liberated.

"Further, Kuṇḍaliya, having heard an agreeable sound with the ear ... having smelt an agreeable odour with the nose ... having savoured an agreeable taste with the tongue ... having felt an agreeable tactile object with the body ... having cognized an agreeable mental phenomenon with the mind, a bhikkhu does not long for it ... or generate lust fo r it. But having cognized a disagreeable mental phenomenon with the mind, he is not dis mayed by it, not daunted, not dejected, without ill will. His body is steady and his mind is steady, inwardly well composed and well liberated.

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"When, Kuṇḍaliya, after he has seen a form with the eye, a bhikkhu's body is steady and his mind is steady, inwardly well composed and well liberated in regard to both agr eeable and disagreeable forms; when, after he has heard a sound with the ear ... smelt a n odour with the nose ... savoured a taste with the tongue ... felt a tactile object with the body ... cognized a mental phenomenon with the mind, a bhikkhu's body is steady and his mind is steady, inwardly well composed and well liberated in regard to both agreeab le and disagreeable mental phenomena, [75] then his restraint of the sense faculties has been developed and cultivated in such a way that it fulfils the three kinds of good conduct.

"And how, Kuṇḍaliya, are the three kinds of good conduct developed and cultivated so that they fulfil the four foundations of mindfulness? Here, Kuṇḍaliya, having abando ned bodily misconduct, a bhikkhu develops good bodily conduct; having abandoned ver bal misconduct, he develops good verbal conduct; having abandoned mental misconduct, he develops good mental conduct. It is in this way that the three kinds of good conduct are developed and cultivated so that they fulfil the four foundations of mindfulness.

"And how, Kuṇḍaliya, are the four foundations of mindfulness developed and cultiv ated so that they fulfil the seven factors of enlightenment? Here, Kuṇḍaliya, a bhikkhu d wells contemplating the body in the body, ardent, clearly comprehending and mindful, h aving put away covetousness and displeasure in regard to the world. He dwells contemp lating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending and mindful, having put away covetousness and displeas ure in regard to the world. It is in this way that the four foundations of mindfulness are d eveloped and cultivated so that they fulfil the seven factors of enlightenment.

"And how, Kuṇḍaliya, are the seven factors of enlightenment developed and cultivat ed so that they fulfil true knowledge and liberation? Here, Kuṇḍaliya, a bhikkhu develo ps the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, a nd cessation, maturing in relinquishment.... He develops the enlightenment factor of eq uanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinqui shment. It is in this way that the seven factors of enlightenment are developed and cultiv ated so that they fulfil true knowledge and liberation."

When this was said, the wanderer Kuṇḍaliya said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in ma ny ways by Master Gotama, as though he were turning upright what had been turned up side down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to Master Got ama, and to the Dhamma, and to the Bhikkhu Sangha. From today let Master Gotama re member me as a lay follower who has gone for refuge for life."

7 (7) The Peaked House

"Bhikkhus, just as all the rafters of a peaked house lean towards the roof peak, slope towards the roof peak, incline towards the roof peak, so too, when a bhikkhus develops and cultivates the seven factors of enlightenment, he flows towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. [76]

"And how is this so? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way that a bhikkhu who develops and cultivates the seven factors of enlightenment flows towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna."

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8 (8) Upavāna

On one occasion the Venerable Upavāṇa and the Venerable Sāriputta were dwelling at Kosambī in Ghosita's Park. Then, in the evening, the Venerable Sāriputta emerged fr om seclusion and approached the Venerable Upavāṇa. He exchanged greetings with the Venerable Upavāṇa and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Friend Upavāṇa, can a bhikkhu know for himself: 'By proper attention the seven fa ctors of enlightenment have been fully perfected by me in such a way that they lead to d welling in comfort'?"

"A bhikkhu can know this for himself, friend Sāriputta. When arousing the enlighten ment factor of mindfulness, friend, a bhikkhu understands: 'My mind is well liberated; I have uprooted sloth and torpor and thoroughly removed restlessness and worry. My ene rgy has been aroused. I attend as a matter of vital concern, not sluggishly.'... When arou sing the enlightenment factor of equanimity, he understands: [77] 'My mind is well liber ated; I have uprooted sloth and torpor and thoroughly removed restlessness and worry. My energy has been aroused. I attend as a matter of vital concern, not sluggishly.'

"It is in this way, friend, that a bhikkhu can know for himself: 'By proper attention t he seven factors of enlightenment have been fully perfected by me in such a way that th ey lead to dwelling in comfort."

9 (9) Arisen (or Arising) (1)

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"Bhikkhus, these seven factors of enlightenment, developed and cultivated, if unaris en do not arise apart from the appearance of a Tathāgata, an Arahant, a Fully Enlightene d One. What seven? The enlightenment factor of mindfulness ... the enlightenment fact or of equanimity. These seven factors of enlightenment, developed and cultivated, if una risen do not arise apart from the appearance of a Tathāgata, an Arahant, a Fully Enlighte ned One."

"Bhikkhus, these seven factors of enlightenment, developed and cultivated, if unaris en do not arise apart from the Discipline of a Sublime One. What seven? The enlighten ment factor of mindfulness ... the enlightenment factor of equanimity. These seven fact ors of enlightenment, developed and cultivated, if unarisen do not arise apart from the D iscipline of a Sublime One."

II. Ill

11 (1) Living Beings

[78] "Bhikkhus, whatever living beings there are which assume the four postures—s ometimes walking, sometimes standing, sometimes sitting, sometimes lying down—all assume the four postures based upon the earth, established upon the earth. So too, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the seven factor s of enlightenment.

"And how does he do so? Here, bhikkhus, a bhikkhu develops the enlightenment fac tor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.... He develops the enlightenment factor of equanimity, which is base d upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops and cult ivates the seven factors of enlightenment."

12 (2) The Simile of the Sun (1)

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the da wn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor of the arising of the seven factors of enlightenment, that is, good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the seven factors of enlight enment.

"And how does a bhikkhu who has a good friend develop and cultivate the seven fac tors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relin quishment.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikk hus, [79] that a bhikkhu who has a good friend develops and cultivates the seven factors of enlightenment."

13 (3) The Simile of the Sun (2)

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the da wn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor of the arising of the seven factors of enlightenment, that is, proper attention. When a bhikkhu is accomp lished in proper attention, it is to be expected that he will develop and cultivate the seve n factors of enlightenment.

"And how does a bhikkhu who is accomplished in proper attention develop and culti vate the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlight enment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.... He develops the enlightenment factor of equanimity, whi ch is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who is accomplished in proper attention develops a nd cultivates the seven factors of enlightenment."

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14 (4) Ill (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.&70 Now on that occasion the Venerable Mahākassapa was dwelling in the Pipphali Cave—sick, afflicted, gravely ill. Then, in the evening, the Blessed One emerged from seclusion and approached the Venerable Mahākassapa. He sat down in the appointed set and said to the Venerable Mahākassapa:

"I hope you are bearing up, Kassapa, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned." [80]

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings a re increasing in me, not subsiding, and their increase, not their subsiding, is to be discer ned."

"These seven factors of enlightenment, Kassapa, have been rightly expounded by m e; when developed and cultivated, they lead to direct knowledge, to enlightenment, to N ibbāna. What seven? The enlightenment factor of mindfulness has been rightly expound ed by me; when developed and cultivated, it leads to direct knowledge, to enlightenment , to Nibbāna.... The enlightenment factor of equanimity has been rightly expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to N ibbāna. These seven factors of enlightenment, Kassapa, have been rightly expounded by

me; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna."

"For sure, Blessed One, they are factors of enlightenment! For sure, Sublime One, they are factors of enlightenment!"

This is what the Blessed One said. Being pleased, the Venerable Mahākassapa delig hted in the Blessed One's statement. And the Venerable Mahākassapa recovered from th at illness.&71 In such a way the Venerable Mahākassapa's illness was abandoned.

15 (5) Ill (2)

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, t he Squirrel Sanctuary. Now on that occasion the Venerable Mahāmoggallāna was dwell ing on the mountain Vulture Peak—sick, afflicted, gravely ill. Then, in the evening, the Blessed One emerged from seclusion and approached the Venerable Mahāmoggallāna ... (all as above, with the change of names being the only difference) ... In such a way t he Venerable Mahāmoggallāna's illness abated. [81]

16 (6) Ill (3)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Blessed One was sick, afflicted, gravely ill. Then the Venerable Mahācunda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to the Venerable Mahācunda:

"Recite the factors of enlightenment, Cunda."

"These seven factors of enlightenment, venerable sir, have been rightly expounded by the Blessed One; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna. What seven? The enlightenment factor of mindfulness has been rightly expounded by the Blessed One; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna.... The enlightenment factor of equanimity has been rightly expounded by the Blessed One; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, venerable sir, have been rightly expounded by the Blessed One; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna."

"For sure, Cunda, they are factors of enlightenment! For sure, Cunda, they are factor s of enlightenment!"

And the Blessed One recovered from that illness. In such a way the Blessed One's illness was abandoned.

17 (7) Going Beyond

"Bhikkhus, these seven factors of enlightenment, when developed and cultivated, le ad to going beyond from the near shore to the far shore. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These seven factors of enlightenment, when developed and cultivated, lead to going beyond from the near shor e to the far shore." [82]

(*The verses attached to this sutta are identical with those at 45:34 above.*)

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18 (8) Neglected

"Bhikkhus, those who have neglected the seven factors of enlightenment have negle cted the noble path leading to the complete destruction of suffering. Those who have un dertaken the seven factors of enlightenment have undertaken the noble path leading to t he complete destruction of suffering.

"What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity.

"Bhikkhus, those who have neglected ... who have undertaken these seven factors of enlightenment have undertaken the noble path leading to the complete destruction of suffering."

19 (19) Noble

"Bhikkhus, these seven factors of enlightenment, when developed and cultivated, ar e noble and emancipating; they lead the one who acts upon them outwards to the compl ete destruction of suffering. What seven? The enlightenment factor of mindfulness .. the enlightenment factor of equanimity. These seven factors of enlightenment ... lead outwards to the complete destruction of suffering."

20 (10) Disenchantment

"Bhikkhus, these seven factors of enlightenment, when developed and cultivated, le ad to utter disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These seven factors of enlightenment ... lead to N ibbāna."

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III. Udāyī

21 (1) To Enlightenment

[83] Then a certain bhikkhu approached the Blessed One.... Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, it is said, 'factors of enlightenment, fac tors of enlightenment.' In what sense are they called factors of enlightenment?"

"They lead to enlightenment, bhikkhu, therefore they are called factors of enlighten ment. Here, bhikkhu, one develops the enlightenment factor of mindfulness, which is ba sed upon seclusion, dispassion, and cessation, maturing in relinquishment.... One devel

ops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. They lead to enlightenment, bhikkhu, therefo re they are called factors of enlightenment."

5 22 (2) A Teaching

"Bhikkhus, I will teach you the seven factors of enlightenment. Listen to that....

"And what, bhikkhus, are the seven factors of enlightenment? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These are the seven fact ors of enlightenment." [84]

23 (3) A Basis

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"Bhikkhus, by frequently giving attention to things that are a basis for sensual lust, u narisen sensual desire arises and arisen sensual desire increases and expands. By freque ntly giving attention to things that are a basis for ill will, unarisen ill will arises and arise n ill will increases and expands. By frequently giving attention to things that are a basis for sloth and torpor, unarisen sloth and torpor arises and arisen sloth and torpor increase s and expands. By frequently giving attention to things that are a basis for restlessness a nd worry, unarisen restlessness and worry arises and arisen restlessness and worry incre ases and expands. By frequently giving attention to things that are a basis for doubt, una risen doubt arises and arisen doubt increases and expands.

"Bhikkhus, by frequently giving attention to things that are a basis for the enlighten ment factor of mindfulness, the unarisen enlightenment factor of mindfulness arises and the arisen enlightenment factor of mindfulness goes to fulfilment by development.... By frequently giving attention to things that are a basis for the enlightenment factor of equanimity, the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of equanimity goes to fulfilment by development."

24 (4) Improper Attention

"Bhikkhus, when one attends improperly unarisen sensual desire arises and arisen se nsual desire increases and expands; [85] when one attends improperly unarisen ill will a rises and arisen ill will increases and expands; when one attends improperly unarisen slo th and torpor arises and arisen sloth and torpor increases and expands; when one attends improperly unarisen restlessness and worry arises and arisen restlessness and worry increases and expands; when one attends improperly unarisen doubt arises and arisen doubt increases and expands. Also, the unarisen enlightenment factor of mindfulness does not arise and the arisen enlightenment factor of equanimity does not arise and the arisen enlightenment factor of equanimity ceases.

"When one attends properly, bhikkhus, unarisen sensual desire does not arise and ari sen sensual desire is abandoned; unarisen ill will ... sloth and torpor ... restlessness and worry ... doubt does not arise and arisen doubt is abandoned. Also, the unarisen enlight enment factor of mindfulness arises and the arisen enlightenment factor of mindfulness goes to fulfilment by development;... the unarisen enlightenment factor of equanimity a rises and the arisen enlightenment factor of equanimity goes to fulfilment by development."

25 (5) Non-decline

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"Bhikkhus, I will teach you seven things that lead to non-decline.&72 Listen to that [86]

"And what, bhikkhus, are the seven things that lead to non-decline? They are: the se ven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These are the seven things that lead to non-decline."

26 (6) The Destruction of Craving

"Bhikkhus, develop the path and the way that leads to the destruction of craving. An d what is the path and the way that leads to the destruction of craving? It is: the seven fa ctors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity."

When this was said, the Venerable Udāyī asked the Blessed One: "Venerable sir, ho ware the seven factors of enlightenment developed and cultivated so that they lead to the destruction of craving?"

"Here, Udāyī, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment; which is v ast, exalted, measureless, without ill will. When he develops the enlightenment factor of mindfulness, which is based upon seclusion ... without ill will, craving is abandoned. With the abandoning of craving, kamma is abandoned. With the abandoning of kamma, suffering is abandoned....

"He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment; which is vast, exalted, measurel ess, without ill will. When he develops the enlightenment factor of equanimity, which is based upon seclusion ... without ill will, craving is abandoned. [87] With the abandoning of craving, kamma is abandoned. With the abandoning of kamma, suffering is abandoned.

"Thus, Udāyī, with the destruction of craving comes the destruction of kamma; with the destruction of kamma comes the destruction of suffering."

27 (7) The Cessation of Craving

"Bhikkhus, develop the path and the way that leads to the cessation of craving. And what is the path and the way that leads to the cessation of craving? It is: the seven factor s of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlight enment factor of equanimity.

"And how is it, bhikkhus, that the seven factors of enlightenment, when developed a nd cultivated, lead to the cessation of craving?

"Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and ces sation, maturing in relinquishment. It is when the seven factors of enlightenment are developed and cultivated in this way that they lead to the cessation of craving."

28 (8) Partaking of Penetration

"Bhikkhus, I will teach you the path that partakes of penetration.&73 Listen to that

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"And what, bhikkhus, is the path that partakes of penetration? It is: the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity."

When this was said, the Venerable Udāyī asked the Blessed One: "Venerable sir, ho ware the seven factors of enlightenment developed and cultivated so that they lead to penetration?"

"Here, Udāyī, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment; which is v ast, exalted, [88] measureless, without ill will. With a mind that has developed the enlig htenment factor of mindfulness, he penetrates and sunders the mass of greed that he has never before penetrated and sundered; he penetrates and sunders the mass of hatred that he has never before penetrated and sundered; he penetrates and sunders the mass of delu sion that he has never before penetrated and sundered....

"He develops the enlightenment factor of equanimity, which is based upon seclusion , dispassion, and cessation, maturing in relinquishment; which is vast, exalted, measurel ess, without ill will. With a mind that has developed the enlightenment factor of equanimity, he penetrates and sunders the mass of greed ... the mass of hatred ... the mass of delusion that he has never before penetrated and sundered.

"It is, Udāyī, when the seven factors of enlightenment are developed and cultivated in this way that they lead to penetration."

29 (9) One Thing

"Bhikkhus, I do not see even one other thing that, when developed and cultivated, le ads to the abandoning of the things that fetter so effectively as this: the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity.

"And how, bhikkhus, are the seven factors of enlightenment developed and cultivate d so that they lead to the abandoning of the things that fetter? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is when the seven factors of enlightenment are developed and cultivate d in this way that they lead to the abandoning of the things that fetter. [89]

"And what, bhikkhus, are the things that fetter? The eye is a thing that fetters; it is h ere that these fetters, shackles, and clamps arise. The ear is a thing that fetters ... The mi nd is a thing that fetters; it is here that these fetters, shackles, and clamps arise. These ar e called the things that fetter."

15 30 (10) Udāyī

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On one occasion the Blessed One was dwelling among the Sumbhas, where there w as a town of the Sumbhas named Setaka. Then the Venerable Udāyī approached the Blessed One... Sitting to one side, the Venerable Udāyī said to the Blessed One:

"It is wonderful, venerable sir! It is amazing, venerable sir, how much devotion and reverence I have for the Blessed One, (how much) sense of shame and fear of wrongdoi ng. For in the past, venerable sir, when I was still a householder, I did not have much est eem for the Dhamma or the Sangha.&74 But when I considered the devotion and revere nce I had for the Blessed One, and my sense of shame and fear of wrongdoing, I went fo rth from the household life into homelessness. The Blessed One taught me the Dhamma thus: 'Such is form, such its origin, such its passing away; such is feeling ... such is per ception ... such are volitional constructions ... such is consciousness, such its origin, su ch its passing away.'

"Then, venerable sir, while I was staying in an empty hut following along with the s urge and decline&75 of the five aggregates subject to clinging, I directly knew as it really is: 'This is suffering'; [90] I directly knew as it really is: 'This is the origin of suffering'; I directly knew as it really is: 'This is the cessation of suffering'; I directly knew as it really is: 'This is the way leading to the cessation of suffering.' I have made the breakth rough to the Dhamma, venerable sir, I have obtained the path&76 which, when I have d eveloped and cultivated it, will lead me on, while I am dwelling in the appropriate way, to such a state that I shall understand: 'Destroyed is birth, the holy life has been lived, w hat had to be done has been done, there is no more for this state of being.'

"I have obtained the enlightenment factor of mindfulness which, when I have develo ped and cultivated it, will lead me on, while I am dwelling in the appropriate way, to suc h a state that I shall understand: 'Destroyed is birth ... there is no more for this state of b eing.'... I have obtained the enlightenment factor of equanimity which, when I have dev eloped and cultivated it, will lead me on, while I am dwelling in the appropriate way, to such a state that I shall understand: 'Destroyed is birth ... there is no more for this state of being.'

"This, venerable sir, is the path that I have obtained, which ... will lead me on... to s uch a state that I shall understand: 'Destroyed is birth ... there is no more for this state o f being."

"Good, good, Udāyī! Indeed, Udāyī, this is the path that you have obtained, and whe n you have developed and cultivated it, it will lead you on, while you are dwelling in the appropriate way, to such a state that you will understand: 'Destroyed is birth, the holy li fe has been lived, what had to be done has been done, there is no more for this state of b eing.'"

IV. The Hindrances

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31 (1) Wholesome (1)

[91] "Bhikkhus, whatever states there are that are wholesome, partaking of the whol esome,&77 pertaining to the wholesome, are all rooted in diligence, converge upon diligence, and diligence is declared to be the chief among them. When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

"And how, bhikkhus, does a bhikkhu who is diligent develop and cultivate the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... the enlightenment factor of equanimity, which is based upon seclusio n, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who is diligent develops and cultivates the seven factors of enlightenment."

32 (2) Wholesome (2)

"Bhikkhus, whatever states there are that are wholesome, partaking of the wholesom e, pertaining to the wholesome, are all rooted in proper attention, converge upon proper attention, and proper attention is declared to be the chief among them. When a bhikkhu i s accomplished in proper attention, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

"And how, bhikkhus, does a bhikkhu who is accomplished in proper attention devel op and cultivate the seven factors of enlightenment?..." (*All as above.*) [92]

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33 (3) Corruptions

"Bhikkhus, there are these five corruptions of gold, corrupted by which gold is neith er malleable nor wieldy nor radiant but brittle and not properly fit for work. What five? Iron is a corruption of gold, corrupted by which gold is neither malleable nor wieldy nor radiant but brittle and not properly fit for work. Copper is a corruption of gold ... Tin is a corruption of gold ... Lead is a corruption of gold ... Silver is a corruption of gold ... These are the five corruptions of gold, corrupted by which gold is neither malleable nor wieldy nor radiant but brittle and not properly fit for work.

"So too, bhikkhus, there are these five corruptions of the mind, corrupted by which the mind is neither malleable nor wieldy nor radiant but brittle and not properly concentrated for the destruction of the taints. What five? Sensual desire is a corruption of the mind, corrupted by which the mind is neither malleable nor wieldy nor radiant but brittle and not properly concentrated for the destruction of the taints. [Ill will is a corruption of the mind ... Sloth and torpor is a corruption of the mind ... Restlessness and worry is a corruption of the mind ...]&78 [93] These are the five corruptions of the mind, corrupted by which the mind is neither malleable nor wieldy nor radiant but brittle and not properly concentrated for the destruction of the taints."

15 34 (4) Non-corruptions

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"Bhikkhus, these seven factors of enlightenment are non-obstructions, non-hindranc es, non-corruptions of the mind; when developed and cultivated they lead to the realizati on of the fruit of true knowledge and liberation.

"What seven? The enlightenment factor of mindfulness, bhikkhus, is a non-obstructi on ... The enlightenment factor of equanimity is a non-obstruction, a non-hindrance, a non-corruption of the mind; when developed and cultivated it leads to the realization of the fruit of true knowledge and liberation. These seven factors of enlightenment are non-obstructions, non-hindrances, non-corruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation."

35 (5) Proper Attention&79

"Bhikkhus, when one attends improperly, unarisen sensual desire arises and arisen s ensual desire increases and expands; unarisen ill will arises and arisen ill will increases and expands; unarisen sloth and torpor arises and arisen sloth and torpor increases and expands; unarisen restlessness and worry arises and arisen restlessness and worry increases and expands; [94] unarisen doubt arises and arisen doubt increases and expands.

"Bhikkhus, when one attends properly, the unarisen enlightenment factor of mindful ness arises and the arisen enlightenment factor of mindfulness goes to fulfilment by dev elopment;... the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of equanimity goes to fulfilment by development."

36 (6) Growth

"Bhikkhus, these seven factors of enlightenment, when developed and cultivated, le ad to growth, to non-decline. What seven? The enlightenment factor of mindfulness ... t

he enlightenment factor of equanimity. These seven factors of enlightenment, when developed and cultivated, lead to growth, to non-decline."

37 (7) Obstructions

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"Bhikkhus, there are these five obstructions, hindrances, corruptions of the mind, we akeners of wisdom. What five? Sensual desire is an obstruction, a hindrance, a corruption of the mind, a weakener of wisdom. Ill will is an obstruction ... Sloth and torpor is an obstruction ... [95] Restlessness and worry is an obstruction ... Doubt is an obstruction ... a weakener of wisdom. These are the five obstructions, hindrances, corruptions of the mind, weakeners of wisdom.

"There are, bhikkhus, these seven factors of enlightenment, which are non-obstructions, non-hindrances, non-corruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation. What seven? The enlightenment factor of mindfulness is a non-obstruction ... The enlightenment factor of equanimity is a non-obstruction ... These are the seven factors of enlightenment that are non-obstructions, non-hindrances, non-corruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation."

38 (8) Without Hindrances & 80

"When, bhikkhus, a noble disciple listens to the Dhamma with eager ears, attending to it as a matter of vital concern, directing his whole mind to it, on that occasion the five hindrances are not present in him; on that occasion the seven factors of enlightenment g o to fulfilment by development.

"And what are the five hindrances that are not present on that occasion? The hindrance of sensual desire is not present on that occasion; the hindrance of ill will ... the hindrance of sloth and torpor ... the hindrance of restlessness and worry ... the hindrance of doubt is not present on that occasion. These are the five hindrances that are not present on that occasion.

"And what are the seven factors of enlightenment that go to fulfilment by developm ent on that occasion? The enlightenment factor of mindfulness goes to fulfilment by development on that occasion.... The enlightenment factor of equanimity goes to fulfilment by development on that occasion. [96] These are the seven factors of enlightenment that go to fulfilment by development on that occasion.

"When, bhikkhus, a noble disciple listens to the Dhamma with eager ears, attending to it as a matter of vital concern, directing his whole mind to it, on that occasion these fi ve hindrances are not present in him; on that occasion these seven factors of enlightenm ent go to fulfilment by development."

39 (9) Trees

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"Bhikkhus, there are huge trees with tiny seeds and huge bodies, encirclers of other t rees, and the trees which they encircle become bent, twisted, and split. And what are tho se huge trees with tiny seeds and huge bodies? The *assattha*, the banyan, the *pilakkha*, t he *udumbara*, the *kacchaka*, and the *kapitthana*: these are those huge trees with tiny see ds and huge bodies, encirclers of other trees, and the trees which they encircle become b ent, twisted, and split.&81 So too, bhikkhus, when some clansman here has left behind s ensual pleasures and gone forth from the household life into homelessness, he becomes bent, twisted, and split because of those same sensual pleasures, or because of others wo rse than them.

"These five, bhikkhus, are obstructions, hindrances, encirclers of the mind, weakeners of wisdom. What five? Sensual desire is an obstruction, a hindrance encircling the mind, a weakener of wisdom. Ill will ... Sloth and torpor ... Restlessness and worry ... Do ubt is an obstruction ... a weakener of wisdom. [97] These are the five obstructions, hin drances, encirclers of the mind, weakeners of wisdom.

"These seven factors of enlightenment, bhikkhus, are non-obstructions, non-hindran ces, non-encirclers of the mind; when developed and cultivated they lead to the realizati on of the fruit of true knowledge and liberation. What seven? The enlightenment factor of mindfulness is a non-obstruction ... The enlightenment factor of equanimity is a non-obstruction ... These seven factors of enlightenment are non-obstructions, non-hindranc es, non-encirclers of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation."

40 (10) Hindrances

"Bhikkhus, these five hindrances are makers of blindness, causing lack of vision, ca using lack of knowledge, detrimental to wisdom, tending to vexation, leading away fro m Nibbāna. What five? The hindrance of sensual desire is a maker of blindness ... The hindrance of ill will ... The hindrance of sloth and torpor ... The hindrance of restlessne ss and worry ... The hindrance of doubt is a maker of blindness ... leading away from N ibbāna. These five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, tending to vexation, leading away from Nibbāna.

"These seven factors of enlightenment, bhikkhus, are makers of vision, makers of kn owledge, promoting the growth of wisdom, free from vexation, leading towards Nibbān a. What seven? The enlightenment factor of mindfulness is a maker of vision ... The enlightenment factor of equanimity is a maker of vision ... leading towards Nibbāna. [98] These seven factors of enlightenment are makers of vision, makers of knowledge, promoting the growth of wisdom, free from vexation, leading towards Nibbāna."

V. The Wheel-turner

41 (1) Discriminations

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Setting at Sāvatthī. "Bhikkhus, whatever recluses or brahmins in the past abandoned the three discriminations,&82 all did so because they had developed and cultivated the seven factors of enlightenment. Whatever recluses or brahmins in the future will abandon the three discriminations, all will do so because they will have developed and cultivated the seven factors of enlightenment. Whatever recluses or brahmins at present abandon the three discriminations, all do so because they have developed and cultivated the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. Whatever recluses or brahmins in the past ... in the future ... at present abandon the three discriminations, all do so because they have developed and cultivated these seven factors of enlightenment." [99]

15 42 (2) The Wheel-turner

"Bhikkhus, with the manifestation of a wheel-turning monarch comes the manifestat ion of seven gems. What seven? There comes the manifestation of the wheel-gem, the manifestation of the elephant-gem ... of the horse-gem ... of the jewel-gem ... of the wo man-gem ... of the steward-gem ... of the commander-gem. &83

"With the manifestation of a Tathāgata, bhikkhus, an Arahant, a Fully Enlightened One, comes the manifestation of the seven gems of the factors of enlightenment. What s even? There comes the manifestation of the gem of the enlightenment factor of mindful ness ... the manifestation of the gem of the enlightenment factor of equanimity. With the manifestation of a Tathāgata, an Arahant, a Fully Enlightened One, comes the manifestation of these seven gems of the factors of enlightenment."

43 (3) Māra

"Bhikkhus, I will teach you the path crushing the army of Māra. Listen to that....

"And what, bhikkhus, is the path crushing the army of Māra? It is the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. This is the path crushing the army of Māra."

44 (4) Dullard

Then a certain bhikkhu approached the Blessed One ... and said to him:

"Venerable sir, it is said, 'a dullard, a dolt; a dullard, a dolt.' In what way, venerable sir, is one called 'a dullard, a dolt'?"

"Bhikkhus, it is because one has not developed and cultivated the seven factors of e nlightenment that one is called 'a dullard, a dolt.' [100] What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. It is because one has n

ot developed and cultivated these seven factors of enlightenment that one is called 'a dul lard, a dolt.'"

45 (5) Wise

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"Venerable sir, it is said, 'a wise man, not a dolt; a wise man, not a dolt.' In what way, venerable sir, is one called 'a wise man, not a dolt'?"

"Bhikkhus, it is because one has developed and cultivated the seven factors of enlightenment that one is called 'a wise man, not a dolt.' What seven?" (*As above.*)

10 46 (6) Poor

"Venerable sir, it is said, 'poor, poor.' In what way, venerable sir, is one called 'poor'?

"Bhikkhus, it is because one has not developed and cultivated the seven factors of e nlightenment that one is called 'poor.' What seven?" (*As above.*)

47 (7) Prosperous

"Venerable sir, it is said, 'prosperous, prosperous.' In what way, venerable sir, is on e called 'prosperous'?

"Bhikkhus, it is because one has developed and cultivated the seven factors of enlightenment that one is called 'prosperous.' What seven?" (*As above.*) [101]

48 (8) The Sun

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the da wn. So too, for a bhikkhu this is the forerunner and precursor of the arising of the seven factors of enlightenment, that is, good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

"And how does a bhikkhu who has a good friend develop and cultivate the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... he develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way that a bhikkhu who has a good friend develops and cultivates the seven factors of enlightenment."

49 (9) Internal Factor

"Bhikkhus, as to internal factors, I do not see any other factor that is so helpful for t he arising of the seven factors of enlightenment as this: proper attention. When a bhikkh u is accomplished in proper attention, it is to be expected that he will develop and cultiv ate the seven factors of enlightenment." (*The rest as in §13.*) [102]

50 (10) External Factor

"Bhikkhus, as to external factors, I do not see any other factor that is so helpful for t he arising of the seven factors of enlightenment as this: good friendship. When a bhikkh u has a good friend, it is to be expected that he will develop and cultivate the seven fact ors of enlightenment." (*The rest as in §12*.)

VI. Discussions

51 (1) Nutriment

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Setting at Sāvatthī. "Bhikkhus, I will teach you the nutriment and denourishing in regard to the five hindrances and the seven factors of enlightenment. Listen to that....

(i. The nutriment for the hindrances) & 84

"And what, bhikkhus, is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire? [103] There is, bhikkhus, the sig n of the beautiful: frequently giving improper attention to it is the nutriment for the arisi ng of unarisen sensual desire and for the increase and expansion of arisen sensual desire

"And what, bhikkhus, is the nutriment for the arising of unarisen ill will and for the i ncrease and expansion of arisen ill will? There is, bhikkhus, the sign of the repulsive: fr equently giving improper attention to it is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will.

"And what, bhikkhus, is the nutriment for the arising of unarisen sloth and torpor an d for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discont ent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind: frequently g iving improper attention to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor.

"And what, bhikkhus, is the nutriment for the arising of unarisen restlessness and w orry and for the increase and expansion of arisen restlessness and worry? There is, bhik khus, unsettledness of mind: frequently giving improper attention to it is the nutriment f or the arising of unarisen restlessness and worry and for the increase and expansion of a risen restlessness and worry.

"And what, bhikkhus, is the nutriment for the arising of unarisen doubt and for the i ncrease and expansion of arisen doubt? There are, bhikkhus, things that are the basis for doubt: frequently giving improper attention to them is the nutriment for the arising of u narisen doubt and for the increase and expansion of arisen doubt.

(ii. The nutriment for the enlightenment factors)

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness: [104] frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness.&85

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"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of investigation of states and for the fulfilment by development of the arisen enlightenment factor of investigation of states? There are, bhikkhus, wholesome and unwhol esome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of investigation of states and for the fulfilment by development of the arisen enlightenment factor of investigation of states. &86

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of energy and for the fulfilment by development of the arisen enlightenment factor of energy? There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy.&87

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture? There are, bhikkhus, things that are the basis for the enlightenment factor of rapture: frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture. &88

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of tranquillity and for the fulfilment by development of the arisen enlightenment fa ctor of tranquillity? There are, bhikkhus, tranquillity of body, tranquillity of mind: frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity.&89 [105]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration? There are, bhikkhus, the sign of serenity, the sign of non-disper sal: frequently giving proper attention to them is the nutriment for the arising of the unar isen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration.&90

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment f actor of equanimity and for the fulfilment by development of the arisen enlightenment f actor of equanimity? There are, bhikkhus, things that are the basis for the enlightenment factor of equanimity: frequently giving proper attention to them is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by dev elopment of the arisen enlightenment factor of equanimity.&91

(iii. The denourishing of the hindrances)&92

"And what, bhikkhus, is the denourishing that prevents the arising of unarisen sensu al desire and the increase and expansion of arisen sensual desire? There is, bhikkhus, the sign of foulness: frequently giving proper attention to it is the denourishing that prevents the arising of unarisen sensual desire and the increase and expansion of arisen sensual desire.&93

"And what, bhikkhus, is the denourishing that prevents the arising of unarisen ill will and the increase and expansion of arisen ill will? There is, bhikkhus, the liberation of mind through lovingkindness: frequently giving proper attention to it is the denourishing that prevents the arising of unarisen ill will and the increase and expansion of arisen ill will.&94

"And what, bhikkhus, is the denourishing that prevents the arising of unarisen sloth and torpor and the increase and expansion of arisen sloth and torpor? There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: frequently giving proper attention to them is the denourishing that prevents the arising of unarisen sloth and torpor [106] and the increase and expansion of arisen sloth and torpor.&95

"And what, bhikkhus, is the denourishing that prevents the arising of unarisen restle ssness and worry and the increase and expansion of arisen restlessness and worry? Ther e is, bhikkhus, peacefulness of mind: frequently giving proper attention to it is the deno urishing that prevents the arising of unarisen restlessness and worry and the increase and expansion of arisen restlessness and worry.&96

"And what, bhikkhus, is the denourishing that prevents the arising of unarisen doubt and the increase and expansion of arisen doubt? There are, bhikkhus, wholesome and u nwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: frequently giving proper attention to them is the denourishing that prevents the arising of unarisen doubt and the increase and expansion of arisen doubt.&97

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(iv. The denourishing of the enlightenment factors)

"And what, bhikkhus, is the denourishing that prevents the arising of the unarisen en lightenment factor of mindfulness and the fulfilment by development of the arisen enlig htenment factor of mindfulness? There are, bhikkhus, things that are the basis for the enl ightenment factor of mindfulness: not frequently giving attention to them is the denouris hing that prevents the arising of the unarisen enlightenment factor of mindfulness and the fulfilment by development of the arisen enlightenment factor of mindfulness.

"And what, bhikkhus, is the denourishing that prevents the arising of the unarisen en lightenment factor of investigation of states and the fulfilment by development of the arisen enlightenment factor of investigation of states? There are, bhikkhus, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: not frequently giving attention to them is the denourishing that prevents the arising of the unarisen enlightenment factor of investigation of states and the fulfilment by development of the arisen enlightenment factor of investigation of states.

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"And what, bhikkhus, is the denourishing that prevents the arising of the unarisen en lightenment factor of energy and the fulfilment by development of the arisen enlightenment factor of energy? [107] There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: not frequently giving attention to them is the denourishing that prevents the arising of the unarisen enlightenment factor of energy and the ful filment by development of the arisen enlightenment factor of energy.

"And what, bhikkhus, is the denourishing that prevents the arising of the unarisen en lightenment factor of rapture and the fulfilment by development of the arisen enlightenment factor of rapture? There are, bhikkhus, things that are the basis for the enlightenment factor of rapture: not frequently giving attention to them is the denourishing that prevents the arising of the unarisen enlightenment factor of rapture and the fulfilment by development of the arisen enlightenment factor of rapture.

"And what, bhikkhus, is the denourishing that prevents the arising of the unarisen en lightenment factor of tranquillity and the fulfilment by development of the arisen enlight enment factor of tranquillity? There are, bhikkhus, tranquillity of body, tranquillity of m ind: not frequently giving attention to them is the denourishing that prevents the arising of the unarisen enlightenment factor of tranquillity and the fulfilment by development of the arisen enlightenment factor of tranquillity.

"And what, bhikkhus, is the denourishing that prevents the arising of the unarisen en lightenment factor of concentration and the fulfilment by development of the arisen enlightenment factor of concentration? There are, bhikkhus, the sign of serenity, the sign of non-dispersal: not frequently giving attention to them is the denourishing that prevents the arising of the unarisen enlightenment factor of concentration and the fulfilment by development of the arisen enlightenment factor of concentration.

"And what, bhikkhus, is the denourishing that prevents the arising of the unarisen en lightenment factor of equanimity and the fulfilment by development of the arisen enligh tenment factor of equanimity. There are, bhikkhus, things that are the basis for the enligh tenment factor of equanimity: not frequently giving attention to them is the denourishing that prevents the arising of the unarisen en lightenment factor of equanimity.

ng that prevents the arising of the unarisen enlightenment factor of equanimity and the f ulfilment by development of the arisen enlightenment factor of equanimity." [108]

52 (2) A Method

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Then, in the morning, a number of bhikkhus dressed and, taking their bowls and rob es, entered Sāvatthī for alms. Then it occurred to them: "It is still too early to walk for al ms in Sāvatthī. Let us go to the park of the wanderers of other sects."

Then those bhikkhus went to the park of the wanderers of other sects. They exchang ed greetings with those wanderers and, when they had concluded their greetings and cor dial talk, sat down to one side. The wanderers then said to them: "Friends, the recluse G otama teaches the Dhamma to his disciples thus: 'Come, bhikkhus, abandon the five hin drances, the corruptions of the mind that weaken wisdom, and develop correctly the sev en factors of enlightenment.' We too teach the Dhamma to our disciples thus: 'Come, fri ends, abandon the five hindrances, the corruptions of the mind that weaken wisdom, and develop correctly the seven factors of enlightenment.' So, friends, what here is the distinction, the disparity, the difference between the recluse Gotama and us, that is, regarding the one Dhamma teaching and the other, regarding one manner of instruction and the other?" &98

Then those bhikkhus neither delighted in nor rejected the statement of those wander ers. Without delighting in it, without rejecting it, they rose from their seats and left, thin king, "We shall learn the meaning of this statement in the presence of the Blessed One."

Then, when those bhikkhus had walked for alms in Sāvatthī and had returned from t he alms round, after their meal they approached the Blessed One. Having paid homage t o him, they sat down to one side [109] and reported to him the entire discussion betwee n those wanderers and themselves. (The Blessed One said:)

"Bhikkhus, when wanderers of other sects speak thus, they should be asked: 'Friend's, is there a method by means of which the five hindrances become ten, and the seven factors of enlightenment become fourteen?' Being asked thus, those wanderers would not be able to reply and, further, they would meet with vexation. For what reason? Because that would not be within their domain. I do not see anyone, bhikkhus, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could satisfy the mind with an answer to these questions except the T athāgata or a disciple of the Tathāgata or one who has heard it from them. [110]

(i. The five become ten)

"And what, bhikkhus, is the method by means of which the five hindrances become ten?

"Whatever sensual desire there is for the internal is a hindrance; whatever sensual de sire there is for the external is also a hindrance.&99 Thus what is spoken of concisely as the hindrance of sensual desire becomes, by this method, twofold.

"Whatever ill will there is towards the internal is a hindrance; whatever ill will there is towards the external is also a hindrance. Thus what is spoken of concisely as the hindrance of ill will becomes, by this method, twofold.

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"Whatever sloth there is, is a hindrance; whatever torpor there is, is also a hindrance. Thus what is spoken of concisely as the hindrance of sloth and torpor becomes, by this method, twofold.

"Whatever restlessness there is, is a hindrance; whatever worry there is, is also a hin drance. Thus what is spoken of concisely as the hindrance of restlessness and worry becomes, by this method, twofold.

"Whatever doubt there is about the internal is a hindrance; whatever doubt there is a bout the external is also a hindrance. Thus what is spoken of concisely as the hindrance of doubt becomes, by this method, twofold.

(ii. The seven become fourteen)

"And what, bhikkhus, is the method by means of which the seven factors of enlighte nment become fourteen?&100

"Whatever mindfulness there is of things internal is the enlightenment factor of min dfulness; whatever mindfulness there is of things external is also the enlightenment fact or of mindfulness. Thus what is spoken of concisely as the enlightenment factor of mind fulness becomes, by this method, twofold. [111]

"Whenever one scrutinizes things internally with wisdom, examines them, makes an investigation of them, that is the enlightenment factor of investigation of states; whenev er one scrutinizes things externally with wisdom, examines them, makes an investigation of them, that is also the enlightenment factor of investigation of states. Thus what is sp oken of concisely as the enlightenment factor of investigation of states becomes, by this method, twofold.

"Whatever bodily energy there is, is the enlightenment factor of energy; whatever m ental energy there is, is also the enlightenment factor of energy. Thus what is spoken of concisely as the enlightenment factor of energy becomes, by this method, twofold.

"Whatever rapture there is accompanied by thought and examination is the enlighten ment factor of rapture; whatever rapture there is without thought and examination is als o the enlightenment factor of rapture.&101 Thus what is spoken of concisely as the enlightenment factor of rapture becomes, by this method, twofold.

"Whatever tranquillity of body there is, is the enlightenment factor of tranquillity; w hatever tranquillity of mind there is, is also the enlightenment factor of tranquillity.&10

2 Thus what is spoken of concisely as the enlightenment factor of tranquillity becomes, by this method, twofold.

"Whatever concentration there is accompanied by thought and examination is the en lightenment factor of concentration; whatever concentration there is without thought an d examination is also the enlightenment factor of concentration.&103 Thus what is spok en of concisely as the enlightenment factor of concentration becomes, by this method, t wofold.

"Whatever equanimity there is regarding things internal is the enlightenment factor of equanimity; whatever equanimity there is regarding things external is also the enlight enment factor of equanimity. Thus what is spoken of concisely as the enlightenment fact or of equanimity becomes, by this method, twofold.

"This, bhikkhus, is the method by means of which the seven factors of enlightenmen t become fourteen." [112]

15 53 (3) Fire

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Then, in the morning, a number of bhikkhus dressed and, taking their bowls and rob es, entered Sāvatthī for alms ... (as in §52 down to:) ...&104 (The Blessed One said:)

"Bhikkhus, when wanderers of other sects speak thus, they should be asked: 'Friend s, when the mind becomes sluggish, which factors of enlightenment is it untimely to develop on that occasion, and which factors of enlightenment is it timely to develop on that occasion? Then, friends, when the mind becomes excited, which factors of enlightenment is it untimely to develop on that occasion, and which factors of enlightenment is it timely to develop on that occasion?' Being asked thus, those wanderers would not be able to reply and, further, they would meet with vexation. For what reason? Because that would not be within their domain. I do not see anyone, bhikkhus, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could satisfy the mind with an answer to these questions except the Tathāgat a or a disciple of the Tathāgata or one who has heard it from them.

(i. The sluggish mind: untimely)

"On an occasion, bhikkhus, when the mind becomes sluggish, it is untimely to devel op the enlightenment factor of tranquillity, the enlightenment factor of concentration, an d the enlightenment factor of equanimity. For what reason? Because the mind is sluggis h, bhikkhus, and it is difficult to arouse it with those things.

"Suppose, bhikkhus, a man wants to make a small fire flare up. If he throws wet gra ss upon it, and wet cowdung, and wet timber, [113] and sprays it with water, and scatter s soil over it, would he be able to make that small fire flare up?"

"No, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes sluggish, it is untimely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is sluggish, bhikkhus, and it is difficult to arouse it with those things.

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(ii. The sluggish mind: timely)

"On an occasion, bhikkhus, when the mind becomes sluggish, it is timely to develop the enlightenment factor of investigation of states, the enlightenment factor of energy, a nd the enlightenment factor of rapture. For what reason? Because the mind is sluggish, b hikkhus, and it is easy to arouse it with those things.

"Suppose, bhikkhus, a man wants to make a small fire flare up. If he throws dry gras s upon it, and dry cowdung, and dry timber, and blows on it, and does not scatter soil ov er it, would he be able to make that small fire flare up?"

"Yes, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes sluggish, it is timely to d evelop the enlightenment factor of investigation of states, the enlightenment factor of en ergy, and the enlightenment factor of rapture. For what reason? Because the mind is slu ggish, bhikkhus, and it is easy to arouse it with those things.

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(iii. The excited mind: untimely)

"On an occasion, bhikkhus, when the mind becomes excited, it is untimely to develo p the enlightenment factor of investigation of states, the enlightenment factor of energy, [114] and the enlightenment factor of rapture. For what reason? Because the mind is excited, bhikkhus, and it is difficult to calm it down with those things.

"Suppose, bhikkhus, a man wants to extinguish a great bonfire. If he throws dry gras s upon it, and dry cowdung, and dry timber, and blows on it, and does not scatter soil ov er it, would he be able to extinguish that great bonfire?"

"No, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes excited, it is untimely to develop the enlightenment factor of investigation of states, the enlightenment factor of e nergy, and the enlightenment factor of rapture. For what reason? Because the mind is ex cited, bhikkhus, and it is difficult to calm it down with those things.

(iv. The excited mind: timely)

"On an occasion, bhikkhus, when the mind becomes excited, it is timely to develop t he enlightenment factor of tranquillity, the enlightenment factor of concentration, and th e enlightenment factor of equanimity. For what reason? Because the mind is excited, bhi kkhus, and it is easy to calm it down with those things. "Suppose, bhikkhus, a man wants to extinguish a great bonfire. If he throws wet gra ss upon it, and wet cowdung, and wet timber, and sprays it with water, and scatters soil over it, would he be able to extinguish that great bonfire?"

"Yes, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes excited, [115] it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentr ation, and the enlightenment factor of equanimity. For what reason? Because the mind is excited, bhikkhus, and it is easy to calm it down with those things.

"But mindfulness, bhikkhus, I say is always useful." & 105

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54 (4) Accompanied by Lovingkindness

On one occasion the Blessed One was dwelling among the Koliyans, where there was a town of the Koliyans named Haliddavasana.&106 Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Haliddavasana for alms. Then it occurred to them: "It is still too early to walk for alms in Haliddavasana. Let us go to the park of the wanderers of other sects."

Then those bhikkhus went to the park of the wanderers of other sects. They exchang ed greetings with those wanderers and, when they had concluded their greetings and cor dial talk, sat down to one side. The wanderers then said to them: "Friends, the recluse G otama teaches the Dhamma to his disciples thus: 'Come, bhikkhus, abandon the five hin drances, the corruptions of the mind that weaken wisdom, and dwell pervading one quar ter with a mind imbued with lovingkindness, likewise the second quarter, the third quart er, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to o neself, dwell pervading the entire world with a mind imbued with lovingkindness, [116] vast, exalted, measureless, without hostility, and without ill will. Dwell pervading one q uarter with a mind imbued with compassion, likewise the second quarter, the third quart er, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to o neself, dwell pervading the entire world with a mind imbued with compassion, vast, exa lted, measureless, without hostility, and without ill will. Dwell pervading one quarter wi th a mind imbued with altruistic joy, likewise the second quarter, the third quarter, and t he fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, d well pervading the entire world with a mind imbued with altruistic joy, vast, exalted, me asureless, without hostility, and without ill will. Dwell pervading one quarter with a min d imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell perv ading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, and without ill will.'

"We too, friends, teach the Dhamma to our disciples thus: 'Come, friends, abandon t he five hindrances ... (all as above) ... dwell pervading the entire world with a mind im

bued with lovingkindness ... compassion ... altruistic joy ... equanimity ... without ill will.' So, friends, what here is the distinction, the disparity, the difference between the r ecluse Gotama and us, that is, [117] regarding the one Dhamma teaching and the other, r egarding one manner of instruction and the other?"&107

Then those bhikkhus neither delighted in nor rejected the statement of those wander ers. Without delighting in it, without rejecting it, they rose from their seats and left, thin king, "We shall learn the meaning of this statement in the presence of the Blessed One."

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Then, when those bhikkhus had walked for alms in Haliddavasana and had returned from the alms round, after their meal they approached the Blessed One. Having paid ho mage to him, they sat down to one side and reported to him the entire discussion between those wanderers and themselves. [118] (The Blessed One said:)

"Bhikkhus, when wanderers of other sects speak thus, they should be asked: 'Friend s, how is the liberation of the mind by lovingkindness developed? What is its destination, its culmination, its fruit, its final goal?&108 How is the liberation of the mind by comp assion developed? What is its destination, its culmination, its fruit, its final goal? How is the liberation of the mind by altruistic joy developed? What is its destination, its culmin ation, its fruit, its final goal? How is the liberation of the mind by equanimity developed? What is its destination, its culmination, its fruit, its final goal?' Being asked thus, those wanderers would not be able to reply and, further, they would meet with vexation. For what reason? Because that would not be within their domain. I do not see anyone, bhikk hus, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could satisfy the mind with an answer to these questions except the Tathāgata or a disciple of the Tathāgata or one who has heard it from them. [119]

"And how, bhikkhus, is the liberation of the mind by lovingkindness developed? Wh at is its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu de velops the enlightenment factor of mindfulness accompanied by lovingkindness ... the e nlightenment factor of equanimity accompanied by lovingkindness, based upon seclusio n, dispassion, and cessation, maturing in relinquishment.&109 If he wishes: 'May I dwe ll perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein. If he wishes: 'May I dwell perceiving the unrepulsive in the repulsive in the unrepulsive and in the repulsive,' he dwells perceiving the repulsive therein. If he wishes: 'May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,' he d wells perceiving the unrepulsive, he dwells perceiving both the unrepulsive a nd the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending.&110 Or else he e nters and dwells in the deliverance of the beautiful. Bhikkhus, the liberation of mind by

lovingkindness has the beautiful as its culmination, I say, for a wise bhikkhu here who h as not penetrated to a superior liberation.&111

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"And how, bhikkhus, is the liberation of the mind by compassion developed? What is its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu devel ops the enlightenment factor of mindfulness accompanied by compassion ... the enlight enment factor of equanimity accompanied by compassion, based upon seclusion, dispassion, and cessation, maturing in relinquishment. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wish es: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending. Or else, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, aware that 'space is infinite,' he enters and dwells in the base of the infinity of space. [120] Bhikkhus, the liberation of mind by compassion has the base of the infinity of space as its culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation.

"And how, bhikkhus, is the liberation of the mind by altruistic joy developed? What is its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu deve lops the enlightenment factor of mindfulness accompanied by altruistic joy ... the enligh tenment factor of equanimity accompanied by altruistic joy, based upon seclusion, dispa ssion, and cessation, maturing in relinquishment. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wish es: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending. Or else, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite,' he enters and dwells in the base of the infinity of consciousness. Bhikkhus, the liberation of mind by altruistic joy has the base of the infinity of consciousness as its culmination, I say, for a wise bhikkhu here who has not pene trated to a superior liberation.

"And how, bhikkhus, is the liberation of the mind by equanimity developed? What is its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu devel ops the enlightenment factor of mindfulness accompanied by equanimity ... the enlightenment factor of equanimity accompanied by equanimity, based upon seclusion, dispassion, and cessation, maturing in relinquishment. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending. [121] Or else, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' he enters and dwells in the base of nothingness

. Bhikkhus, the liberation of mind by equanimity has the base of nothingness as its culm ination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation."

55 (5) Saṅgārava

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Setting at Sāvatthī.&112 Then the brahmin Saṅgārava approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, what is the cause and reason why sometimes even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited? What is the cause and reason why sometimes those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited?"

(i. Why the hymns do not recur to the mind)

"Brahmin, when one dwells with a mind obsessed by sensual lust, overwhelmed by sensual lust, and one does not understand as it really is the escape from arisen sensual lust,&113 on that occasion one neither knows nor sees as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Suppose, brahmin, there is a bowl of water mixed with lac, turmeric, blue dye, or cr imson dye. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mi nd obsessed by sensual lust ... [122] ... on that occasion even those hymns that have be en recited over a long period do not recur to the mind, let alone those that have not been recited.

"Again, brahmin, when one dwells with a mind obsessed by ill will, overwhelmed by ill will, and one does not understand as it really is the escape from arisen ill will, on that occasion one neither knows nor sees as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Suppose, brahmin, there is a bowl of water being heated over a fire, bubbling and b oiling. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind o bsessed by ill will ... on that occasion even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Again, brahmin, when one dwells with a mind obsessed by sloth and torpor, overw helmed by sloth and torpor, and one does not understand as it really is the escape from a risen sloth and torpor, on that occasion one neither knows nor sees as it really is one's o wn good, or the good of others, or the good of both. Then even those hymns that have b een recited over a long period do not recur to the mind, let alone those that have not bee n recited.

"Suppose, brahmin, there is a bowl of water covered over with water plants and alga e. If a man with good sight were to examine his own facial reflection in it, [123] he wou ld neither know nor see it as it really is. So too, brahmin, when one dwells with a mind o bsessed by sloth and torpor ... on that occasion even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

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"Again, brahmin, when one dwells with a mind obsessed by restlessness and worry, overwhelmed by restlessness and worry, and one does not understand as it really is the e scape from arisen restlessness and worry, on that occasion one neither knows nor sees a s it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone thos e that have not been recited.

"Suppose, brahmin, there is a bowl of water stirred by the wind, rippling, swirling, c hurned into wavelets. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by restlessness and worry ... on that occasion even those hymns t hat have been recited over a long period do not recur to the mind, let alone those that ha ve not been recited.

"Again, brahmin, when one dwells with a mind obsessed by doubt, overwhelmed by doubt, and one does not understand as it really is the escape from arisen doubt, on that occasion one neither knows nor sees as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Suppose, brahmin, there is a bowl of water that is turbid, unsettled, muddy, placed in the dark. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. [124] So too, brahmin, when one dwells with a mind obsessed by doubt ... on that occasion even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"This, brahmin, is the cause and reason why even those hymns that have been recited dover a long period do not recur to the mind, let alone those that have not been recited.

(ii. Why the hymns recur to the mind)

"Brahmin, when one dwells with a mind that is not obsessed by sensual lust, not ove rwhelmed by sensual lust, and one understands as it really is the escape from arisen sens ual lust, on that occasion one knows and sees as it really is one's own good, and the goo d of others, and the good of both. Then even those hymns that have not been recited ove r a long period recur to the mind, let alone those that have been recited. "Suppose, brahmin, there is a bowl of water not mixed with lac, turmeric, blue dye, or crimson dye. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, brahmin, when one dwells with a mind t hat is not obsessed by sensual lust ... on that occasion even those hymns that have not b een recited over a long period recur to the mind, let alone those that have been recited.

"Again, brahmin, when one dwells with a mind that is not obsessed by ill will ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

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"Suppose, brahmin, there is a bowl of water not heated over a fire, not bubbling, not boiling. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. [125] So too, brahmin, when one dwells with a mind that is not obsessed by ill will ... let alone those that have been recited.

"Again, brahmin, when one dwells with a mind that is not obsessed by sloth and tor por ... on that occasion even those hymns that have not been recited over a long period r ecur to the mind, let alone those that have been recited.

"Suppose, brahmin, there is a bowl of water not covered over with water plants and algae. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, brahmin, when one dwells with a mind that is not obsessed by sloth and torpor ... let alone those that have been recited.

"Again, brahmin, when one dwells with a mind that is not obsessed by restlessness a nd worry ... on that occasion even those hymns that have not been recited over a long p eriod recur to the mind, let alone those that have been recited.

"Suppose, brahmin, there is a bowl of water not stirred by the wind, without ripples, without swirls, not churned into wavelets. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, brahmin, whe n one dwells with a mind that is not obsessed by restlessness and worry ... let alone thos e that have been recited.

"Again, brahmin, when one dwells with a mind that is not obsessed by doubt ... on t hat occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Suppose, brahmin, there is a bowl of water that is clear, serene, limpid, set out in the light. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, brahmin, when one dwells with a mind that is not obsessed by doubt ... let alone those that have been recited. [126]

"This, brahmin, is the cause and reason why even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"These seven factors of enlightenment, brahmin, are non-obstructions, non-hindranc es, non-corruptions of the mind; when developed and cultivated they lead to the realizati on of the fruit of true knowledge and liberation. What seven? The enlightenment factor

of mindfulness is a non-obstruction ... The enlightenment factor of equanimity is a non-obstruction ... These seven factors of enlightenment are non-obstructions, non-hindranc es, non-corruptions of the mind; when developed and cultivated they lead to the realizati on of the fruit of true knowledge and liberation."

When this was said, the brahmin Sangarava said to the Blessed One: "Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

56 (6) Abhaya

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Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak. Then Prince Abhaya approached the Blessed One, paid homa ge to him, sat down to one side, and said to him:&114

"Venerable sir, Pūraṇa Kassapa says: 'There is no cause or condition for lack of kno wledge and vision; lack of knowledge and vision is without cause or condition. There is no cause or condition for knowledge and vision; knowledge and vision is without cause or condition.'&115 What does the Blessed One say about this?"

"There is, prince, a cause and condition for lack of knowledge and vision; lack of knowledge and vision is with cause and condition. [127] There is a cause and condition for knowledge and vision; knowledge and vision is with cause and condition."

(i. The cause for lack of knowledge and vision)

"But, venerable sir, what is the cause and condition for lack of knowledge and vision? How is it that lack of knowledge and vision is with cause and condition?"

"On an occasion, prince, when one dwells with a mind obsessed by sensual lust, ove rwhelmed by sensual lust, and one neither knows nor sees as it really is the escape from arisen sensual lust: this is a cause and condition for lack of knowledge and vision; it is i n this way that lack of knowledge and vision is with cause and condition.

"Again, prince, on an occasion when one dwells with a mind obsessed by ill will ... obsessed by sloth and torpor ... obsessed by restlessness and worry ... obsessed by dou bt, overwhelmed by doubt, and one neither knows nor sees as it really is the escape from arisen doubt: this too is a cause and condition for lack of knowledge and vision; it is in this way too that lack of knowledge and vision is with cause and condition.

"What is this Dhamma exposition called, venerable sir?"

"These are called hindrances, prince."

"For sure they are hindrances, Blessed One! For sure they are hindrances, Sublime One! One overcome by even a single hindrance would not know and see things as they really are, not to speak of one overcome by the five hindrances.

(ii. The cause of knowledge and vision)

"But, venerable sir, what is the cause and condition for knowledge and vision? How is it that knowledge and vision are with cause and condition?" [128]

"Here, prince, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. With a mind that has developed the enlightenment factor of mindfulness he knows and sees things as they really are. This is a cause for knowledge and vision; it is in this way that knowledge and vision are with cause and condition....

"Again, prince, a bhikkhu develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. With a mind that has developed the enlightenment factor of equanimity he knows and sees things as they really are. This too is a cause for knowledge and vision; it is in this way that knowledge and vision are with cause and condition."

"What is this Dhamma exposition called, venerable sir?"

"These are called factors of enlightenment, prince."

"For sure they are factors of enlightenment, Blessed One! For sure they are factors of enlightenment, Sublime One! One who possesses even a single factor of enlightenment would know and see things as they really are, not to speak of one who possesses seven factors of enlightenment. The bodily fatigue and the mental fatigue that I experienced from climbing the mountain Vulture Peak have subsided. I have made the breakthrough to the Dhamma." &116

VII. In-and-out Breathing

25 *57 (1) The Skeleton*

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(i. Of great fruit)

[129] Setting at Sāvatthī. "Bhikkhus, when the perception of a skeleton is developed and cultivated, it is of great fruit and benefit.&117

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it is of great fruit and benefit? Here, bhikkhus, a bhikkhu develops the enlightenment fa ctor of mindfulness accompanied by the perception of a skeleton ... he develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way that the perception of a skeleton is developed and cultivated so that it is of great fruit and ben efit."

(ii. One of two fruits)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging,&118 the state of non-returning.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of non-returning? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton ... he develops the enlightenment factor of equanimity accompanied by the perception of a sk eleton, based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way that the perception of a skeleton is developed and cultivated so that one of t wo fruits is to be expected: either final knowledge in this very life or, if there is a residu e of clinging, the state of non-returning." [130]

15 (iii. Great good)

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"Bhikkhus, when the perception of a skeleton is developed and cultivated, it leads to great good.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it leads to great good? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton ... he develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclus ion, dispassion, and cessation, maturing in relinquishment. It is in this way that the perception of a skeleton is developed and cultivated so that it leads to great good."

25 (iv. Security from bondage)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, it leads to great security from bondage.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it leads to great security from bondage?..." (*All as above.*)

(v. Sense of urgency)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, it leads to a great sense of urgency.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it leads to a great sense of urgency?..." (*All as above.*) [131]

(vi. Dwelling in comfort)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, it leads to dwelling in great comfort.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it leads to dwelling in great comfort?..." (All as above.) (Each of the following suttas, §§58–76, is to be elaborated in accordance with the si 5 *xfold method of §57.*) 58 (2) The Worm-infested "Bhikkhus, when the perception of a worm-infested corpse is developed ..." 10 59 (3) The Livid "Bhikkhus, when the perception of a livid corpse is developed ..." 60 (4) The Fissured "Bhikkhus, when the perception of a fissured corpse is developed ..." 15 61 (5) The Bloated "Bhikkhus, when the perception of bloated corpse is developed ..." 62 (6) Lovingkindness 20 "Bhikkhus, when lovingkindness is developed ..." 63 (7) Compassion "Bhikkhus, when compassion is developed ..." 25 64 (8) Altruistic Joy "Bhikkhus, when altruistic joy is developed ..." 65 (9) Equanimity

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66 (10) Breathing

"Bhikkhus, when mindfulness of breathing is developed ..."

"Bhikkhus, when equanimity is developed ..." [132]

VIII. Cessation&119

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67 (1) Foulness

"Bhikkhus, when the perception of foulness ..."

68 (2) Death

"Bhikkhus, when the perception of death ..."

69 (3) Repulsiveness of Food

"Bhikkhus, when the perception of the repulsiveness of food ..."

70 (4) Non-delight

"Bhikkhus, when the perception of non-delight in the entire world ..."

10 71 (5) Impermanent

"Bhikkhus, when the perception of impermanence ..."

72 (6) Suffering

"Bhikkhus, when the perception of suffering in the impermanent ..." [133]

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73 (7) Non-self

"Bhikkhus, when the perception of non-self in what is suffering ..."

74 (8) Abandoning

"Bhikkhus, when the perception of abandoning ..."

75 (9) Dispassion

"Bhikkhus, when the perception of dispassion ..."

25 76 (10) Cessation

(i. Of great fruit)

"Bhikkhus, when the perception of cessation is developed and cultivated, it is of gre at fruit and benefit.

"And how, bhikkhus, is the perception of cessation developed and cultivated so that it is of great fruit and benefit? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by the perception of cessation ... he develops the enlightenment factor of equanimity accompanied by the perception of cessation, based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way that the perception of cessation is developed and cultivated so that it is of great fruit and benefit."

(ii. One of two fruits)

"Bhikkhus, when the perception of cessation is developed and cultivated, one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of non-returning.

"And how, bhikkhus, is the perception of cessation developed...?"

(iii-vi. Great good, etc.)

"Bhikkhus, when the perception of cessation is developed and cultivated, it leads to great good ... it leads to great security from bondage ... it leads to a great sense of urge ncy ... it leads to dwelling in great comfort. [134]

"And how does it do so? Here, bhikkhus, a bhikkhu develops the enlightenment fact or of mindfulness accompanied by the perception of cessation ... he develops the enligh tenment factor of equanimity accompanied by the perception of cessation, based upon s eclusion, dispassion, and cessation, maturing in relinquishment. It is in this way that the perception of cessation is developed and cultivated so that it leads to great good ... to great security from bondage ... to a great sense of urgency ... to dwelling in great comfort ."

IX. Ganges Repetition Series

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77 (1)–88 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so t oo a bhikkhu who develops and cultivates the seven factors of enlightenment flows, slop es, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the seven factors of enlightenment flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... he develops the enlightenment fact or of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that a bhikkhu who develops and cultivates t he seven factors of enlightenment flows, slopes, and inclines towards Nibbāna."

(The remaining suttas of this chapter are to be similarly elaborated parallel to 45:9 2–102.) [135]

35 Six about flowing to the east

And six about flowing to the ocean.

These two sixes make up twelve:

Thus the chapter is recited.

X. Diligence

89 (1)–98 (10) The Tathāgata, Etc.

"Bhikkhus, whatever beings there are—whether those without feet or those with two feet or those with four feet or those with many feet—..."

(To be elaborated by way of the factors of enlightenment parallel to 45:139–148.)

Tathāgata, footprint, roof peak,

Roots, heartwood, jasmine,

Monarch, the moon and sun,

Together with the cloth as tenth.

XI. Strenuous Deeds

15 99 (1)–110 (12) Strenuous, Etc.&120

"Bhikkhus, just as whatever strenuous deeds are done ..." (*To be elaborated parallel to 45:149–160.*) [136]

Strenuous, seeds, and nagas,

The tree, the pot, the spike,

The sky, and two on clouds,

The ship, guest house, and river.

XII. Searches

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111 (1)–120 (10) Searches

"Bhikkhus, there are these three searches. What three? The search for sensual pleasu res, the search for becoming, the search for a holy life...."

(*To be elaborated parallel to 45:161–170.*)

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Searches, discriminations, taints,

Kinds of becoming, threefold suffering,

Barrenness, stains, and troubles,

Feelings, craving, and thirst.

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XIII. Floods

121 (1)–129 (9) Floods, Etc.

"Bhikkhus, there are these four floods. What four? The flood of sensuality, the flood of becoming, the flood of views, the flood of ignorance..."

(To be elaborated parallel to 45:171–179.)

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130 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, [137] ignorance. These are the five higher fetters. The sev en factors of enlightenment are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

"What seven? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mind fulness ... he develops the enlightenment factor of equanimity, which is based upon secl usion, dispassion, and cessation, maturing in relinquishment. These seven factors of enlightenment are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

Floods, bonds, kinds of clinging,

Knots, and underlying tendencies,

Cords of sense pleasure, hindrances,

Aggregates, fetters lower and higher.

XIV. Ganges Repetition Series (Removal of Lust Version)

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131 (1) The River Ganges—Eastward

"Bhikkhus, just as the river Ganges flows ... towards the east, so too a bhikkhu ... i nclines towards Nibbāna.

"And how does he do so? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... he develops the enlightenment factor of equanimity, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in t his way that a bhikkhu ... inclines towards Nibbāna." [138]

35 *132 (2)–142 (12)*

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.)

Six about flowing to the east

And six about flowing to the ocean.

These two sixes make up twelve:

Thus the chapter is recited.

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XV. Diligence

(Removal of Lust Version)

143 (1)–152 (10) The Tathāgata, Etc.

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.)

Tathāgata, footprint, roof peak,

Roots, heartwood, jasmine,

Monarch, the moon and sun,

Together with the cloth as tenth.

XVI. Strenuous Deeds (Removal of Lust Version)

20 153 (1)–164 (12) Strenuous, Etc.

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.) [139]

Strenuous, seeds, and nāgas,

The tree, the pot, the spike,

The sky, and two on clouds,

The ship, guest house, and river.

XVII. Searches

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(Removal of Lust Version)

165 (1)–174 (10) Searches

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.)

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Searches, discriminations, taints,

Kinds of becoming, threefold suffering,

Barrenness, stains, and troubles,

Feelings, craving, and thirst.

XVIII. Floods (Removal of Lust Version)

5 175 (1)–183 (9) Floods, Etc.

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.)

184 (10) Higher Fetters

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"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, ignorance. These are the five higher fetters. The seven fac tors of enlightenment are to be developed for direct knowledge of these five higher fette rs, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

"What seven? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mind fulness ... he develops the enlightenment factor of equanimity, which has as its final go al the removal of lust, the removal of hatred, the removal of delusion;... which plunges i nto the Deathless, with the Deathless as its destination, the Deathless as its final goal;... which flows, slopes, and inclines towards Nibbāna. These seven factors of enlightenme nt, bhikkhus, are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of the m."&121 [140]

Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances, Aggregates, fetters lower and higher.

Book III Chapter 47

Connected Discourses on the Foundations of Mindfulness (Satipaṭṭhāna-saṃyutta)

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I. Ambapālī

1 (1) Ambapālī

[141] Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in Ambapālī's Grove. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"& 122

"Venerable sir!" the bhikkhus replied. The Blessed One said this:

"Bhikkhus, this is the one-way path for the purification of beings, for the overcomin g of sorrow and lamentation, for the passing away of pain and displeasure, for the achie vement of the method, for the realization of Nibbāna, that is, the four foundations of mi ndfulness.&123 What four?

"Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clear ly comprehending, mindful, removing covetousness and displeasure in regard to the world. &124 He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. He dwells contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

"This, bhikkhus, is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of Nibbāna, that is, the four foundations of mindfulness."

This is what the Blessed One said. Being pleased, the bhikkhus delighted in the Bles sed One's statement. [142]

2 (2) Mindful

On one occasion the Blessed One was dwelling at Vesālī in Ambapālī's Grove. Ther e the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" the bhikkhus replied. The Blessed One said this:

"Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending: this is our i nstruction to you.&125

"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells conte mplating the body in the body, ardent, clearly comprehending, mindful, removing covet ousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu is mindful.

"And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, a bhikkhu is one who acts with clear comprehension when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; whe n wearing his robes and carrying his outer robe and bowl; when eating, drinking, consu ming food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent. It is in such a way that a bhikkh u exercises clear comprehension.

"Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending. This is our instruction to you."

3 (3) A Bhikkhu

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On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthap iṇḍika's Park. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, 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, [143] I might dwell alon e, withdrawn, diligent, ardent, and resolute."

"It is in just such a way that some foolish persons here make requests of me, but wh en the Dhamma has been spoken to them, they think only of following me around."&12

"Let the Blessed One teach me the Dhamma in brief! Let the Sublime One teach me the Dhamma in brief! Perhaps I may understand the meaning of the Blessed One's state ment; perhaps I may become an heir of the Blessed One's statement."

"Well then, bhikkhu, purify the very starting point of wholesome states. And what is the starting point of wholesome states? Virtue that is well purified and view that is straight.&127 Then, bhikkhu, when your virtue is well purified and your view straight, base d upon virtue, established upon virtue, you should develop the four foundations of mind fulness in a threefold way.

"What four? Here, bhikkhu, dwell contemplating the body in the body internally, ar dent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. Dwell contemplating the body in the body externally, ardent, clearly comp rehending, mindful ... Dwell contemplating the body in the body internally and external

ly, ardent, clearly comprehending, mindful, removing covetousness and displeasure in r egard to the world.&128

"Dwell contemplating feelings in feelings internally ... externally ... internally and externally, ardent, clearly comprehending, mindful, removing covetousness and displeas ure in regard to the world. Dwell contemplating mind in mind internally ... externally ... internally and externally, ardent, clearly comprehending, mindful, removing covetou sness and displeasure in regard to the world. Dwell contemplating mental phenomena in mental phenomena, internally ... externally ... internally and externally, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

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"When, bhikkhu, based upon virtue, established upon virtue, you develop these four foundations of mindfulness thus in a threefold way, then, whether night or day comes, y ou may expect only growth in wholesome states, not decline."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's statement, [1 44] rose from his seat and, after paying homage to the Blessed One, he departed keeping him on his right.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, by real izing it for himself with direct knowledge, in this very life entered and dwelt in that uns urpassed goal of the holy life for the sake of which clansmen rightly go forth from the h ousehold life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And that bhikkhu became one of the arahants.

4 (4) At Sālā

On one occasion the Blessed One was dwelling among the Kosalans at the brahmin village of Sālā. There the Blessed One addressed the bhikkhus ... He said this:

"Bhikkhus, those bhikkhus who are newly ordained, not long gone forth, recently co me to this Dhamma and Discipline, should be exhorted, settled, and established by you i n the development of the four foundations of mindfulness. What four?

"Come, friends, dwell contemplating the body in the body, ardent, clearly compreh ending, unified, with limpid mind, concentrated, with one-pointed mind, in order to know the body as it really is. Dwell contemplating feelings in feelings ... in order to know f eelings as they really are. Dwell contemplating mind in mind ... in order to know mind as it really is. Dwell contemplating mental phenomena in mental phenomena ... in order to know mental phenomena as they really are.' [145]

"Bhikkhus, those bhikkhus who are trainees, who have not attained their mind's idea l, who dwell aspiring for the unsurpassed security from bondage: they too dwell contem plating the body in the body, ardent, clearly comprehending, unified, with limpid mind, concentrated, with one-pointed mind, in order to fully understand the body as it really is

. They too dwell contemplating feelings in feelings ... in order to fully understand feelings as they really are. They too dwell contemplating mind in mind ... in order to fully understand mind as it really is. They too dwell contemplating mental phenomena in mental phenomena ... in order to fully understand mental phenomena as they really are.

"Bhikkhus, those bhikkhus who are arahants, whose taints are destroyed, who have I ived the holy life, done what had to be done, laid down the burden, reached their own go al, utterly destroyed the fetters of becoming, and are completely liberated through final knowledge: they too dwell contemplating the body in the body, ardent, clearly compreh ending, unified, with limpid mind, concentrated, with one-pointed mind, detached from the body. They too dwell contemplating feelings in feelings ... detached from feelings. They too dwell contemplating mind in mind ... detached from mind. They too dwell contemplating mental phenomena ... detached from mental phenome na.

"Bhikkhus, those bhikkhus who are newly ordained, not long gone forth, recently co me to this Dhamma and Discipline, should be exhorted, settled, and established by you i n the development of these four foundations of mindfulness."

5 (5) A Heap of the Wholesome

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Setting at Sāvatthī. There the Blessed One said this: "Bhikkhus, if one were to say of anything 'a heap of the unwholesome,' it is about the five hindrances that one could rightly say this. For this is a complete heap of the unwholesome, that is, the five hindrances. What five? [146] The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and worry, the hindrance of doubt. If one were to say of anything 'a heap of the unwholesome,' it is about these five hindrances that one could rightly say this.

"If, bhikkhus, one were to say of anything 'a heap of the wholesome,' it is about the four foundations of mindfulness that one could rightly say this. For this is a complete he ap of the wholesome, that is, the four foundations of mindfulness. What four? Here, bhi kkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehen ding, mindful, removing covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phe nomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.&129 If one were to say of anything 'a heap of the wholesome,' it is about these four foundations of mindfulness that one could rightly say this."

6 (6) The Falcon

"Bhikkhus, once in the past a falcon suddenly swooped down and seized a quail.&1 30 Then, while the quail was being carried off by the falcon, he lamented: 'We were so unlucky, of so little merit. We strayed out of our own resort into the domain of others. If

today we had stayed in our own resort, in our own ancestral domain, this falcon wouldn 't have stood a chance against me in a fight.' – 'But what is your own resort, quail, what is your own ancestral domain?' – 'The freshly ploughed field covered with clods of soil .' [147]

"Then the falcon, confident of her own strength, not boasting of her own strength,& 131 released the quail, saying: 'Go now, quail, but even there you won't escape me.'

"Then, bhikkhus, the quail went to a freshly ploughed field covered with clods of soi l. Having climbed up on a large clod, he stood there and addressed the falcon: 'Come ge t me now, falcon! Come get me now, falcon!'

"Then the falcon, confident of her own strength, not boasting of her own strength, fo lded up both her wings and suddenly swooped down on the quail. But when the quail kn ew, 'That falcon has come close,' he slipped inside that clod, and the falcon shattered he r breast right on the spot. So it is, bhikkhus, when one strays outside one's own resort in to the domain of others.

"Therefore, bhikkhus, do not stray outside your own resort into the domain of others . Māra will gain access to those who stray outside their own resort into the domain of ot hers; Māra will get a hold on them.&132 [148]

"And what is not a bhikkhu's own resort but the domain of others? It is the five cord s of sensual pleasure. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Od ours cognizable by the nose ... Tastes cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tant alizing. These are the five cords of sensual pleasure. This is what is not a bhikkhu's own resort but the domain of others.

"Move in your own resort, bhikkhus, in your own ancestral domain. Māra will not g ain access to those who move in their own resort, in their own ancestral domain; Māra will not get a hold on them.

"And what is a bhikkhu's resort, his own ancestral domain? It is the four foundation s of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and disple asure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. This is a bhikkhu's resort, his own ancestral domain."

7 (7) The Monkey

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"Bhikkhus, in the Himalayas, the king of mountains, there are rugged and uneven zo nes where neither monkeys nor human beings can go; there are rugged and uneven zone s where monkeys can go but not human beings; there are even and delightful regions wh ere both monkeys and human beings can go. There, along the monkey trails, hunters set out traps of pitch for catching monkeys.

"Those monkeys who are not foolish and frivolous, when they see the pitch, avoid it from afar. But a monkey who is foolish and frivolous approaches the pitch and seizes it with his hand; he gets caught there. Thinking, 'I will free my hand,' he seizes it with his other hand; he gets caught there. Thinking, 'I will free both hands,' he seizes it with his foot; he gets caught there. Thinking, 'I will free both hands and my foot,' he seizes it w ith his other foot; he gets caught there.' Thinking, 'I will free both hands and feet,' he ap plies his muzzle to it; he gets caught there.

"Thus, bhikkhus, that monkey, trapped at five points, lies there screeching. He has met with calamity and disaster and the hunter can do with him as he wishes. [149] The h unter spears him, fastens him to that same block of wood,&133 and goes off where he w ants. So it is, bhikkhus, when one strays outside one's own resort into the domain of oth ers.

"Therefore, bhikkhus, do not stray outside your own resort into the domain of others . Māra will gain access to those who stray outside their own resort into the domain of ot hers; Māra will get a hold on them.

"And what is not a bhikkhu's own resort but the domain of others? It is the five cord s of sensual pleasure.... (as above) ... This is what is not a bhikkhu's own resort but the domain of others.

"Move in your own resort, bhikkhus, in your own ancestral domain. Māra will not g ain access to those who move in their own resort, in their own ancestral domain; Māra will not get a hold on them.

"And what is a bhikkhu's resort, his own ancestral domain? It is the four foundation s of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and disple asure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. This is a bhikkhu's resort, his own ancestral domain."

8 (8) The Cook

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(i. The incompetent cook)

35 "Bhikkhus, suppose a foolish, incompetent, unskilful cook were to present a king or a royal minister with various kinds of curries: sour, bitter, pungent, sweet, sharp, mild, s alty, unsalty.&134 [150]

"That foolish, incompetent, unskilful cook does not pick up the sign of his own mast er's preference:&135 'Today this curry pleased my master, or he reached for this one, o

r he took a lot of this one, or he spoke in praise of this one; or the sour curry pleased my master today, or he reached for the sour one, or he took a lot of the sour one, or he spok e in praise of the sour one; or the bitter curry ... or the pungent curry ... or the sweet cur ry ... or the sharp curry ... or the mild curry ... or the salty curry ... or the unsalty curry ... or he spoke in praise of the unsalty one.'

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"That foolish, incompetent, unskilful cook does not gain (gifts of) clothing, he does not gain wages, he does not gain presents. For what reason? Because that foolish, incompetent, unskilful cook does not pick up the sign of his own master's preference.

"So too, bhikkhus, here some foolish, incompetent, unskilful bhikkhu dwells contem plating the body in the body, ardent, clearly comprehending, mindful, removing covetou sness and displeasure in regard to the world. While he dwells contemplating the body in the body, his mind does not become concentrated, his corruptions are not abandoned, he does not pick up that sign.&136 He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. While he dwells contemplating mental phenomena in mental phenomena, his mind does not become concentrated, his corruptions are not abandoned, he does not pick up that sign.

"That foolish, incompetent, unskilful bhikkhu does not gain pleasant dwellings in thi s very life, nor does he gain [151] mindfulness and clear comprehension. For what reaso n? Because, bhikkhus, that foolish, incompetent, unskilful bhikkhu does not pick up the sign of his own mind.

(ii. The competent cook)

"Suppose, bhikkhus, a wise, competent, skilful cook were to present a king or a roya l minister with various kinds of curries: sour, bitter, pungent, sweet, sharp, mild, salty, u nsalty.&137

"That wise, competent, skilful cook picks up the sign of his own master's preference : 'Today this curry pleased my master ... or he spoke in praise of the unsalty one.'

"That wise, competent, skilful cook gains (gifts of) clothing, he gains wages, he gain s presents. For what reason? Because that wise, competent, skilful cook picks up the sig n of his own master's preference.

"So too, bhikkhus, here some wise, competent, skilful bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness a nd displeasure in regard to the world. While he dwells contemplating the body in the body, his mind becomes concentrated, his corruptions [152] are abandoned, he picks up that sign. He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. While he dwells contemplating mental phenomenal phenomenal

nomena in mental phenomena, his mind becomes concentrated, his corruptions are aban doned, he picks up that sign.

"That wise, competent, skilful bhikkhu gains pleasant dwellings in this very life, and he gains mindfulness and clear comprehension. For what reason? Because, bhikkhus, th at wise, competent, skilful bhikkhu picks up the sign of his own mind."

9 (9) Ill

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Thus have I heard.&138 On one occasion the Blessed One was dwelling at Vesālī in Beluvagāmaka. There the Blessed One addressed the bhikkhus thus:

"Come, bhikkhus, enter upon the rains wherever you have friends, acquaintances, an d intimates in the vicinity of Vesālī. I myself will enter upon the rains right here in Belu vagāmaka."

"Yes, venerable sir," those bhikkhus replied, and they entered upon the rains wherev er they had friends, acquaintances, and intimates in the vicinity of Vesālī, while the Bles sed One entered upon the rains right there in Beluvagāmaka.

Then, when the Blessed One had entered upon the rains, a severe illness arose in him and terrible pains bordering on death assailed him. But the Blessed One endured them, mindful and clearly comprehending, without becoming distressed. Then the thought occurred to the Blessed One: "It is not proper for me to attain final Nibbāna without having addressed my attendants and taken leave of the Bhikkhu Sangha. Let me then suppress this illness by means of energy and live on, having resolved upon the life force."&139 [153] Then the Blessed One suppressed that illness by means of energy and lived on, having resolved upon the life force.

The Blessed One then recovered from that illness. Soon after he had recovered, he c ame out from his dwelling and sat down in the seat that had been prepared in the shade behind the dwelling. The Venerable Ānanda then approached the Blessed One, paid ho mage to him, sat down to one side, and said to him: "I have seen, venerable sir, that the Blessed One is bearing up, I have seen that he has recovered.&140 But, venerable sir, w hen the Blessed One was ill my body seemed as if it were drugged, I has become disorie nted, I could not make sense out of anything. Nevertheless, I had this much consolation: that the Blessed One would not attain final Nibbāna so long as he has not made some pronouncement concerning the Bhikkhu Sangha."

"What does the Bhikkhu Sangha now expect from me, Ānanda? I have taught the D hamma, Ānanda, without making a distinction between inside and outside.&141 The Ta thāgata has no closed fist of a teacher in regard to the teachings. If, Ānanda, anyone thin ks, 'I will take charge of the Bhikkhu Sangha,' or 'The Bhikkhu Sangha is under my dir ection,' it is he who should make some pronouncement concerning the Bhikkhu Sangha. But, Ānanda, it does not occur to the Tathāgata, 'I will take charge of the Bhikkhu Sangha,' or 'The Bhikkhu Sangha is under my direction,' so why should the Tathāgata make

some pronouncement concerning the Bhikkhu Sangha? Now I am old, Ānanda, aged, bu rdened with years, advanced in life, come to the last stage. My age is now turning eighty . Just as a worn-out cart is kept going by props, so it seems the body of the Tathāgata is kept going by props. [154]

"Whenever, Ānanda, by non-attention to all signs and by the cessation of certain fee lings, the Tathāgata enters and dwells in the signless concentration of mind, on that occa sion, Ānanda, the body of the Tathāgata is more comfortable.&142 Therefore, Ānanda, dwell with yourselves as your own island, with yourselves as your own refuge, with no other refuge; dwell with the Dhamma as your island, with the Dhamma as your refuge, with no other refuge. And how, Ānanda, does a bhikkhu dwell with himself as his own i sland, with himself as his own refuge, with no other refuge; with the Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, Ānanda, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

"Those bhikkhus, Ānanda, either now or after I am gone, who dwell with themselve s as their own island, with themselves as their own refuge, with no other refuge; with the Dhamma as their island, with the Dhamma as their refuge, with no other refuge—it is t hese bhikkhus, Ānanda, who will be for me topmost of those desirous of training." & 143

10 (10) The Bhikkhunīs' Quarter

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Then in the morning the Venerable Ānanda dressed and, taking bowl and robe, he a pproached the bhikkhunīs' quarters and sat down in the appointed seat. Then a number of bhikkhunīs approached the Venerable Ānanda, paid homage to him, sat down to one side, and said to him:

"Here, Venerable Ānanda, a number of bhikkhunīs, dwelling with their minds well e stablished in the four foundations of mindfulness, perceive successively loftier stages of distinction." & 144 [155]

"So it is, sisters, so it is! It may be expected of anyone, sisters—whether bhikkhu or bhikkhunī—who dwells with a mind well established in the four foundations of mindful ness, that such a one will perceive successively loftier stages of distinction."

Then the Venerable Ānanda instructed, exhorted, inspired, and encouraged those bhi kkhunīs with a Dhamma talk, after which he rose from his seat and left. Then the Vener able Ānanda walked for alms in Sāvatthī. When he had returned from the alms round, af ter his meal he approached the Blessed One, paid homage to him, sat down to one side, and reported all that had happened. (The Blessed One said:)

"So it is, Ānanda, so it is! It may be expected of anyone, Ānanda—whether bhikkhu or bhikkhunī—who dwells with a mind well established in the four foundations of mind fulness, that such a one will perceive successively loftier stages of distinction.

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"What four? Here, Ānanda, a bhikkhu dwells contemplating the body in the body, ar dent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. [156] While he is contemplating the body in the body, there arises in him, based on the body, either a fever in the body or sluggishness of mind, or the mind is dist racted outwardly.&145 That bhikkhu should then divert his mind towards some inspirin g object. When he diverts his mind to some inspiring object, gladness is born. When he is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated. He reflects thus: 'The purpose for the sake of which I diverted my mind has been achieved. Let me now withdraw it.'&146 So he withdraws the mind and do es not think or examine. He understands: 'Without thought, without examination, internally mindful, I am happy.'&147

"Again, a bhikkhu dwells contemplating feelings in feelings ... mind in mind ... me ntal phenomena in mental phenomena, ardent, clearly comprehending, mindful, removin g covetousness and displeasure in regard to the world. While he is contemplating mental phenomena in mental phenomena, there arises in him, based on mental phenomena, eith er a fever in the body or sluggishness of mind, or the mind is distracted outwardly. That bhikkhu should then divert his mind towards some inspiring object. When he diverts his mind to some inspiring object ... He understands: 'Without thought, without examinati on, internally mindful, I am happy.'

"It is in such a way, Ānanda, that there is development by diversion.&148 [157]

"And how, Ānanda, is there development without diversion? Not diverting his mind outwardly, a bhikkhu understands: 'My mind is not diverted outwardly.' Then he understands: 'It is unconstricted after and before, liberated, undiverted.' & 149 Then he further understands: 'I dwell contemplating the body in the body, ardent, clearly comprehending, mindful; I am happy.'

"Not diverting his mind outwardly, a bhikkhu understands: 'My mind is not diverted outwardly.' Then he understands: 'It is unconstricted after and before, liberated, undiverted.' Then he further understands: 'I dwell contemplating feelings in feelings, ardent, clearly comprehending, mindful; I am happy.'

"Not diverting his mind outwardly, a bhikkhu understands: 'My mind is not diverted outwardly.' Then he understands: 'It is unconstricted after and before, liberated, undiverted.' Then he further understands: 'I dwell contemplating mind in mind, ardent, clearly comprehending, mindful; I am happy.'

"Not diverting his mind outwardly, a bhikkhu understands: 'My mind is not diverted outwardly.' Then he understands: 'It is unconstricted after and before, liberated, undive

rted.' Then he further understands: 'I dwell contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful; I am happy.'

"It is in this way, Ānanda, that there is development without diversion.

"Thus, Ānanda, I have taught development by diversion, I have taught development without diversion. Whatever should be done, Ānanda, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, Ānanda, these are empty huts. Meditate, Ānanda, do not be negligent, I est you regret it later. This is our instruction to you."

This is what the Blessed One said. Being pleased, the Venerable Ānanda delighted in the Blessed One's statement.

II. Nālandā

11 (1) A Great Man

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15 [158] Setting at Sāvatthī. Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it is said, 'a great man, a great man.'&150 In what way, venerable sir, is one a great man?"

"With a liberated mind, I say, Sāriputta, one is a great man. Without a liberated min d, I say, one is not a great man.

"And how, Sāriputta, does one have a liberated mind? Here, Sāriputta, a bhikkhu dw ells contemplating the body in the body, ardent, clearly comprehending, mindful, remov ing covetousness and displeasure in regard to the world. As he dwells contemplating the body in the body, the mind becomes dispassionate, and by non-clinging it is liberated from the taints.

"He dwells contemplating feelings in feelings ... mind in mind ... mental phenomen a in mental phenomena, ardent, clearly comprehending, mindful, removing covetousnes s and displeasure in regard to the world. As he dwells contemplating mental phenomena in mental phenomena, the mind becomes dispassionate, and by non-clinging it is liberat ed from the taints.

"It is in such a way, Sāriputta, that one has a liberated mind. With a liberated mind, I say, Sāriputta, one is a great man. Without a liberated mind, I say, one is not a great man." [159]

35 *12 (2) Nālandā*

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Gro ve.&151 Then the Venerable Sāriputta approached the Blessed One, paid homage to hi m, sat down to one side, and said to him:

"Venerable sir, I have such confidence in the Blessed One that I believe there has no t been nor ever will be nor exists at present another recluse or brahmin more knowledge able than the Blessed One about enlightenment."

"Lofty indeed is this bellowing utterance of yours, Sāriputta, you have roared a definitive, categorical lion's roar:&152 'Venerable sir, I have such confidence in the Blesse d One that I believe there has not been nor ever will be nor exists at present another recluse or brahmin more knowledgeable than the Blessed One about enlightenment.' Have you now, Sāriputta, encompassed with your mind the minds of all the Arahants, the Full y Enlightened Ones, who arose in the past and understood thus: 'Those Blessed Ones w ere of such virtue, or of such qualities, or of such wisdom, or of such dwellings, or of such liberation'?"&153

"No, venerable sir."

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"Then, Sāriputta, have you encompassed with your mind the minds of all the Arahan ts, the Fully Enlightened Ones, who will arise in the future and understood thus: 'Those Blessed Ones will be of such virtue, or of such qualities, or of such wisdom, or of such dwellings, or of such liberation'?" [160]

"No, venerable sir."

"Then, Sāriputta, have you encompassed with your mind my own mind—I being at present the Arahant, the Fully Enlightened One—and understood thus: 'The Blessed On e is of such virtue, or of such qualities, or of such wisdom, or of such dwellings, or of su ch liberation'?"

"No, venerable sir."

"Sāriputta, when you do not have knowledge encompassing the minds of the Arahan ts, the Fully Enlightened Ones of the past, the future, and the present, why do you utter this lofty, bellowing utterance and roar this definitive, categorical lion's roar: 'Venerable sir, I have such confidence in the Blessed One that I believe there has not been nor ever will be nor exists at present another recluse or brahmin more knowledgeable than the B lessed One about enlightenment'?"

"I do not have, venerable sir, knowledge encompassing the minds of the Arahants, the Fully Enlightened Ones of the past, the future, and the present, but still I have unders tood this by inference from the Dhamma.&154 Suppose, venerable sir, a king had a fron tier city with strong walls, ramparts, and arches, and with a single gate. The gatekeeper posted there would be wise, competent, and intelligent; one who keeps out strangers and admits acquaintances. While he is walking along the path that encircles the city he would not see a cleft or an opening in the ramparts even big enough for a cat to slip through. He might think: 'Whatever large creatures enter or leave this city all enter and leave through this one gate.'

"So too, venerable sir, I have understood this by inference from the Dhamma: What ever Arahants, Fully Enlightened Ones arose in the past, all those Blessed Ones had first

abandoned the five hindrances, which are corruptions of the mind and weakeners of wis dom; and then, with their minds well established in the four foundations of mindfulness, [161] they had developed correctly the seven factors of enlightenment; and thereby the y had awakened to the unsurpassed perfect enlightenment.&155 And, venerable sir, wha tever Arahants, Fully Enlightened Ones will arise in the future, all those Blessed Ones will first abandon the five hindrances, which are corruptions of the mind and weakeners of wisdom; and then, with their minds well established in the four foundations of mindfulness, they will develop correctly the seven factors of enlightenment; and thereby they will awaken to the unsurpassed perfect enlightenment. And, venerable sir, the Blessed One, who is at present the Arahant, the Fully Enlightened One, first abandoned the five hind rances, which are corruptions of the mind and weakeners of wisdom; and then, with his mind well established in the four foundations of mindfulness, [161] he developed correctly the seven factors of enlightenment; and thereby he has awakened to the unsurpassed perfect enlightenment."

"Good, good, Sāriputta! Therefore, Sāriputta, you should repeat this Dhamma disco urse frequently to the bhikkhus and the bhikkhunīs, to the male lay followers and the fe male lay followers. Even though some foolish people may have perplexity or uncertaint y regarding the Tathāgata, when they hear this Dhamma discourse their perplexity or uncertainty regarding the Tathāgata will be abandoned." & 156

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13 (3) Cunda

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthap iṇḍika's Park.&157 Now on that occasion the Venerable Sāriputta was dwelling among the Magadhans at Nalakagāma—sick, afflicted, gravely ill—and the novice Cunda was his attendant.&158 Then, because of that illness, the Venerable Sāriputta attained final Nibbāna.

The novice Cunda, taking the Venerable Sāriputta's bowl and robe, went to Sāvatthī, to Jeta's Grove, Anāthapiṇḍika's Park. There he approached the Venerable Ānanda, pa id homage to him, sat down to one side, and said to him: [162] "Venerable sir, the Vene rable Sāriputta has attained final Nibbāna. This is his bowl and robe."

"Friend Cunda, we should see the Blessed One about this piece of news. Come, friend Cunda, let us go to the Blessed One and report this matter to him."

"Yes, venerable sir," the novice Cunda replied.

Then the Venerable Ānanda and the novice Cunda approached the Blessed One, paid homage to him, and sat down to one side. The Venerable Ānanda then said to the Blessed One: "This novice Cunda, venerable sir, says: 'Venerable sir, the Venerable Sāriputt a has attained final Nibbāna. This is his bowl and robe.' Venerable sir, having heard that the Venerable Sāriputta has attained final Nibbāna, my body seems as if it has been drugged, I have become disoriented, I cannot make sense out of anything."&159

"Why, Ānanda, when Sāriputta attained final Nibbāna, did he take away your aggregate of virtue, or your aggregate of concentration, or your aggregate of wisdom, or your aggregate of liberation, or your aggregate of the knowledge and vision of liberation?" & 160

"No, he did not, venerable sir. But for me the Venerable Sāriputta was an advisor an d counsellor, one who instructed, exhorted, inspired, and encouraged me.&161 He was unwearying in teaching the Dhamma; he was helpful to his companions in the holy life. We recollect the nourishment of Dhamma, the wealth of Dhamma, the help of Dhamma given by the Venerable Sāriputta."

"But have I not already declared, Ānanda, that we must be parted, separated, and se vered from all who are dear and agreeable to us? [163] How, Ānanda, is it to be obtaine d here: 'May what is born, come to be, constructed, and subject to disintegration not disintegrate!'? That is impossible. It is just as if the largest branch would break off a great tree standing possessed of heartwood: so too, Ānanda, in the great Bhikkhu Sangha standing possessed of heartwood, Sāriputta has attained final Nibbāna. How, Ānanda, is it to be obtained here: 'May what is born, come to be, constructed, and subject to disintegration not disintegrate!'? That is impossible.

"Therefore, \bar{A} nanda, dwell with yourselves as your own island, with yourselves as y our own refuge, with no other refuge; dwell with the Dhamma as your island, with the Dhamma as your refuge, with no other refuge ... (as in §9) ... Those bhikkhus, \bar{A} nanda, e ither now or after I am gone, who dwell with themselves as their own island ... it is thes e bhikkhus, \bar{A} nanda, who will be for me topmost of those desirous of training."

14 (4) Ukkacelā

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On one occasion the Blessed One was dwelling among the Vajjians at Ukkacelā on the bank of the river Ganges, together with a great Bhikkhu Sangha, not long after Sārip utta and Moggallāna had attained final Nibbāna.&162 Now on that occasion the Blessed One was sitting in the open air in the midst of the Bhikkhu Sangha.

Then the Blessed One, having surveyed the silent Bhikkhu Sangha, addressed the bhikkhus thus: [164]

"Bhikkhus, this assembly appears to me to be empty now that Sāriputta and Moggall āna have attained final Nibbāna. This assembly was not empty for me (earlier),&163 and I had no concern for whatever quarter Sāriputta and Moggallāna were dwelling in.

"The Arahants, the Fully Enlightened Ones, who arose in the past also had just such a supreme pair of disciples as I had in Sāriputta and Moggallāna. The Arahants, the Full y Enlightened Ones, who will arise in the future also will have just such a supreme pair of disciples as I had in Sāriputta and Moggallāna.

"It is wonderful, bhikkhus, on the part of the disciples, it is amazing on the part of the disciples, that they will act in accordance with the Teacher's instructions and comply

with his admonitions, that they will be dear and agreeable to the four assemblies, that they will be revered and esteemed by them. & 164 It is wonderful, bhikkhus, on the part of the Tathāgata, it is amazing on the part of the Tathāgata, that when such a pair of disciples has attained final Nibbāna, there is no sorrow or lamentation in the Tathāgata.

"How, bhikkhus, is it to be obtained here: 'May what is born, come to be, constructe d, and subject to disintegration not disintegrate!'? That is impossible. It is just as if the l argest branches would break off from a great tree standing possessed of heartwood: so t oo, bhikkhus, in the great Bhikkhu Sangha standing possessed of heartwood, Sāriputta a nd Moggallāna have attained final Nibbāna. How, bhikkhus, is it to be obtained here: 'May what is born, come to be, constructed, and subject to disintegration not disintegrate

"Therefore, bhikkhus, dwell with yourselves as your own island, with yourselves as your own refuge, with no other refuge; dwell with the Dhamma as your island, with the Dhamma as your refuge, with no other refuge ... (as in $\S 9$) ... [165] Those bhikkhus eit her now or after I am gone, who dwell with themselves as their own island ... it is these bhikkhus, \bar{A} nanda, who will be for me topmost of those desirous of training."

15 (5) Bāhiya

!'? That is impossible.

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Setting at Sāvatthī. Then the Venerable Bāhiya approached the Blessed One, paid ho mage to him, sat down to one side, and said to him:

"Venerable sir, 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, wit hdrawn, diligent, ardent, and resolute."

"Well then, Bāhiya, purify the very starting point of wholesome states.&165 And w hat is the starting point of wholesome states? Virtue that is well purified and view that is straight. Then, Bāhiya, when your virtue is well purified and your view is straight, base d upon virtue, established upon virtue, you should develop the four foundations of mind fulness.

"What four? Here, Bāhiya, dwell contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. Dwell contemplating feelings in feelings ... mind in mind ... mental phenomena in me ntal phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

"When, Bāhiya, based upon virtue, established upon virtue, you develop these four f oundations of mindfulness in such a way, then whether night or day comes, you may ex pect only growth in wholesome states, not decline." [166]

Then the Venerable Bāhiya, having delighted and rejoiced in the Blessed One's wor ds, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed. Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the V

enerable Bāhiya, by realizing it for himself with direct knowledge, in this very life enter ed and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rig htly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And the Venerable Bāhiya became one of the arahants.

16 (6) Uttiya

Setting at Sāvatthī. Then the Venerable Uttiya approached the Blessed One ... (all a s in preceding sutta down to:) ...

"When, Uttiya, based upon virtue, established upon virtue, you develop these four fo undations of mindfulness in such a way, you will go beyond the realm of Death."

Then the Venerable Uttiya, having delighted and rejoiced in the Blessed One's word s, rose from his seat ... (as in preceding sutta) ... And the Venerable Uttiya became one of the arahants.

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17 (7) Noble

"Bhikkhus, these four foundations of mindfulness, when developed and cultivated, a re noble and emancipating; for one who acts upon them, they lead out to the complete d estruction of suffering. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and d ispleasure in regard to the world. He dwells contemplating feelings in feelings ... mind i n mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mi ndful, removing covetousness and displeasure in regard to the world. [167]

"These four foundations of mindfulness, bhikkhus, when developed and cultivated, are noble and emancipating; for one who acts upon them, they lead out to the complete destruction of suffering."

18 (8) Brahmā

On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree soon after he had attained complete enlightenment. Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "This is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of Nibbāna, that is, the four foundations of mindfulness. What four? Here a bhikkhu dwells contemplating the body in the body, ard ent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing cove

tousness and displeasure in regard to the world. This is the one-way path for the purifica tion of beings ... that is, the four foundations of mindfulness."

Then Brahmā Sahampati, having known with his own mind the reflection in the Bles sed One's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the Brahma-world and reappeared before the Ble ssed One.&166 He arranged his upper robe over one shoulder, saluted the Blessed One r everentially, and said to him: "So it is, Blessed One! So it is, Sublime One! Venerable si r, this is the one-way path for the purification of beings ... (all as above) [168] ... that is , the four foundations of mindfulness."

This is what Brahmā Sahampati said. Having said this, he further said this:

"The seer of the destruction of birth,
Compassionate, knows the one-way path
By which in the past they crossed the flood,
By which they will cross and cross over now."

19 (9) Sedaka

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On one occasion the Blessed One was dwelling among the Sumbhas, where there w as a town of the Sumbhas named Sedaka. There the Blessed One addressed the bhikkhu s thus:

"Bhikkhus, once in the past an acrobat set up his bamboo pole and addressed his apprentice Medakathālikā thus:&167 'Come, dear Medakathālikā, climb the bamboo pole a nd stand on my shoulders.' – Having replied, 'Yes, teacher,' the apprentice Medakathālikā climbed up the bamboo pole and stood on the teacher's shoulders. The acrobat then s aid to the apprentice Medakathālikā: 'You protect me, dear Medakathālikā, and I'll prot ect you. Thus [169] guarded by one another, protected by one another, we'll display our skills, collect our fee, and get down safely from the bamboo pole.' When this was said, the apprentice Medakathālikā replied: 'That's not the way to do it, teacher. You protect yourself, teacher, and I'll protect myself. Thus, each self-guarded and self-protected, we 'll display our skills, collect our fee, and get down safely from the bamboo pole.'&168

"That's the method there," the Blessed One said. "It's just as the apprentice Medaka thālikā said to the teacher. 'I will protect myself,' bhikkhus: thus should the foundations of mindfulness be practised. 'I will protect others,' bhikkhus: thus should the foundations of mindfulness be practised. Protecting oneself, bhikkhus, one protects others; protecting others, one protects oneself.

"And how is it, bhikkhus, that by protecting oneself one protects others? By the purs uit, development, and cultivation (of the four foundations of mindfulness). It is in such a way that by protecting oneself one protects others.&169

"And how is it, bhikkhus, that by protecting others one protects oneself? By patienc e, harmlessness, lovingkindness, and sympathy. It is in such a way that by protecting oth ers one protects oneself.&170

"I will protect myself," bhikkhus: thus should the foundations of mindfulness be practised. 'I will protect others,' bhikkhus: thus should the foundations of mindfulness be practised. Protecting oneself, bhikkhus, one protects others; protecting others, one protect s oneself."

20 (10) The Country Belle

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Thus have I heard. On one occasion the Blessed One was living among the Sumbhas , where there was a town of the Sumbhas named Sedaka. [170] There the Blessed One a ddressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir," the bhikkhus replied. The Blessed One said this:

"Bhikkhus, suppose that on hearing, 'The country belle! The country belle!' a great crowd of people would assemble.&171 Now that country belle would dance exquisitely and sing exquisitely.&172 On hearing, 'The country belle is dancing! The country belle is singing!' an even larger crowd of people would assemble. Then a man would come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. Som eone would say to him: 'Good man, you must carry around this bowl of oil filled to the brim between the crowd and the country belle. A man with a drawn sword will be following right behind you, and wherever you spill even a little of it, right there he will fell your head.'

"What do you think, bhikkhus, would that man stop attending to that bowl of oil and out of negligence turn his attention outwards?"

"No, venerable sir."

"I have made up this simile, bhikkhus, in order to convey a meaning. This here is the meaning: 'The bowl of oil filled to the brim': this is a designation for mindfulness concerning the body. Therefore, bhikkhus, you should train yourselves thus: 'We will devel op and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and thoroughly master it.' Thus, bhikkhus, should you train yourselves."

III. Virtue and Longevity

35 *21 (1) Virtue*

[171] Thus have I heard. On one occasion the Venerable Ānanda and the Venerable Bhadda were dwelling at Pāṭaliputta in the Cock's Park. Then, in the evening, the Venerable Bhadda emerged from seclusion, approached the Venerable Ānanda, and exchange

d greetings with him. When they had concluded their greetings and cordial talk, he sat d own to one side and said to the Venerable Ānanda:&173

"Friend Ānanda, as to the wholesome virtues spoken of by the Blessed One, what is the purpose for which they were spoken of by him?"

"Good, good, friend Bhadda! Your intelligence is excellent, your ingenuity is excell ent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, as to the whole some virtues spoken of by the Blessed One, what is the purpose for which they were spoken of by him?'"

"Yes, friend."

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"Those wholesome virtues spoken of by the Blessed One were spoken of by him for the purpose of developing the four foundations of mindfulness. What four? Here, friend, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mind ful, removing covetousness and displeasure in regard to the world. enlightenment. [172]

"Those virtues spoken of by the Blessed One were spoken of by him for the sake of developing these four foundations of mindfulness."

22 (2) Duration

The same setting. Sitting to one side the Venerable Bhadda said to the Venerable Ān anda:

"Friend Ānanda, what is the cause and reason why, after a Tathāgata has attained fin al Nibbāna, the true Dhamma does not endure long? And what is the cause and reason w hy, after a Tathāgata has attained final Nibbāna, the true Dhamma endures long?"

"Good, good, friend Bhadda! Your intelligence is excellent, your acumen is excellent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, what is the cause and reason why, after a Tathāgata has attained final Nibbāna, the true Dhamma does not endure long? And what is the cause and reason why, after a Tathāgata has attained final Nibbāna, the true Dhamma endures long?"

"Yes, friend."

"It is, friend, because the four foundations of mindfulness are not developed and cult ivated that the true Dhamma does not endure long after a Tathāgata has attained final Ni bbāna. And it is because the four foundations of mindfulness are developed and cultivat ed that the true Dhamma endures long after a Tathāgata has attained final Nibbāna. Wha t four? Here, friend, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly co mprehending, mindful, removing covetousness and displeasure in regard to the world.

"It is because these four foundations of mindfulness are not developed and cultivate d that the true Dhamma does not endure long after a Tathāgata has attained final Nibbān

a. And it is because these four foundations of mindfulness are developed and cultivated that the true Dhamma endures long after a Tathāgata has attained final Nibbāna." [173]

23 (3) Decline

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(As above down to:)

"Friend Ānanda, what is the cause and reason for the decline of the true Dhamma? And what is the cause and reason for the non-decline of the true Dhamma?"...

"It is, friend, because these four foundations of mindfulness are not developed and c ultivated that the decline of the true Dhamma occurs. And it is because these four found ations of mindfulness are developed and cultivated that the decline of the true Dhamma does not occur."

24 (4) Simple Version

At Sāvatthī. "Bhikkhus, there are these four foundations of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly c omprehending, mindful, removing covetousness and displeasure in regard to the world. [174] He dwells contemplating feelings in feelings ... mind in mind ... mental phenome na in mental phenomena, ardent, clearly comprehending, mindful, removing covetousne ss and displeasure in regard to the world. These are the four foundations of mindfulness.

25 (5) A Certain Brahmin

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī, in Jet a's Grove, Anāthapiṇḍika's Park. Then a certain brahmin approached the Blessed One a nd exchanged greetings with him. When they had concluded their greetings and cordial t alk, he sat down to one side and said to the Blessed One:

"Master Gotama, what is the cause and reason why, after a Tathāgata has attained fi nal Nibbāna, the true Dhamma does not endure long? And what is the cause and reason why, after a Tathāgata has attained final Nibbāna, the true Dhamma endures long?"

"It is, brahmin, because the four foundations of mindfulness are not developed and c ultivated that the true Dhamma does not endure long after a Tathāgata has attained final Nibbāna. And it is because the four foundations of mindfulness are developed and cultivated that the true Dhamma endures long after a Tathāgata has attained final Nibbāna. W hat four? ... (as in $\S 22$) ... It is because these four foundations of mindfulness are not d eveloped and cultivated ... are developed and cultivated that the true Dhamma endures l ong after a Tathāgata has attained final Nibbāna."

When this was said, that brahmin said to the Blessed One: 'Magnificent, Master Got ama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

26 (6) Partly

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On one occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna and the Venerable Anuruddha were dwelling at Sāketa in the Thornbush Grove. Then, in the e vening, the Venerable Sāriputta and the Venerable Mahāmoggallāna emerged from secl usion, approached the Venerable Anuruddha, and exchanged greetings with him. When they had concluded their greetings and cordial talk, [175] they sat down to one side, and the Venerable Sāriputta said to the Venerable Anuruddha:

"Friend Anuruddha, it is said, 'A trainee, a trainee.' In what way, friend, is one a trainee?"

"It is, friend, because one has partly developed the four foundations of mindfulness t hat one is a trainee. What four? Here, friends, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasur e in regard to the world. It is because one has partly developed these four foundations of mindfulness that one is a trainee."

27 (7) Completely

The same setting. Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

"Friend Anuruddha, it is said, 'One beyond training, one beyond training.' In what way, friend, is one beyond training?"

"It is, friend, because one has completely developed the four foundations of mindful ness that one is beyond training. What four?... (as above) ... It is because one has comp letely developed these four foundations of mindfulness that one is beyond training."

28 (8) The World

The same setting. Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

30 "By having developed and cultivated what things has the Venerable Anuruddha attai ned to greatness of direct knowledge?" [176]

"It is, friend, because I have developed and cultivated the four foundations of mindf ulness that I have attained to greatness of direct knowledge. What four? Here, friend, I d well contemplating the body in the body ... feelings in feelings ... mind in mind ... men tal phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. It is, friend, because I have developed and cultivated these four foundations of mindfulness that I directly know this thousandfold world." & 174

29 (9) Sirivaddha

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On one occasion the Venerable Ānanda was dwelling at Rājagaha, in the Bamboo G rove, the Squirrel Sanctuary. Now on that occasion the householder Sirivaḍḍha was sick, afflicted, gravely ill. Then the householder Sirivaḍḍha addressed a man thus:

"Come, good man, approach the Venerable Ānanda, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the householder Sirivaḍḍha is sick, a fflicted, gravely ill; he pays homage to the Venerable Ānanda with his head at his feet.' Then say: 'It would be good, venerable sir, if the Venerable Ānanda would come to the residence of the householder Sirivaḍḍha out of compassion.'"

"Yes, master," that man replied, and he approached the Venerable Ānanda, paid ho mage to him, sat down to one side, and delivered his message. [177] The Venerable Āna nda consented by silence.

Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, we nt to the residence of the householder Sirivaḍḍha. He then sat down in the appointed sea t and said to the householder Sirivaḍḍha: "I hope you are bearing up, householder, I hope you are getting better. I hope your painful feelings are subsiding and not increasing, an d that their subsiding, not their increase, is to be discerned."

"I am not bearing up, venerable sir, I am not getting better. Strong painful feelings a re increasing in me, not subsiding, and their increase, not their subsiding, is to be discer ned."

"Well then, householder, you should train thus: 'I will dwell contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and disple asure in regard to the world. I will dwell contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mind ful, removing covetousness and displeasure in regard to the world.' It is in such a way th at you should train."

"Venerable sir, as to these four foundations of mindfulness taught by the Blessed On e—these things exist in me, and I am seen involved in those things. I dwell, venerable si r, contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing c ovetousness and displeasure in regard to the world. And as to these five lower fetters tau ght by the Blessed One, I do not see any of these unabandoned in myself."

"It is a gain for you, householder! It is well gained by you, householder! You have d eclared, householder, the fruit of non-returning." [178]

30 (10) Mānadinna

The same setting. Now on that occasion the householder Mānadinna was sick, afflict ed, gravely ill. Then the householder Mānadinna addressed a man thus:

"Come, good man" ... (as above) ...

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"I am not bearing up, venerable sir, I am not getting better. Strong painful feelings a re increasing in me, not subsiding, and their increase, not their subsiding, is to be discer ned. But, venerable sir, when I am being touched by such painful feeling, I dwell conte mplating the body in the body .. feelings in feelings ... mind in mind ... mental phenom ena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousn ess and displeasure in regard to the world. And as to these five lower fetters taught by the Blessed One, I do not see any of these unabandoned in myself."

"It is a gain for you, householder! It is well gained by you, householder! You have d eclared, householder, the fruit of non-returning."

IV. Unheard Before

31 (1) Unheard Before

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At Sāvatthī. "This is the contemplation of the body in the body"—thus, bhikkhus, [179] in regard to things unheard before, there arose in me vision, knowledge, wisdom, tr ue knowledge, and light.&175

"That contemplation of the body in the body is to be developed' ... 'That contemplation of the body in the body has been developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"This is the contemplation of feelings in feelings' ...

"This is the contemplation of mind in mind' ...

"This is the contemplation of mental phenomena in mental phenomena'—thus, bhik khus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, t rue knowledge, and light.

"That contemplation of mental phenomena in mental phenomena is to be developed "... 'That contemplation of mental phenomena in mental phenomena has been develope d'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowle dge, wisdom, true knowledge, and light."

30 *32 (2) Dispassion*

"Bhikkhus, these four foundations of mindfulness, when developed and cultivated, 1 ead to utter disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ard ent, clearly comprehending, mindful, removing covetousness and displeasure in regard t o the world.

"These four foundations of mindfulness, bhikkhus, when developed and cultivated, I ead to utter disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna."

5 33 (3) Neglected

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"Bhikkhus, those who have neglected these four foundations of mindfulness have ne glected the noble path leading to the complete destruction of suffering. [180] Those who have undertaken these four foundations of mindfulness have undertaken the noble path leading to the complete destruction of suffering.

"What four?... (as above) ... Those who have neglected ... Those who have underta ken these four foundations of mindfulness have undertaken the noble path leading to the complete destruction of suffering."

34 (4) Development

"Bhikkhus, these four foundations of mindfulness, when developed and cultivated, I ead to going from the near shore to the far shore. What four?" (*As above*.)

35 (5) Mindful

Setting at Sāvatthī. "Bhikkhus, a bhikkhu should dwell mindful and clearly compreh ending. This is our instruction to you.

"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells conte mplating the body in the body ... feelings in feelings ... mind in mind ... mental pheno mena in mental phenomena, ardent, clearly comprehending, mindful, removing covetou sness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu is mindful.

"And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, in a bhikkhu feelings are understood as they arise, understood [181] as they remain present, understood as they pass away. Thoughts are understood as they arise, understood a sthey remain present, understood as they pass away. Perceptions are understood as they arise, understood as they remain present, understood as they pass away. It is in this way, bhikkhus, that a bhikkhu exercises clear comprehension.

"Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending. This is our instruction to you."

35 36 (6) Final Knowledge

"Bhikkhus, there are these four foundations of mindfulness. What four? Here, bhikk hus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... min d in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

"When, bhikkhus, these four foundations of mindfulness have been developed and c ultivated, one of two fruits may be expected: either final knowledge in this very life or, i f there is a residue of clinging, the state of non-returning." & 176

5 *37 (7) Desire*

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"Bhikkhus, there are these four foundations of mindfulness. What four? Here, bhikk hus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehendin g, mindful, removing covetousness and displeasure in regard to the world. As he dwells thus contemplating the body in the body, whatever desire he has for the body is abandon ed. With the abandoning of desire, the Deathless is realized.

"He dwells contemplating feelings in feelings ... [182] ... mind in mind ... mental p henomena in mental phenomena ... removing covetousness and displeasure in regard to the world. As he dwells thus contemplating mental phenomena in mental phenomena, w hatever desire he has for mental phenomena is abandoned. With the abandoning of desir e, the Deathless is realized."

38 (8) Full Understanding

"Bhikkhus, there are these four foundations of mindfulness. What four? Here, bhikk hus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehendin g, mindful, removing covetousness and displeasure in regard to the world. As he dwells thus contemplating the body in the body, the body is fully understood. Because the body has been fully understood, the Deathless is realized.

"He dwells contemplating feelings in feelings ... mind in mind ... mental phenomen a in mental phenomena ... removing covetousness and displeasure in regard to the worl d. As he dwells thus contemplating mental phenomena in mental phenomena, the mental phenomena are fully understood. Because the mental phenomena have been fully under stood, the Deathless is realized."

39 (9) Development

"Bhikkhus, I will teach you the development of the four foundations of mindfulness. Listen to that....

"What, bhikkhus, is the development of the four foundations of mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly compreh ending, mindful, removing covetousness and displeasure in regard to the world. He dwe lls contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, [183] ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. This, bhikkhus, is the development of the four foundations of mindfulness."

40 (10) Analysis

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"Bhikkhus, I will teach you the foundation of mindfulness,&177 and the developme nt of the foundation of mindfulness, and the way leading to the development of the foun dation of mindfulness. Listen to that....

"And what, bhikkhus, is the foundation of mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, rem oving covetousness and displeasure in regard to the world. He dwells contemplating feel ings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. This is called the foundation of mindfulness.

"And what, bhikkhus, is the development of the foundation of mindfulness? Here, b hikkhus, a bhikkhu dwells contemplating the nature of origination in the body; he dwell s contemplating the nature of origination and vanishing in the body—ardent, clearly comprehending, mindful, rem oving covetousness and displeasure in regard to the world.&178 He dwells contemplating the nature of origination in feelings ... He dwells contemplating the nature of origination in mind ... He dwells contemplating the nature of origination in mental phenomena; he dwells contemplating the nature of vanishing in mental phenomena; he dwells contemplating the nature of origination and vanishing in mental phenomena—ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. This is called the development of the foundation of mindfulness.

"And what, bhikkhus, is the way leading to the development of the foundation of mi ndfulness? It is this noble eightfold path; that is, right view ... right concentration. This is called the way leading to the development of the foundation of mindfulness."

V. The Deathless

41 (1) The Deathless

[184] Setting at Sāvatthī. "Bhikkhus, dwell with your minds well established in the f our foundations of mindfulness. Do not let the Deathless be lost on you.&179

"In what four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the bod y ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, a rdent, clearly comprehending, mindful, removing covetousness and displeasure in regar d to the world. Dwell, bhikkhus, with your minds well established in these four foundati ons of mindfulness. Do not let the Deathless be lost on you."

42 (2) Origination

"Bhikkhus, I will teach you the origination and the passing away of the four foundat ions of mindfulness.&180 Listen to that.

"And what, bhikkhus, is the origination of the body? With the origination of nutrime nt there is the origination of the body. With the cessation of nutriment there is the passin g way of the body.

"With the origination of contact there is the origination of feeling. With the cessation of contact there is the passing away of feeling.

"With the origination of name-and-form there is the origination of mind. With the ce ssation of name-and-form there is the passing away of mind.&181

"With the origination of attention there is the origination of mental phenomena. Wit h the cessation of attention there is the passing away of mental phenomena." & 182 [185]

43 (3) The Path

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Setting at Sāvatthī. There the Blessed One addressed the bhikkhus thus: &183

"Bhikkhus, on one occasion I was dwelling at Uruvelā on the bank of the river Nera ñjarā under the Goatherd's Banyan Tree after I had first become fully enlightened. Then, while I was alone in seclusion, a reflection arose in my mind thus: 'This is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation ... (as in $\S18$) ... that is, the four foundations of mindfulness.'

"Then, bhikkhus, Brahmā Sahampati, having known with his own mind the reflection in my mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the Brahma-world and reappeared before me. He ar ranged his upper robe over one shoulder, saluted me reverentially, and said to me: 'So it is, Blessed One! So it is, Sublime One! Venerable sir, this is the one-way path for the purification of beings ... [186] ... that is, the four foundations of mindfulness.'

"This, bhikkhus, is what Brahmā Sahampati said. Having said this, he further said this:

"The seer of the destruction of birth,
Compassionate, knows the one-way path
By which in the past they crossed the flood,
By which they will cross and cross over now."

44 (4) Mindful

"Bhikkhus, a bhikkhu should dwell mindful. This is our instruction to you.

"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells conte mplating the body in the body, ardent, clearly comprehending, mindful, removing covet ousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu is mindful.

"Bhikkhus, a bhikkhu should dwell mindful. This is our instruction to you."

45 (5) A Heap of the Wholesome

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"Bhikkhus, if one were to say of anything 'a heap of the wholesome,' it is about the four foundations of mindfulness that one could rightly say this. For this is a complete he ap of the wholesome, that is, the four foundations of mindfulness. What four? [187]

"Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

"If, bhikkhus, one were to say of anything 'a heap of the wholesome,' it is about the se four foundations of mindfulness that one could rightly say this."

46 (6) The Restraint of the Pātimokkha

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, 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, diligent, ardent, and resolute."

"In that case, bhikkhu, purify the very beginning of wholesome states. And what is the beginning of wholesome states? Here, bhikkhu, dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and proper resort, seeing danger in the slightest faults. Having undertaken the training rules, train in them. When, bhikkhu, you dwell restrained by the restraint of the Pātimokkha... seeing danger in the slightest faults, then, based upon virtue, established upon virtue, you should develop the four foundations of mindfulness.

"What four? Here, bhikkhu, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ard ent, clearly comprehending, mindful, removing covetousness and displeasure in regard t o the world.

"When, bhikkhu, based upon virtue, established upon virtue, you develop these four foundations of mindfulness in such a way, then, whether night or day comes, you may expect only growth in wholesome states, not decline."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's statement, ro se from his seat ... [188] And that bhikkhu became one of the arahants.

47 (7) Misconduct

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down t o one side, and said to him: "Venerable sir, it would be good if the Blessed One would t each me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"In that case, bhikkhu, purify the very beginning of wholesome states. And what is t he beginning of wholesome states? Here, bhikkhu, having abandoned bodily misconduct, you should develop good bodily conduct. Having abandoned verbal misconduct, you s hould develop good verbal conduct. Having abandoned mental misconduct, you should develop good mental conduct. When, bhikkhu, having abandoned bodily misconduct ... you have developed good mental conduct, then, based upon virtue, established upon virtue, you should develop the four foundations of mindfulness.

"What four? Here, bhikkhu, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ard ent, clearly comprehending, mindful, removing covetousness and displeasure in regard t o the world.

"When, bhikkhu, based upon virtue, established upon virtue, you develop these four foundations of mindfulness in such a way, then, whether night or day comes, you may e xpect only growth in wholesome states, not decline."

Then that bhikkhu ... became one of the arahants. [189]

48 (8) Friends

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20 "Bhikkhus, those for whom you have compassion and who think you should be heed ed, whether friends or colleagues, relatives or kinsmen—these you should exhort, settle, and establish in the development of the four foundations of mindfulness.

"What four? Here, bhikkhu, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ard ent, clearly comprehending, mindful, removing covetousness and displeasure in regard t o the world.

"Bhikkhus, those for whom you have compassion ... these you should exhort, settle, and establish in the development of these four foundations of mindfulness."

30 49 (9) Feelings

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings. The four foundations of mindfulness are to be developed for the full understanding of these three feelings.

"What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ard ent, clearly comprehending, mindful, removing covetousness and displeasure in regard t o the world.

"These four foundations of mindfulness, bhikkhus, are to be developed for the full understanding of these three feelings."

50 (10) Taints

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"Bhikkhus, there are these three taints. What three? The taint of sensuality, the taint of becoming, the taint of ignorance. [190] These are the three taints. The four foundations of mindfulness are to be developed for the full understanding of these three taints.

"What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ard ent, clearly comprehending, mindful, removing covetousness and displeasure in regard t o the world.

"These four foundations of mindfulness, bhikkhus, are to be developed for the full u nderstanding of these three taints."

VI. Ganges Repetition Series

15 *51 (1)–62 (12) The River Ganges—Eastward, Etc.*

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so t oo a bhikkhu who develops and cultivates the four foundations of mindfulness flows, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the four foundations of mindfulness flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... m ental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the four foundations of mindfulness flows, slopes, and inclines towards Nibbāna."

(The remaining suttas of this chapter are to be similarly elaborated parallel to 45:9 2–102.) [191]

30 Six about flowing to the east
And six about flowing to the ocean.
These two sixes make up twelve:
Thus the chapter is recited.

35 VII. Diligence

63 (1)–72 (10) The Tathāgata, Etc.

(To be elaborated by way of the foundations of mindfulness parallel to 45:139–148.)

Tathāgata, footprint, roof peak, Roots, heartwood, jasmine, Monarch, the moon and sun, Together with the cloth as tenth.

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VIII. Strenuous Deeds

73 (1)–84 (12) Strenuous, Etc.&184 (To be elaborated parallel to 45:149–160.)

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Strenuous, seeds, and nāgas, The tree, the pot, the spike, The sky, and two on clouds, The ship, guest house, and river.

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IX. Searches

85 (1)–94 (10) Searches (To be elaborated parallel to 45:161–170.)

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Searches, discriminations, taints, Kinds of becoming, threefold suffering, Barrenness, stains, and troubles, Feelings, craving, and thirst.&185

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X. Floods

95 (1)–103 (9) Floods, Etc. (To be elaborated parallel to 45:171–179.)

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104 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, [192] ignorance. These are the five higher fetters. The four foundations of mindfulness are to be developed for direct knowledge of these five high er fetters, for the full understanding of them, for the utter destruction of them, for the ab andoning of them.

"What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... mental

phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing c ovetousness and displeasure in regard to the world. These four foundations of mindfulne ss are to be developed for direct knowledge of these five higher fetters, for the full unde rstanding of them, for the utter destruction of them, for the abandoning of them."

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Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances, Aggregates, fetters lower and higher.

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The Connected Discourses on the Foundations of Mindfulness is to be elaborated in the same way as the Connected Discourses on the Path.&186

Book IV Chapter 48

Connected Discourses on the Faculties (*Indriya-saṃyutta*)

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I. Simple Version

1 (1) Simple Version

[193] Setting at Sāvatthī. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, there are these five faculties. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdo m. These are the five faculties." &187

15 2 (2) Stream-enterer (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdo m.

"When, bhikkhus, a noble disciple understands as they really are the gratification, the danger, and the escape in the case of these five faculties, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination." & 188

3 (3) Stream-enterer (2)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"When, bhikkhus, a noble disciple understands as they really are the origin and the p assing away, the gratification, the danger, [194] and the escape in the case of these five f aculties, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

4 (4) Arahant (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"When, bhikkhus, having understood as they really are the gratification, the danger, and the escape in the case of these five faculties, a bhikkhu is liberated by non-clinging, then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has li ved the holy life, done what had to be done, laid down the burden, reached his own goal

, utterly destroyed the fetters of becoming, one completely liberated through final knowl edge."&189

5 (5) Arahant (2)

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5 "Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"When, bhikkhus, having understood as they really are the origin and the passing aw ay, the gratification, the danger, and the escape in the case of these five faculties, a bhik khu is liberated by non-clinging, then he is called a bhikkhu who is an arahant ... one co mpletely liberated through final knowledge."

6 (6) Recluses and Brahmins (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"Those recluses or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these five faculties: these I do not consider to be recluses among recluses or brahmins among brahmins, [195] and these v enerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand these things: these I co nsider to be recluses among recluses and brahmins among brahmins, and these venerabl e ones, by realizing it for themselves with direct knowledge, in this very life enter and d well in the goal of recluseship and the goal of brahminhood."

25 7 (7) Recluses and Brahmins (2)

"Those recluses or brahmins, bhikkhus, who do not understand the faculty of faith, it sorigin, its cessation, and the way leading to its cessation;&190 who do not understand the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, its origin, its cessation, and the way leading to its cessation: these I do not consider to be recluses among recluses or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand [196] these things ... in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

8 (8) To Be Seen

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"And where, bhikkhus, is the faculty of faith to be seen? The faculty of faith is to be seen here: in the four factors of stream-entry.&191

"And where, bhikkhus, is the faculty of energy to be seen? The faculty of energy is t o be seen here: in the four right kinds of striving.&192

"And where, bhikkhus, is the faculty of mindfulness to be seen? The faculty of mind fulness is to be seen here: in the four foundations of mindfulness.

"And where, bhikkhus, is the faculty of concentration to be seen? The faculty of concentration is to be seen here: in the four jhānas.

"And where, bhikkhus, is the faculty of wisdom to be seen? The faculty of wisdom is to be seen here: in the four noble truths.

"These, bhikkhus, are the five faculties."

9 (9) Analysis (1)

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"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: [197] 'The Blessed One is an arahant, fully enlightened, accomplished in knowledge and cond uct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.'

"And what, bhikkhus, is the faculty of energy? Here, bhikkhus, the noble disciple d wells with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; he is strong, valiant, not shirking the responsibility of cultivating wholesome states. This is called the faculty of energy.

"And what, bhikkhus, is the faculty of mindfulness? Here, bhikkhus, the noble disciple is mindful, possessing supreme mindfulness and discernment, one who remembers and recollects what was done long ago and said long ago. This is called the faculty of mindfulness.&193

"And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disc iple, having made relinquishment the object,&194 gains concentration, gains one-pointe dness of mind. This is called the faculty of concentration.

"And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. \$2195\$ This is called the faculty of wisdom.

"These, bhikkhus, are the five faculties." & 196

10 (10) Analysis (2)

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"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: 'The Bl essed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' [198]

'And what, bhikkhus, is the faculty of energy? Here, bhikkhus, the noble disciple d wells with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; he is strong, valiant, not shirking the responsibility of cultivating wholesome states. He generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, exerts his mind, and strives. He generates de sire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses e nergy, exerts his mind, and strives. He generate desire for the arising of unarisen whole some states; he makes an effort, arouses energy, exerts his mind, and strives. He generat es desire for the maintenance of arisen wholesome states, for their non-decline, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, exerts h is mind, and strives. This is called the faculty of energy.

"And what, bhikkhus, is the faculty of mindfulness? Here, bhikkhus, the noble disciple is mindful, possessing supreme mindfulness and discernment, one who remembers and recollects what was done long ago and said long ago. He dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. This is called the faculty of mindfulness.

"And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disc iple, having made relinquishment the object, gains concentration, gains one-pointedness of mind. Secluded from sensual pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by thought and examination, with r apture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of con centration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwel is in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one w ho dwells happily.' With the abandoning of pleasure and pain, and with the previous pas sing away of joy and displeasure, he enters and dwells in the fourth jhāna, which is neith er painful nor pleasant and includes the purification of mindfulness by equanimity. This is called the faculty of concentration. [199]

"And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. He understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.' This is called the faculty of wisdom.

"These, bhikkhus, are the five faculties."

II. Weaker Than That

11 (1) Obtainment

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"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: 'The Bl essed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' This is called the faculty of faith.

"And what, bhikkhus, is the faculty of energy? The energy that one obtains on the b asis of \$2197\$ the four right kinds of striving. This is called the faculty of energy. [200]

"And what, bhikkhus, is the faculty of mindfulness. The mindfulness that one obtain s on the basis of the four foundations of mindfulness. This is called the faculty of mindfulness.

"And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disc iple, having made relinquishment the object, gains concentration, gains one-pointedness of mind. This is called the faculty of concentration.

"And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. This is called the faculty of wisdom.

"These, bhikkhus, are the five faculties."

12 (2) In Brief (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are we eaker than that, one is a non-returner; if still weaker, a once-returner; if still weaker, a st ream-enterer; if still weaker, a Dhamma-follower; if still weaker, a faith-follower." & 19

13 (3) In Brief (2)

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"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are w eaker than that, one is a non-returner ... a once-returner ... a stream-enterer ... a Dham ma-follower ... a faith-follower.

"Thus, bhikkhus, due to a difference in the faculties there is a difference in the fruits; due to a difference in the fruits&199 there is a difference among persons." [201]

14 (4) In Brief (3)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are we eaker than that, one is ... a faith-follower.

"Thus, bhikkhus, one who activates them fully succeeds fully; one who activates the m partly succeeds partly. The five faculties, bhikkhus, are not barren, so I say." & 200

15 (5) In Detail (1)

20 "Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are we eaker than that, one is an attainer of Nibbāna in the interval; if still weaker, an attainer of Nibbāna upon landing; if still weaker, an attainer of Nibbāna without exertion; if still weaker, an attainer of Nibbāna with exertion; if still weaker, one who is bound upstream, heading towards the Akaniṭṭha realm; if still weaker, a once-returner; if still weaker, a stream-enterer; if still weaker, a Dhamma-follower; if still weaker, a faith-follower."&2

30 16 (6) In Detail (2)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are w eaker than that, one is an attainer of Nibbāna in the interval;... (as in $\S15$) ... if still weaker, a faith-follower.

"Thus, bhikkhus, due to a difference in the faculties there is a difference in the fruits; due to a difference in the fruits there is a difference among persons." [202]

17 (7) In Detail (3)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are we eaker than that, one is an attainer of Nibbāna in the interval;... (as in $\S15$) ... if still weaker, a faith-follower.

"Thus, bhikkhus, one who activates them fully succeeds fully; one who activates the m partly succeeds partly. The five faculties, bhikkhus, are not barren, so I say."

10 18 (8) Practising

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"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are we eaker than that, one is practising for the realization of the fruit of arahantship; if still we aker, one is a non-returner; if still weaker, one is practising for the realization of the fruit of non-returning; if still weaker, one is a once-returner; if still weaker, one is practising for the realization of the fruit of once-returning; if still weaker, one is a stream-enterer; if still weaker, one is practising for the realization of the fruit of stream-entry.

"But, bhikkhus, I say that one in whom these five faculties are completely and totall y absent is 'an outsider, one who stands in the faction of worldlings." &202

19 (9) Equipped

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

"Venerable sir, it is said, 'one equipped with faculties, one equipped with faculties.' &203 In what way, venerable sir, is one equipped with faculties?" [203]

"Here, bhikkhu, a bhikkhu develops the faculty of faith, which leads to peace, leads to enlightenment. He develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which leads to peace, leads to enligh thenment.

"It is in this way, bhikkhu, that one is equipped with faculties."

20 (10) Destruction of the Taints

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"It is, bhikkhus, because he has developed and cultivated these five faculties that a b hikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.

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III. The Six Faculties

21 (1) Re-becoming&204

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"So long, bhikkhus, as I did not directly know as they really are the origin and the p assing away, the gratification, the danger, and the escape in the case of these five faculti es, [204] I did not claim to have awakened to the unsurpassed perfect enlightenment in t his world with its devas, Māra, and Brahmā, in this generation with its recluses and brah mins, its devas and humans. But when I directly knew all this as it really is, then I claim ed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming."

22 (2) The Life Faculty

"Bhikkhus, there are these three faculties. What three? The femininity faculty, the m asculinity faculty, the life faculty. These are the three faculties." & 205

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23 (3) The Faculty of Final Knowledge

"Bhikkhus, there are these three faculties. What three? The faculty 'I shall know the as-yet-unknown,' the faculty of final knowledge, the faculty of one who has final knowledge. These are the three faculties." & 206

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24 (4) One-seeder

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One, bhikkhus, who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is an attainer of Nibbāna in the interval; if still weaker, a n attainer of Nibbāna upon landing; if still weaker, an attainer of Nibbāna without exerti on; [205] if still weaker, an attainer of Nibbāna with exertion; if still weaker, one who is bound upstream, heading towards the Akaniṭṭha realm; if still weaker, a once-returner; if still weaker, a one-seeder; if still weaker, a clan-to-clanner; if still weaker, a seven-live s-at-moster; if still weaker, a Dhamma-follower; if still weaker, a faith-follower."&207

25 (5) Simple Version

"Bhikkhus, there are these six faculties. What six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty. These are the six faculties." & 208

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26 (6) Stream-enterer

"Bhikkhus, there are these six faculties. What six? The eye faculty ... the mind facul ty.

"When, bhikkhus, a noble disciple understands as they really are the gratification, the danger, and the escape in the case of these six faculties, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with en lightenment as his destination."

27 (7) Arahant

15 "Bhikkhus, there are these six faculties. What six? The eye faculty ... the mind facul ty.

"When, bhikkhus, having understood as they really are the gratification, the danger, and the escape in the case of these six faculties, a bhikkhu is liberated by non-clinging, &209 then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his o wn goal, utterly destroyed the fetters of becoming, one completely liberated through fin al knowledge."

28 (8) Buddha

"Bhikkhus, there are these six faculties. What six? The eye faculty ... the mind facul ty. [206]

"So long, bhikkhus, as I did not directly know as they really are the origin and the p assing away, the gratification, the danger, and the escape in the case of these six facultie s, I did not claim to have awakened to the unsurpassed perfect enlightenment in this wor ld with ... its devas and humans. But when I directly knew all this as it really is, then I c laimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakeable is my liberation of mind; this is my last birth; now there is no more re-becoming."

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29 (9) Recluses and Brahmins (1)

"Bhikkhus, there are these six faculties. What six? The eye faculty ... the mind faculty.

"Those recluses or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these six faculties: these I do not consider to be recluses among recluses or brahmins among brahmins, and these venerab le ones do not, by realizing it for themselves with direct knowledge, in this very life ente r and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand these things: these I co nsider to be recluses among recluses and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and d well in the goal of recluseship and the goal of brahminhood."

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30 (10) Recluses and Brahmins (2)

"Those recluses or brahmins, bhikkhus, who do not understand the eye faculty, its or igin, its cessation, and the way leading to its cessation; who do not understand the ear fa culty ... the mind faculty, its origin, its cessation, and the way leading to its cessation: th ese I do not consider to be recluses among recluses or brahmins among brahmins, and th ese venerable ones do not, by realizing it for themselves with direct knowledge, in this v ery life enter and dwell in the goal of recluseship or the goal of brahminhood. [207]

"But, bhikkhus, those recluses and brahmins who understand these things ... in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

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IV. The Pleasure Faculty

31 (1) Simple Version

"Bhikkhus, there are these five faculties. What five? The pleasure faculty, the pain f aculty, the joy faculty, the grief faculty, the equanimity faculty. These are the five facult ies." & 210

32 (2) Stream-enterer

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equ animity faculty.

"When, bhikkhus, a noble disciple understands as they really are the gratification, the danger, and the escape in the case of these five faculties, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination." [208]

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33 (3) Arahant

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equ animity faculty.

"When, bhikkhus, having understood as they really are the gratification, the danger, and the escape in the case of these five faculties, a bhikkhu is liberated by non-clinging, then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has li ved the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of becoming, one completely liberated through final knowl edge."

34 (4) Recluses and Brahmins (1)

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"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equ animity faculty.

"Those recluses or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these five faculties ... do not in t his very life enter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand these things ... in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

35 (5) Recluses and Brahmins (2)

"Those recluses or brahmins, bhikkhus, who do not understand the pleasure faculty, its origin, its cessation, and the way leading to its cessation; who do not understand the j oy faculty ... the pain faculty ... the displeasure faculty ... the equanimity faculty, its or igin, its cessation, [209] and the way leading to its cessation ... do not in this very life e nter and dwell in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses and brahmins who understand these things ... in this very life enter and dwell in the goal of recluseship and the goal of brahminhood."

36 (6) Analysis (1)

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equanimity faculty.

"And what, bhikkhus, is the pleasure faculty? Whatever bodily pleasure there is, wh atever bodily comfort,&211 the pleasant comfortable feeling born of body-contact: this, bhikkhus, is called the pleasure faculty.

"And what, bhikkhus, is the pain faculty? Whatever bodily pain there is, whatever b odily discomfort, the painful uncomfortable feeling born of body-contact: this, bhikkhus, is called the pain faculty.

"And what, bhikkhus, is the joy faculty? Whatever mental pleasure there is, whateve r mental comfort, the pleasant comfortable feeling born of mind-contact: this, bhikkhus, is called the pleasure faculty.

"And what, bhikkhus, is the displeasure faculty? Whatever mental pain there is, wha tever mental discomfort, the painful uncomfortable feeling born of mind-contact: this, b hikkhus, is called the displeasure faculty.

"And what, bhikkhus, is the equanimity faculty? Whatever feeling there is, whether bodily or mental, that is neither comfortable nor uncomfortable: this, bhikkhus, is called the equanimity faculty.&212

"These, bhikkhus, are the five faculties."

37 (7) Analysis (2)

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10 (All as in the preceding sutta, omitting the last sentence and with the following addit ion:) [210]

"Therein, bhikkhus, the pleasure faculty and the joy faculty should be seen to be ple asant feeling. The pain faculty and the displeasure faculty should be seen to be painful f eeling. The equanimity faculty should be seen to be neither-painful-nor-pleasant feeling.

"These, bhikkhus, are the five faculties."

38 (8) Analysis (3)

(All as in the preceding sutta, omitting the last sentence and with the following addit ion:) [211]

"Thus, bhikkhus, in accordance with a method these five faculties, having been five, become three; and having been three, become five."

39 (9) The Simile of the Fire-Sticks

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equ animity faculty.

"In dependence on a contact to be experienced as pleasant, bhikkhus, the pleasure fa culty arises.&213 Being in a state of pleasure, one understands: 'I am in a state of pleas ure.' One understands: 'With the cessation of that contact to be experienced as pleasant, the corresponding feeling—the pleasure faculty that arose in dependence on that contact to be experienced as pleasant—ceases and subsides.'

"In dependence on a contact to be experienced as painful, bhikkhus, the pain faculty arises. Being in a state of pain, one understands: 'I am in a state of pain.' One understands: 'With the cessation of that contact to be experienced as painful, the corresponding fe eling—the pain faculty that arose in dependence on that [212] contact to be experienced as painful—ceases and subsides.'

"In dependence on a contact to be experienced joyously, bhikkhus, the joy faculty ar ises. Being in a state of joy, one understands: 'I am in a state of joy.' One understands: 'With the cessation of that contact to be experienced with joy, the corresponding feeling

—the joy faculty that arose in dependence on that contact to be experienced joyously—ceases and subsides.'

"In dependence on a contact to be experienced with displeasure, bhikkhus, the displeasure faculty arises. Being in a state of displeasure, one understands: 'I am in a state of displeasure.' One understands: 'With the cessation of that contact to be experienced with displeasure, the corresponding feeling—the displeasure faculty that arose in dependence on that contact to be experienced with displeasure—ceases and subsides.'

"In dependence on a contact to be experienced with equanimity, bhikkhus, the equan imity faculty arises. Being in a state of equanimity, one understands: 'I am in a state of equanimity.' One understands: 'With the cessation of that contact to be experienced with equanimity, the corresponding feeling—the equanimity faculty that arose in dependence on that contact to be experienced with equanimity—ceases and subsides.'

"Bhikkhus, just as heat is generated and fire is produced from the conjunction and fr iction of two fire-sticks, but when the sticks are separated and laid aside the resultant he at ceases and subsides; so too, in dependence on a contact to be experienced as pleasant ... [213] ... a contact to be experienced as painful ... a contact to be experienced with jo y ... a contact to be experienced with displeasure ... a contact to be experienced with eq uanimity, the equanimity faculty arises.... One understands: 'With the cessation of that contact to be experienced with equanimity, the corresponding feeling ... ceases and sub sides.'"

40 (10) Irregular Order&214

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"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equ animity faculty.

(i. The pain faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, and resolute, there ari ses in him the pain faculty. He understands thus: 'There has arisen in me this pain facult y. That has a basis, a source, an activating cause, a condition.&215 It is impossible for t hat pain faculty to arise without a basis, without a source, without an activating cause, w ithout a condition.' He understands the pain faculty; he understands the origin of the pain faculty; he understands where the arisen pain faculty ceases without remainder.

"And where does the arisen pain faculty cease without remainder?&216 Here, bhikk hus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu ent ers and dwells in the first jhāna, which is accompanied by thought and examination, wit h rapture and happiness born of seclusion. And it is here that the arisen pain faculty ceas es without remainder.&217

"This, bhikkhus, is called a bhikkhu who has understood the cessation of the pain fa culty. He directs his mind accordingly.&218

(ii. The displeasure faculty)

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"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there ari ses in him the displeasure faculty. [214] He understands thus: 'There has arisen in me th is displeasure faculty. That has a basis, a source, an activating cause, a condition. It is i mpossible for that displeasure faculty to arise without a basis, without a source, without an activating cause, without a condition.' He understands the displeasure faculty; he understands the origin of the displeasure faculty; he understands the cessation of the displeasure faculty; and he understands where the arisen displeasure faculty ceases without remainder.

"And where does the arisen displeasure faculty cease without remainder? With the s ubsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. And it is here that the arisen displeasure faculty ceases without remainder.&219

"This, bhikkhus, is called a bhikkhu who has understood the cessation of the displea sure faculty. He directs his mind accordingly.

(iii. The pleasure faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, and resolute, there ari ses in him the pleasure faculty. He understands thus: 'There has arisen in me this pleasure faculty. That has a basis, a source, an activating cause, a condition. It is impossible for that pleasure faculty to arise without a basis, without a source, without an activating cause, without a condition.' He understands the pleasure faculty; he understands the origin of the pleasure faculty; he understands the cessation of the pleasure faculty; and he understands where the arisen pleasure faculty ceases without remainder.

"And where does the arisen pleasure faculty cease without remainder? With the fading away as well of rapture, a bhikkhu dwells equanimous and, mindful and clearly comprehending, experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' And it is here that the arisen pleasure faculty ceases without remainder.&220

"This, bhikkhus, is called a bhikkhu who has understood the cessation of the pleasur e faculty. He directs his mind accordingly. [215]

(iv. The joy faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there ari ses in him the joy faculty. He understands thus: 'There has arisen in me this joy faculty.

That has a basis, a source, an activating cause, a condition. It is impossible for that joy f aculty to arise without a basis, without a source, without an activating cause, without a c ondition.' He understands the joy faculty; he understands the origin of the joy faculty; h e understands the cessation of the joy faculty; and he understands where the arisen joy f aculty ceases without remainder.

"And where does the arisen joy faculty cease without remainder? With the abandoni ng of pleasure and pain, and with the previous passing away of joy and displeasure, a bh ikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and inc ludes the purification of mindfulness by equanimity. And it is here that the arisen joy fa culty ceases without remainder.&221

"This, bhikkhus, is called a bhikkhu who has understood the cessation of the joy faculty. He directs his mind accordingly.

(iv. The equanimity faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there ari ses in him the equanimity faculty. He understands thus: 'There has arisen in me this equ animity faculty. That has a basis, a source, an activating cause, a condition. It is impossi ble for that equanimity faculty to arise without a basis, without a source, without an activating cause, without a condition.' He understands the equanimity faculty; he understands the origin of the equanimity faculty; he understands the cessation of the equanimity faculty; and he understands where the arisen equanimity faculty ceases without remainde r.

"And where does the arisen equanimity faculty cease without remainder? Here, bhik khus, having completely transcended the base of neither-perception-nor-non-perception, a bhikkhu enters and dwells in the cessation of perception and feeling. And it is here th at the arisen equanimity faculty ceases without remainder.

"This, bhikkhus, is called a bhikkhu [216] who has understood the cessation of the equanimity faculty. He directs his mind accordingly."

30 V. Aging

41 (1) Subject to Aging

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park in the Mansion of Migāra's Mother. Now on that occasion the Blessed One had emerged from seclusion in the evening and was sitting warming his back in the last rays of the sun.

Then the Venerable Ānanda approached the Blessed One. Having approached and p aid homage, while massaging the Blessed One's limbs, he said to him: "It is wonderful, venerable sir! It is amazing, venerable sir! The Blessed One's complexion is no longer p

ure and bright, his limbs are all flaccid and wrinkled, his body is stooped, and some alte ration is seen in his faculties—in the eye faculty, the ear faculty, the nose faculty, the to ngue faculty, the body faculty."&222 [217]

"So it is, Ānanda! In youth one is subject to aging; in health one is subject to illness; while alive one is subject to death. The complexion is no longer pure and bright, the lim bs are all flaccid and wrinkled, the body is stooped, and some alteration is seen in the fa culties—in the eye faculty ... the body faculty."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:

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"Fie on you, wretched aging, Aging which makes beauty fade! So much has the charming puppet&223 Been crushed beneath advancing age.

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One who might live a hundred years
Also has death as destination.
Death spares none along the way
But comes crushing everything."&224

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42 (2) The Brahmin Unnābha

Setting at Sāvatthī. Then the brahmin Uṇṇābha approached the Blessed One and exc hanged greetings with him. When they had concluded their greetings and cordial talk, h e sat down to one side and said to the Blessed One:

"Master Gotama, these five faculties have different domains, different resorts; they do not experience each others' resort and domain. What five? The eye faculty, the ear fa culty, the nose faculty, the tongue faculty, the body faculty.&225 [218] Now, Master Go tama, as these five faculties have different domains, different resorts, and do not experie nce each others' resort and domain, what is it that they take recourse in? And what is it that experiences their resort and domain?"

"Brahmin, these five faculties have different domains, different resorts: ... the eye faculty ... the body faculty. Now, brahmin, these five faculties having different domains, different domains, not experiencing each others' resort and domain—they take recourse in the mind, and the mind experiences their resort and domain." & 226

- "But, Master Gotama, what is it that the mind takes recourse in?"
- "The mind, brahmin, takes recourse in mindfulness."
- "But, Master Gotama, what is it that mindfulness takes recourse in?"
- "Mindfulness, brahmin, takes recourse in liberation." & 227
- "But, Master Gotama, what is it that liberation takes recourse in?"

"Liberation, brahmin, takes recourse in Nibbana."

"But, Master Gotama, what is it that Nibbana takes recourse in?"

"You have gone beyond the range of questioning, brahmin. You were not able to gra sp the limit to questioning. For, brahmin, the holy life is for the plunge into Nibbāna, wi th Nibbāna as its destination, Nibbāna as its final goal." & 228

Then the brahmin Uṇṇābha, having delighted and rejoiced in the Blessed One's state ment, rose from his seat and, after paying homage to the Blessed One, he departed keeping him on his right.

Then, not long after the brahmin Uṇṇābha had departed, the Blessed One addressed the bhikkhus thus:

"Bhikkhus, suppose in a house or hall with a peaked roof, opposite a window facing east, the sun was rising. When its rays enter through the window, where would they settle?"

"On the western wall, venerable sir." [219]

"So too, bhikkhus, the brahmin Uṇṇābha has gained faith in the Tathāgata that is sett led, deeply rooted, established, firm. It cannot be removed by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world. If, bhikkhus, the brahmin Uṇṇābha were to die at this time, there is no fetter bound by which he might again come to this w orld." & 229

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43 (3) Sāketa

Thus have I heard. On one occasion the Blessed One was dwelling at Sāketa in Añja na Grove, in the Deer Park. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, is there a method by means of which the five faculties become the five p owers and the five powers become the five faculties?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remembe r it."...

"There is a method, bhikkhus, by means of which the five faculties become the five powers and the five powers become the five faculties. And what is that method? That w hich is the faculty of faith is the power of faith; that which is the power of faith is the faculty of energy is the power of energy; that which is the power of energy is the faculty of energy. That which is the faculty of mindfulness is the faculty of mindfulness; that which is the power of mindfulness is the faculty of mindfulness. That which is the faculty of concentration is the power of concentration; that which is the power of concentration is the faculty of concentration. That which is the faculty of wisdom is the power of wisdom is the facult y of wisdom.

"Suppose, bhikkhus, there is a river which flows, slopes, and inclines towards the ea st, with an island in the middle. There is a method by means of which that river could be considered to have one stream, but there is a method by means of which it could be con sidered to have two streams. [220]

"And what is the method by means of which that river could be considered to have o ne stream? Taking into account the water to the east of the island and the water to its we st—this is the method by means of which that river could be considered to have one stre am.

"And what is the method by means of which that river could be considered to have t wo streams? Taking into account the water to the north of the island and the water to the south—this is the method by means of which that river could be considered to have two streams.

"So too, bhikkhus, that which is the faculty of faith is the power of faith ... that whi ch is the power of wisdom is the faculty of wisdom.

"It is, bhikkhus, because he has developed and cultivated these five faculties that a b hikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

20 44 (4) The Eastern Gatehouse

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī at the Eastern Gatehouse. There the Blessed One addressed the Venerable Sāriputta thus:

"Sāriputta, do you have faith that the faculty of faith, when developed and cultivated, plunges into the Deathless, with the Deathless as its destination, the Deathless as its fin al goal?... That the faculty of wisdom, when developed and cultivated, plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal?" [221]

"Venerable sir, I do not go by faith in the Blessed One about this:&231 that the faculty of faith ... the faculty of wisdom, when developed and cultivated, plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal. Those by whom this has not been known, not been realized, not been contacted with wisdom—the y would have to go by faith in others about this: that the faculty of faith ... the faculty of wisdom, when developed and cultivated, plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal. But those by whom this has been know n, realized, contacted with wisdom—they would be without perplexity or doubt about th is: that the faculty of faith ... the faculty of wisdom, when developed and cultivated, plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal.

"I am one, venerable sir, by whom this has been known, realized, contacted with wis dom. I am without perplexity or doubt about this: that the faculty of faith ... the faculty

of wisdom, when developed and cultivated, plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal."

"Good, good Sāriputta! Those by whom this has not been known ... they would hav e to go by faith in others about this.... But those by whom this has been known ... they would be without perplexity or doubt about this: that the faculty of faith ... [222] ... the faculty of wisdom, when developed and cultivated, plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal."

45 (5) The Eastern Park (1)

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in the Mansion of Migāra's Mother. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, by having developed and cultivated how many faculties does a bhikkhu who has destroyed the taints declare final knowledge thus: 'I understand: Destroyed is b irth, the holy life has been lived, what had to be done has been done, there is no more fo r this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"It is, bhikkhus, because he has developed and cultivated one faculty that a bhikkhu who has destroyed the taints declares final knowledge thus. What is that one faculty? The faculty of wisdom. For a noble disciple who possesses wisdom, the faith that follows from it becomes stabilized, the energy that follows from it becomes stabilized, the mindf ulness that follows from it becomes stabilized, the concentration that follows from it becomes stabilized.&232

"It is, bhikkhus, because this one faculty has been developed and cultivated that a bh ikkhu who has destroyed the taints declares final knowledge thus: 'I understand: Destro yed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being."

46 (6) The Eastern Park (2)

The same setting. "Bhikkhus, by having developed and cultivated how many faculti es does a bhikkhu who has destroyed the taints declare final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One...." [223]

"It is, bhikkhus, because he has developed and cultivated two faculties that a bhikkh u who has destroyed the taints declares final knowledge thus. What two? Noble wisdom and noble liberation. For his noble wisdom is his faculty of wisdom; his noble liberatio n is his faculty of concentration. "It is, bhikkhus, because these two faculties have been developed and cultivated that a bhikkhu who has destroyed the taints declares final knowledge thus: 'I understand: D estroyed is birth ... to this world."

5 47 (7) The Eastern Park (3)

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The same setting. "Bhikkhus, by having developed and cultivated how many faculti es does a bhikkhu who has destroyed the taints declare final knowledge thus: 'I understa nd: Destroyed is birth, the holy life has been lived, what had to be done has been done, t here is no more for this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"It is, bhikkhus, because he has developed and cultivated four faculties that a bhikkh u who has destroyed the taints declares final knowledge thus. What four? The faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.

"It is, bhikkhus, because these four faculties have been developed and cultivated that a bhikkhu who has destroyed the taints declares final knowledge thus: 'I understand: D estroyed is birth ... to this world."

48 (8) The Eastern Park (4)

The same setting. "Bhikkhus, by having developed and cultivated how many faculti es does a bhikkhu who has destroyed the taints declare final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"It is, bhikkhus, because he has developed and cultivated five faculties that a bhikkh u who has destroyed the taints declares final knowledge thus. What five? [224] The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentratio n, the faculty of wisdom.

"It is, bhikkhus, because these five faculties have been developed and cultivated that a bhikkhu who has destroyed the taints declares final knowledge thus: 'I understand: D estroyed is birth ... to this world."

49 (9) Pindola

Thus have I heard. On one occasion the Blessed One was dwelling at Kosambī in G hosita's Park. Now on that occasion the Venerable Piṇḍola Bhāradvāja had declared fin al knowledge thus: "I understand: Destroyed is birth, the holy life has been lived, what h ad to be done has been done, there is no more for this state of being."

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat d own to one side, and said to him:

"Venerable sir, the Venerable Piṇḍola Bhāradvāja has declared final knowledge thus : 'I understand: Destroyed is birth....' On what ground has the Venerable Piṇḍola Bhāra dvāja declared final knowledge thus?"

"It is, bhikkhus, because he has developed and cultivated three faculties that the bhi kkhu Piṇḍola Bhāradvāja has declared final knowledge thus. What are those three? The faculty of mindfulness, the faculty of concentration, the faculty of wisdom. It is because he has developed and cultivated these three faculties that the bhikkhu Piṇḍola Bhāradvā ja has declared final knowledge thus.

"In what, bhikkhus, do these three faculties end? They end in destruction. End in the destruction of what? Of birth, aging, and death. Recognizing that they end in the destruction of birth, aging, and death,&233 bhikkhus, [225] the bhikkhu Piṇḍola Bhāradvāja h as declared final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

15 50 (10) At Āpaṇa

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Thus have I heard. On one occasion the Blessed One was dwelling among the Aṅga ns, where there was a town of the Aṅgans named Āpaṇa. There the Blessed One address ed the Venerable Sāriputta thus:

"Sāriputta, does the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him entertain any perplexity or doubt about the Tathāgata or the Tathāgata's teaching?"

"Venerable sir, the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him does not entertain any perplexity or doubt about the Tathāgat a or the Tathāgata's teaching. It is indeed to be expected, venerable sir, that a noble disc iple who has faith will dwell with energy aroused for the abandoning of unwholesome st ates and the acquisition of wholesome states; that he will be strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. That energy of his, venerable e sir, is his faculty of energy.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith and whose energy is aroused will be mindful, possessing supreme mindfulness and discernment, one who remembers and recollects what was done long ago and said long ago. That mindfulness of his, venerable sir, is his faculty of mindfulness.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith, whose energy is aroused, and whose mindfulness is established, having made relinquishment t he object, will gain concentration, will gain one-pointedness of mind. That concentration of his, venerable sir, is his faculty of concentration.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith, whose energy is aroused, whose mindfulness is established, [226] and whose mind is concentr ated will understand thus: 'This saṃsāra is without discoverable beginning. A first point

is not discerned of beings roaming and wandering on, hindered by ignorance and fettere d by craving. But the remainderless fading away and cessation of ignorance, the mass of darkness: this is the peaceful state, this is the sublime state, that is, the stilling of all con structions, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna.' That wisdom of his, venerable sir, is his faculty of wisdom.

"And, venerable sir, when he has again and again strived in such a way, again and a gain recollected in such a way, again and again concentrated his mind in such a way, ag ain and again understood with wisdom in such a way, that noble disciple gains complete faith thus: 'As to these things that previously I had only heard about, now I dwell havin g contacted them with the body and, having pierced them through with wisdom, I see.' That faith of his, venerable sir, is his faculty of faith." & 234

"Good, good, Sāriputta! Sāriputta, the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him does not entertain any perplexity or doubt about the Tathāgata or the Tathāgata's teaching."

15 (*The Buddha then repeats verbatim Sāriputta's entire statement regarding the noble 's disciple's faculties.*) [227]

VI. The Boar's Cave

20 *51 (1) Sālā*

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Thus have I heard. On one occasion the Blessed One was dwelling among the Kosal ans at Sālā, a brahmin village. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, just as among animals the lion, the king of beasts, is declared to be their chief, that is, with respect to strength, speed, and courage, so too, among the states cond ucive to enlightenment&235 the faculty of wisdom is declared to be their chief, that is, f or the attainment of enlightenment.

"And what, bhikkhus, are the states conducive to enlightenment? The faculty of fait h, bhikkhus, is a state conducive to enlightenment; it leads to enlightenment. The faculty of energy is a state conducive to enlightenment; it leads to enlightenment. The faculty of mindfulness is a state conducive to enlightenment; it leads to enlightenment. The faculty of concentration is a state conducive to enlightenment; it leads to enlightenment. The faculty of wisdom is a state conducive to enlightenment; it leads to enlightenment. [228]

"Just as, bhikkhus, among animals the lion is declared to be their chief, so too, amon g the states conducive to enlightenment the faculty of wisdom is declared to be their chi ef, that is, for the attainment of enlightenment."

52 (2) Mallikas

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Thus have I heard. On one occasion the Blessed One was dwelling among the Malli kas, where there was a town of the Mallikas named Uruvelakappa. There the Blessed O ne addressed the bhikkhus thus:

"Bhikkhus, so long as noble knowledge has not arisen in the noble disciple, there is not yet stability of the (other) four faculties, there is not yet steadiness of the (other) four faculties.&236 But when noble knowledge has arisen in the noble disciple, then there is stability of the (other) four faculties, then there is steadiness of the other four faculties.

"It is, bhikkhus, just as in a house with a peaked roof: so long as the roof peak has n ot been set in place, there is not yet stability of the roof-brackets, there is not yet steadin ess of the roof-brackets; but when the roof peak has been set in place, then there is stabil ity of the roof-brackets, then there is steadiness of the roof-brackets. So too, bhikkhus, s o long as noble knowledge has not arisen in the noble disciple, there is not yet stability of the (other) four faculties.... But when noble knowledge has arisen ... then there is steadiness of the other four faculties.

"What four? [229] The faculty of faith, the faculty of energy, the faculty of mindfuln ess, the faculty of concentration. In the case of a noble disciple who possesses wisdom, t he faith that follows from it becomes stable; the energy that follows from it becomes stable; the mindfulness that follows from it becomes stable; the concentration that follows from it becomes stable."

53 (3) A Trainee

Thus have I heard. On one occasion the Blessed One was dwelling at Kosambī in G hosita's Park. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, is there a method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, might understand: 'I am a trainee,' while a bhikkhu who is beyond training, standing on the plane of one beyond training, might understand: 'I am one beyond training'?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"There is a method, bhikkhus, by means of which a bhikkhu who is a trainee ... might understand: 'I am a trainee,' while a bhikkhu who is beyond training ... might understand: 'I am one beyond training.'

"And what, bhikkhus, is the method by means of which a bhikkhu who is a trainee, s tanding on the plane of a trainee, might understand: 'I am a trainee'?

"Here, bhikkhus, a bhikkhu who is a trainee understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the w

ay leading to the cessation of suffering.' This is a method by means of which a bhikkhu who is a trainee ... understands: 'I am a trainee.'

"Again, bhikkhus, a bhikkhu who is a trainee considers thus: 'Is there outside here& 237 another recluse or brahmin who teaches a Dhamma so real, true, actual [230] as the Blessed One does?' He understands thus: 'There is no other recluse or brahmin outside of here who teaches a Dhamma so real, true, actual as the Blessed One does.' This too is a method by means of which a bhikkhu who is a trainee understands: 'I am a trainee.'

"Again, bhikkhus, a bhikkhu who is a trainee understands the five spiritual faculties—the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. He does not yet dwell having contacted them with the body at the level of their destination, their pinnacle, their fruit, their final goal; but having pierced them through with wisdom, he sees.&238 This too is a method by means of which a bhikkhu who is a trainee ... understands: 'I am a trainee.'

"And what, bhikkhus, is the method by means of which a bhikkhu who is beyond training, standing on the plane of one beyond training, understands: 'I am one beyond training.' Here, bhikkhus, a bhikkhu who is beyond training understands the five spiritual faculties—the faculty of faith ... the faculty of wisdom. He dwells having contacted them with the body at the level of their destination, their culmination, their fruit, their final go al; and having pierced them through with wisdom, he sees. This is a method by means of which a bhikkhu who is beyond training, standing on the plane of one beyond training, understands: 'I am one beyond training.'

"Again, bhikkhus, a bhikkhu who is beyond training understands the six faculties—t he eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty. He understands: 'These six faculties will cease completely and totally wit hout remainder, and no other six faculties will arise anywhere in any way.' This too is a method by means of which a bhikkhu who is beyond training, standing on the plane of o ne beyond training, understands: 'I am one beyond training.'" [231]

54 (4) Footprints

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"Bhikkhus, just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant's footprint is declared to be their chief by reason of its si ze, so too, among the steps that lead to enlightenment,&239 the faculty of wisdom is de clared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the steps that lead to enlightenment? The faculty of faith, bhikkhus, is a step that leads to enlightenment. The faculty of energy is a step that leads to enlightenment. The faculty of mindfulness is a step that leads to enlightenment. The faculty of concentration is a step that leads to enlightenment. The faculty of wisdom is a step that leads to enlightenment.

"Just as, bhikkhus, the footprints of whatever mobile animals there are can all be co mprised in the footprint of the elephant, ... so too, among the steps that lead to enlighten ment, the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment."

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55 (5) Heartwood

"Bhikkhus, just as among fragrant heartwoods red sandalwood is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the states conducive to enlightenment? The faculty of fait h ... the faculty of wisdom...." [232]

56 (6) Established

"Bhikkhus, when a bhikkhu is established in one thing, the five faculties are develop ed, well developed in him. In what one thing? In diligence.

"And what, bhikkhus, is diligence? Here, bhikkhus, a bhikkhu guards the mind agai nst the taints and against tainted states.&240 While he is guarding the mind thus, the faculty of faith goes to fulfilment by development; the faculty of energy ... the faculty of m indfulness ... the faculty of concentration ... the faculty of wisdom goes to fulfilment b y development.

"It is in this way, bhikkhus, that when a bhikkhu is established in one thing, the five faculties are developed, well developed in him."

57 (7) Brahmā Sahampati

On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree soon after he attained complete enli ghtenment. Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "The five faculties, when developed and cultivated, plunge into the Deathless and have the Deathless as their destination, the Deathless as their final goal. What five ? The faculty of faith, when developed and cultivated, plunges into the Deathless and ha s the Deathless as its destination, the Deathless as its final goal. The faculty of energy ... The faculty of mindfulness ... The faculty of concentration ... The faculty of wisdo m ... These five faculties, when developed and cultivated, plunge into the Deathless and have the Deathless as their destination, the Deathless as their final goal." [233]

Then Brahmā Sahampati, having known with his own mind the reflection in the Bles sed One's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the Brahma-world and reappeared before the Ble ssed One. He arranged his upper robe over one shoulder, saluted the Blessed One revere

ntially, and said to him: "So it is, Blessed One! So it is, Sublime One! Venerable sir, the five faculties ... (all as above) ... have the Deathless as their final goal.

"Once in the past, venerable sir, I lived the holy life under the Fully Enlightened On e Kassapa. There they knew me as the bhikkhu Sahaka. By having developed and cultiv ated these same five faculties, venerable sir, I eliminated desire for sensual pleasures and thus, with the breakup of the body, after death, I was reborn in a good destination, in the Brahma-world. There too they know me as Brahmā Sahampati. So it is, Blessed One! So it is, Sublime One! I know this, I see this: how these five faculties, when developed and cultivated, plunge into the Deathless and have the Deathless as their destination, the Deathless as their final goal."

58 (8) The Boar's Cave

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On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vultur e Peak, in the Boar's Cave. There the Blessed One addressed the Venerable Sāriputta th us:

"For what reason, Sāriputta, does a bhikkhu whose taints are destroyed conduct him self with extreme humility towards the Tathāgata and the Tathāgata's teaching?" [234]

"It is, venerable sir, by reason of the unsurpassed security from bondage that a bhikk hu whose taints are destroyed conducts himself with extreme humility towards the Tathā gata and the Tathāgata's teaching."

"Good, good, Sāriputta! For, Sāriputta, it is by reason of the unsurpassed security fr om bondage that a bhikkhu whose taints are destroyed conducts himself with extreme h umility towards the Tathāgata and the Tathāgata's teaching.

"And what, Sāriputta, is the unsurpassed security from bondage because of which a bhikkhu whose taints are destroyed conducts himself thus?"

"Here, venerable sir, a bhikkhu whose taints are destroyed develops the faculty of fa ith, which leads to peace, leads to enlightenment. He develops the faculty of energy ... t he faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which leads to peace, leads to enlightenment. This, venerable sir, is the unsurpassed security from bondage because of which a bhikkhu whose taints are destroyed conducts himself with extreme humility towards the Tathāgata and the Tathāgata's teaching.

"Good, good, Sāriputta! For that, Sāriputta, is the unsurpassed security from bondag e because of which a bhikkhu whose taints are destroyed conducts himself with extreme humility towards the Tathāgata and the Tathāgata's teaching.

"And what, Sāriputta, is the extreme humility with which a bhikkhu whose taints are destroyed conducts himself towards the Tathāgata and the Tathāgata's teaching?"

"Here, venerable sir, a bhikkhu whose taints are destroyed dwells reverential and de ferential towards the Teacher; he dwells reverential and deferential towards the Dhamm a ... towards the Sangha ... towards the training ... towards concentration.&241 This, v

enerable sir, is that extreme humility with which a bhikkhu whose taints are destroyed c onducts himself towards the Tathāgata and the Tathāgata's teaching." [235]

"Good, good, Sāriputta! For that, Sāriputta, is the extreme humility with which a bhi kkhu whose taints are destroyed conducts himself towards the Tathāgata and the Tathāg ata's teaching."

59 (9) Arising (1)

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At Sāvatthī. "Bhikkhus, these five faculties, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Fully Enlightened On e. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the f aculty of concentration, the faculty of wisdom. These five faculties, developed and culti vated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a F ully Enlightened One."

15 60 (10) Arising (2)

At Sāvatthī. "Bhikkhus, these five faculties, developed and cultivated, if unarisen do not arise apart from the Discipline of a Sublime One. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. These five faculties, developed and cultivated, if unarisen do not arise apart from the Discipline of a Sublime One."

VII. Conducive to Enlightenment

61 (1) Fetters

25 [236] Setting at Sāvatthī. "Bhikkhus, these five faculties, when developed and cultiv ated, lead to the abandoning of the fetters. What five? The faculty of faith ... the faculty of wisdom. These five faculties...."

62 (2) Underlying Tendencies

"Bhikkhus, these five faculties, when developed and cultivated, lead to the uprootin g of the underlying tendencies. What five? The faculty of faith ... the faculty of wisdom . These five faculties...."

63 (3) Full Understanding

"Bhikkhus, these five faculties, when developed and cultivated, lead to the full unde rstanding of the course. What five? The faculty of faith ... the faculty of wisdom. These five faculties...."

64 (4) The Destruction of the Taints

"Bhikkhus, these five faculties, when developed and cultivated, lead to the destruction of the taints. What five? The faculty of faith ... the faculty of wisdom.

"These five faculties, when developed and cultivated, lead to the abandoning of the f etters, to the uprooting of the underlying tendencies, to the full understanding of the course, to the destruction of the taints. What five? The faculty of faith ... the faculty of wis dom...."

65 (5) Two Fruits

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"When, bhikkhus, these five faculties have been developed and cultivated, one of tw o fruits may be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of non-returning." [237]

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66 (6) Seven Benefits

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"When, bhikkhus, these five faculties have been developed and cultivated, seven fru its and benefits may be expected. What are the seven fruits and benefits?

"One attains final knowledge early in this very life. If one does not attain final know ledge early in this very life, then one attains final knowledge at the time of death. If one does not attain final knowledge early in this very life, or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna within the interval ... an attainer of Nibbāna upon landing ... an attainer of Nibbāna without exertion ... an attainer of Nibbāna with exertion ... one bound upstream, heading towards the Akanittha realm.

"When, bhikkhus, these five faculties have been developed and cultivated, these sev en fruits and benefits may be expected."

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67 (7) The Tree (1)

"Bhikkhus, just as, among the trees of Jambudīpa the rose-apple tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the states conducive to enlightenment? The faculty of fait h, bhikkhus, is a state conducive to enlightenment; it leads to enlightenment.... The faculty of wisdom is a state conducive to enlightenment; it leads to enlightenment.

"Just as, bhikkhus, among the trees of Jambudīpa the rose-apple tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment." [238]

5 68 (8) The Tree (20

"Bhikkhus, just as, among the trees of the Tāvatimsa devas the coral tree&242 is dec lared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the states conducive to enlightenment? The faculty of fait h ... The faculty of wisdom ... that is, for the attainment of enlightenment."

69 (9) The Tree (3)

"Bhikkhus, just as, among the trees of the asuras the trumpet-flower tree&243 is dec lared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief ... (all as above) ... that is, for the attainment of enlightenment."

70 (10) The Tree (4)

"Bhikkhus, just as, among the trees of the supannas the silk-cotton tree&244 is decla red to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief ... (all as above) [239] ... that is, for the attainment of enlightenment."

VIII. Ganges Repetition Series

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71 (1)–82 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so t oo a bhikkhu who develops and cultivates the five spiritual faculties flows, slopes, and i nclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the five spiritual f aculties flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu develops t he faculty of faith, which is based upon seclusion, dispassion, and cessation, maturing to wards relinquishment. He develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which is based upon seclusion, dispassion, and cessation, maturing towards relinquishment.

"It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the five spiri tual faculties flows, slopes, and inclines towards Nibbāna." [240]

(The remaining suttas of this chapter are to be similarly elaborated parallel to 45:9 2–102.)

Six about flowing to the east

5 And six about flowing to the ocean.

These two sixes make up twelve:

Thus the chapter is recited.

IX. Diligence

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83 (1)–92 (10) The Tathāgata, Etc.
(To be elaborated by way of the faculties parallel to 45:139–148.)

Tathāgata, footprint, roof peak,

Roots, heartwood, jasmine,

Monarch, the moon and sun,

Together with the cloth as tenth.

X. Strenuous Deeds

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93 (1)–104 (12) Strenuous, Etc. (To be elaborated parallel to 45:149–160.)

Strenuous, seeds, and nāgas,

The tree, the pot, the spike,

The sky, and two on clouds,

The ship, guest house, and river.

XI. Searches

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105 (1)–114 (10) Searches
(To be elaborated parallel to 45:161–170.)

Searches, discriminations, taints,

35 Kinds of becoming, threefold suffering,

Barrenness, stains, and troubles,

Feelings, craving, and thirst. [241]

XII. Floods

115 (1)–123 (9) Floods, Etc. (To be elaborated parallel to 45:171–179.)

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124 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, ignorance. These are the five higher fetters. The five spiri tual faculties are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of the m.

"What five? Here, bhikkhus, a bhikkhu develops the faculty of faith ... the faculty of wisdom, which is based upon seclusion, dispassion, and cessation, maturing towards re linquishment.

"These five spiritual faculties are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances,

Aggregates, fetters lower and higher.

XIII. Ganges Repetition Series (Removal of Lust Version)

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125 (1)–136 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so t oo a bhikkhu who develops and cultivates the five spiritual faculties flows, slopes, and i nclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the five spiritual f aculties flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu develops t he faculty of faith ... the faculty of wisdom, which has as its final goal the removal of lu st, the removal of hatred, the removal of delusion.

"It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the five spiri tual faculties flows, slopes, and inclines towards Nibbāna." [242]

XIV. Diligence (Removal of Lust Version)

137 (1)–146 (10)

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XV. Strenuous Deeds (Removal of Lust Version)

147 (1)–158 (12)

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XVI. Searches (Removal of Lust Version)

159 (1)–168 (10)

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XVII. Floods (Removal of Lust Version)

169 (1)–177 (9)

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178 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, ignorance. These are the five higher fetters. The five spiri tual faculties are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of the m.

"What five? Here, bhikkhus, a bhikkhu develops the faculty of faith ... [243] ... the faculty of wisdom, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"These five spiritual faculties are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances, Aggregates, fetters lower and higher. (All to be elaborated by way of the five faculties having as their final goal the remov al of lust, the removal of hatred, the removal of delusion.)

Book V Chapter 49

Connected Discourses on the Right Kinds of Striving (Sammappadhāna-saṃyutta)

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I. Ganges Repetition Series

1 (1)-2 (12) The River Ganges—Eastward, Etc.

[244] Setting at Sāvatthī. There the Blessed One said this: "Bhikkhus, there are thes e four right kinds of striving. What four? Here, bhikkhus, a bhikkhu generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energ y, applies his mind, and strives. He generates desire for the abandoning of arisen evil un wholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the arising of unarisen wholesome states; he makes an effort, arouse s energy, applies his mind, and strives. He generates desire for the maintenance of arise n wholesome states, for their non-decline, increase, expansion, and fulfilment by develo pment; he makes an effort, arouses energy, applies his mind, and strives. These are the f our right kinds of striving.&245

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so t oo a bhikkhu who develops and cultivates the four right kinds of striving flows, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the four right kin ds of striving flow, slope, and incline towards Nibbāna? [245] Here, bhikkhus, a bhikkh u generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandon ing of arisen evil unwholesome states.... He generates desire for the arising of unarisen wholesome states.... He generates desire for the maintenance of arisen wholesome state s, for their non-decline, increase, expansion, and fulfilment by development; he makes a n effort, arouses energy, applies his mind, and strives. These are the four right kinds of s triving.

"It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the four right kinds of striving flows, slopes, and inclines towards Nibbāna." [240]

35 (*The remaining suttas of this chapter are to be similarly elaborated parallel to 45:9 2–102.*)

Six about flowing to the east And six about flowing to the ocean.

These two sixes make up twelve: Thus the chapter is recited.

II. Diligence

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13 (1)–22 (10) The Tathāgata, Etc.

(To be elaborated by way of the four right kinds of striving parallel to 45:139–148.)

Tathāgata, footprint, roof peak, Roots, heartwood, jasmine, Monarch, the moon and sun, Together with the cloth as tenth.

III. Strenuous Deeds

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23 (1)–34 (12) Strenuous, Etc.

[246] "Bhikkhus, just as whatever strenuous deeds are done, are all done based upon the earth, established upon the earth, so too, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the four right kinds of striving.

"And how, bhikkhus, does a bhikkhu, based upon virtue, established upon virtue, de velop and cultivate the four right kinds of striving? Here, bhikkhus, a bhikkhu generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arou ses energy, applies his mind, and strives. He generates desire for the abandoning of arise n evil unwholesome states.... He generates desire for the arising of unarisen wholesome states.... He generates desire for the maintenance of arisen wholesome states, for their non-decline, increase, expansion, and fulfilment by development; he makes an effort, ar ouses energy, applies his mind, and strives. These are the four right kinds of striving.

"It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops and cultivates the four right kinds of striving."

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(To be elaborated parallel to 45:149–160.)

Strenuous, seeds, and nāgas, The tree, the pot, the spike, The sky, and two on clouds, The ship, guest house, and river. 35 (1)-44 (10) Searches

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"Bhikkhus, there are these three searches. What three? The search for sensual pleasu re, the search for becoming, the search for a holy life. These are the three searches. [247] The four right kinds of strving are to be developed for direct knowledge of these three searches, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

"What four? Here, bhikkhus, a bhikkhu generates desire for the non-arising of unari sen evil unwholesome states ... for the maintenance of arisen wholesome states, for their non-decline, increase, expansion, and fulfilment by development; he makes an effort, a rouses energy, applies his mind, and strives.

"These four right kinds of striving are to be developed for the direct knowledge of the ese three searches, for the full understanding of them, for the utter destruction of them, for the abandoning of them."

15 (*To be elaborated parallel to 45:161–170.*)

Searches, discriminations, taints, Kinds of becoming, threefold suffering, Barrenness, stains, and troubles, Feelings, craving, and thirst.

V. Floods

45 (1)–53 (9) Floods, Etc. (To be elaborated parallel to 45:171–179.)

54 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, ignorance. These are the five higher fetters. The four right kinds of striving are to be developed for direct knowledge of these five higher fetters, f or the full understanding of them, for the utter destruction of them, for the abandoning of them.

"What four? Here, bhikkhus, a bhikkhu generates desire for the non-arising of unari sen evil unwholesome states ... for the maintenance of arisen wholesome states, for their r non-decline, increase, expansion, and fulfilment by development; [248] he makes an effort, arouses energy, applies his mind, and strives.

"These four right kinds of striving are to be developed for the direct knowledge of the ese five higher fetters, for the full understanding of them, for the utter destruction of the m, for the abandoning of them."

Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances, Aggregates, fetters lower and higher.

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Book VI Chapter 50

Connected Discourses on the Powers (Bala-samyutta)

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I. Ganges Repetition Series

1 (1)–12 (12) The River Ganges—Eastward, Etc.

[249] "Bhikkhus, there are these five powers. What five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisd om. These are the five powers.

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so t oo a bhikkhu who develops and cultivates the five powers flows, slopes, and inclines to wards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the five powers flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu develops the power of faith, which is based upon seclusion, dispassion, and cessation, maturing towards relinquishment. He develops the power of energy ... the power of mindfulness ... the power of concentration ... the power of wisdom, which is based upon seclusion, dispassion, a nd cessation, maturing towards relinquishment.

"It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the five pow ers flows, slopes, and inclines towards Nibbāna."

25 (*The remaining suttas of this chapter are to be similarly elaborated parallel to 45:9 2–102.*)

Six about flowing to the east And six about flowing to the ocean. These two sixes make up twelve: Thus the chapter is recited. [250]

II. Diligence

35 13 (1)–22 (10) The Tathāgata, Etc.

(To be elaborated by way of the powers parallel to 45:139–148.)

Tathāgata, footprint, roof peak, Roots, heartwood, jasmine, Monarch, the moon and sun, Together with the cloth as tenth.

III. Strenuous Deeds

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23 (1)–34 (12) Strenuous, Etc.
(To be elaborated parallel to 45:149–160.)

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

IV. Searches

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35 (1)–44 (10) Searches (To be elaborated parallel to 45:161–170.)

> Searches, discriminations, taints, Kinds of becoming, threefold suffering, Barrenness, stains, and troubles, Feelings, craving, and thirst. [251]

> > V. Floods

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45 (1)–53 (9) Floods, Etc.
(To be elaborated parallel to 45:171–179.)

54 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, ignorance. These are the five higher fetters. The five pow ers are to be developed for direct knowledge of these five higher fetters, for the full und erstanding of them, for the utter destruction of them, for the abandoning of them.

"What five? Here, bhikkhus, a bhikkhu develops the power of faith ... the power of wisdom, which is based upon seclusion, dispassion, and cessation, maturing towards relinquishment.

"These five powers are to be developed for direct knowledge of these five higher fet ters, for the full understanding of them, for the utter destruction of them, for the abando ning of them." Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances, Aggregates, fetters lower and higher.

> VI. Ganges Repetition Series (Removal of Lust Version)

10 *55 (1)–66 (12) The River Ganges—Eastward, Etc.*

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, [25 2] so too a bhikkhu who develops and cultivates the five powers flows, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the five powers flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu develops the power of faith ... the power of wisdom, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the five pow ers flows, slopes, and inclines towards Nibbāna."

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VII. Diligence (Removal of Lust Version)

67 (1)-76 (10)

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VIII. Strenuous Deeds (Removal of Lust Version)

77 (1)–88 (12)

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IX. Searches (Removal of Lust Version)

89 (1)-98 (10)

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X. Floods (Removal of Lust Version) 99 (1)–107 (9) [253]

108 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, ignorance. These are the five higher fetters. The five pow ers are to be developed for direct knowledge of these five higher fetters, for the full und erstanding of them, for the utter destruction of them, for the abandoning of them.

"What five? Here, bhikkhus, a bhikkhu develops the power of faith ... the power of wisdom, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"These five powers are to be developed for direct knowledge of these five higher fet ters, for the full understanding of them, for the utter destruction of them, for the abando ning of them."

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Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances, Aggregates, fetters lower and higher.

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(All to be elaborated by way of the five powers having as their final goal the removal of lust, the removal of hatred, the removal of delusion.)

Book VII Chapter 51

Connected Discourses on the Bases for Spiritual Power (*Iddhipāda-saṃyutta*)

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I. Cāpāla

1 (1) The Near Shore

[254] "Bhikkhus, these four bases for spiritual power, when developed and cultivate d, lead to going beyond from the near shore to the far shore. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to des ire and volitional forces of striving.&246 He develops the basis for spiritual power that possesses concentration due to energy and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to mind and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to investigation and volitional forces of striving. These four bases for spiritual power, whe n developed and cultivated, lead to going beyond from the near shore to the far shore."

20 2 (2) Neglected

"Bhikkhus, those who have neglected the four bases for spiritual power have neglect ed the noble path leading to the complete destruction of suffering. Those who have unde rtaken the four bases for spiritual power have undertaken the noble path leading to the c omplete destruction of suffering.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving. [255]

"Bhikkhus, those who have neglected ... who have undertaken these four bases for s piritual power have undertaken the noble path leading to the complete destruction of suf fering."

3 (3) Noble

"Bhikkhus, these four bases for spiritual power, when developed and cultivated, are noble and emancipating; they lead the one who acts upon them outwards to the complet e destruction of suffering.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due t

o mind ... concentration due to investigation and volitional forces of striving. These four bases for spiritual power ... lead outwards to the complete destruction of suffering."

4 (4) Disenchantment

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"Bhikkhus, these four bases for spiritual power, when developed and cultivated, lea d to utter disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to e nlightenment, to Nibbāna.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving. These four bases for spiritual power ... lead to Nibbāna."

5 (5) In Part

"Bhikkhus, whatever recluses or brahmins in the past generated spiritual power in p art, all did so because they had developed and cultivated the four bases for spiritual power. [256] Whatever recluses or brahmins in the future will generate spiritual power in part, all will do so because they will have developed and cultivated the four bases for spirit ual power. Whatever recluses or brahmins at present generate spiritual power in part, all do so because they have developed and cultivated the four bases for spiritual power.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving.

"Bhikkhus, whatever recluses or brahmins in the past ... in the future ... at present g enerate spiritual power in part, all do so because they have developed and cultivated the se four bases for spiritual power."

6 (6) Completely

"Bhikkhus, whatever recluses or brahmins in the past generated spiritual power completely, all did so because they had developed and cultivated the four bases for spiritual power. Whatever recluses or brahmins in the future will generate spiritual power completely, all will do so because they will have developed and cultivated the four bases for spiritual power. Whatever recluses or brahmins at present generate spiritual power completely, all do so because they have developed and cultivated the four bases for spiritual power.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the ba sis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving.

"Bhikkhus, whatever recluses or brahmins in the past ... in the future ... at present g enerate spiritual power completely, all do so because they have developed and cultivate d these four bases for spiritual power." [257]

7 (7) Bhikkhus

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"Bhikkhus, whatever bhikkhus in the past, by the destruction of the taints, in this ver y life entered and dwelt in the taintless liberation of mind, liberation by wisdom, realizin g it for themselves with direct knowledge, all did so because they had developed and cul tivated the four bases for spiritual power. Whatever bhikkhus in the future, by the destruction of the taints, in this very life will enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for themselves with direct knowledge, all will do so because they will have developed and cultivated the four bases for spiritual power. Whatever bhikkhus at present, by the destruction of the taints, in this very life enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for themselves with direct knowledge, all do so because they have developed and cultivated the four bases for spiritual power.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving.

"Bhikkhus, whatever bhikkhus in the past ... in the future ... at present ... enter and dwell in the taintless liberation of mind, liberation by wisdom, ... all do so because they have developed and cultivated these four bases for spiritual power."

8 (8) Buddha

"Bhikkhus, there are these four bases for spiritual power. What four? Here, bhikkhu s, a bhikkhu develops the basis for spiritual power that possesses concentration due to d esire and volitional forces of striving. He develops the basis for spiritual power that poss esses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving. These are the four bases for spiritual pow er. It is because he has developed and cultivated these four bases for spiritual power that the Tathāgata is called the Arahant, the Fully Enlightened One." [258]

9 (9) Knowledge

"This is the basis for spiritual power that possesses concentration due to desire and volitional forces of striving'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.&247

"That basis for spiritual power possessing concentration due to desire and volitional forces of striving is to be developed' ... 'That basis for spiritual power possessing concentration due to desire and volitional forces of striving has been developed'—thus, bhik khus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"This is the basis for spiritual power that possesses concentration due to energy an d volitional forces of striving'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"That basis for spiritual power possessing concentration due to energy and volition al forces of striving is to be developed ... has been developed'—thus, bhikkhus, in regar d to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"This is the basis for spiritual power that possesses concentration due to mind and volitional forces of striving'—thus, bhikkhus, in regard to things unheard before, there a rose in me vision, knowledge, wisdom, true knowledge, and light.

"That basis for spiritual power possessing concentration due to mind and volitional forces of striving is to be developed ... has been developed —thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"This is the basis for spiritual power possessing concentration due to investigation and volitional forces of striving'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"That basis for spiritual power possessing concentration due to investigation and vo litional forces of striving is to be developed ... has been developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true kno wledge, and light."

10 (10) The Shrine

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Thus have I heard.&248 On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. [259] Then, in the morning, the Bles sed One dressed and, taking bowl and robe, entered Vesālī for alms. When he had walke d for alms in Vesālī and had returned from the alms round, after his meal he addressed t he Venerable Ānanda thus:

"Take a sitting cloth, Ānanda. Let us go to the Cāpāla Shrine for the day's abiding."
"Yes, venerable sir," the Venerable Ānanda replied and, having taken a sitting cloth, he followed closely behind the Blessed One. The Blessed One then went to the Cāpāla Shrine and sat down on a seat that was prepared. The Venerable Ānanda, having paid ho mage to the Blessed One, also sat down to one side. The Blessed One then said to the Venerable Ānanda:

"Delightful is Vesālī, Ānanda. Delightful is the Udena Shrine, delightful the Gotama ka Shrine, delightful the Sattamba Shrine, delightful the Bahuputta Shrine, delightful the Sārandada Shrine, delightful the Cāpāla Shrine. Whoever, Ānanda, has developed and c ultivated the four bases for spiritual power, made them a vehicle, made them a basis, sta bilized them, exercised himself in them, and thoroughly undertaken them could, if he so wished, live on for the aeon or for the remainder of the aeon. The Tathāgata, Ānanda, ha s developed and cultivated the four bases for spiritual power, made them a vehicle, mad e them a basis, stabilized them, exercised himself in them, and thoroughly undertaken th em. If he so wished, the Tathāgata could live on for the aeon or for the remainder of the aeon."&249

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But though the Venerable Ānanda was given such an obvious signal by the Blessed One, though he was given such an obvious hint, he was unable to penetrate it. He did no t implore the Blessed One: "Venerable sir, let the Blessed One live on for the aeon! Let the Sublime One live on for the aeon, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans." To such an extent was his mind obsessed by Māra.&250

A second time ... [260] A third time the Blessed One addressed the Venerable Ānan da: "Delightful is Vesālī, Ānanda.... Whoever, Ānanda, has developed and cultivated the four bases for spiritual power ... If he so wished, the Tathāgata could live on for the a eon or for the remainder of the aeon."

But again, though the Venerable Ānanda was given such an obvious signal by the Bl essed One, though he was given such an obvious hint, he was unable to penetrate it.... To such an extent was his mind obsessed by Māra.

Then the Blessed One addressed the Venerable Ānanda: "Go, Ānanda, whenever yo u are ready."

"Yes, venerable sir," the Venerable Ānanda replied, and he rose from his seat, paid homage to the Blessed One, and, keeping his right side towards him, sat down nearby at the foot of a tree.

Then, not long after the Venerable Ānanda had left, Māra the Evil One approached the Blessed One and said to him: "Venerable sir, let the Blessed One now attain final Nibbāna! Let the Sublime One now attain final Nibbāna! Now is the time for the Blessed One's final Nibbāna! This statement was made, venerable sir, by the Blessed One:&251 [261] 'I will not attain final Nibbāna, Evil One, until I have bhikkhu disciples who are wise, disciplined, confident, secure from bondage, learned, upholders of the Dhamma, practising in accordance with the Dhamma, practising in the proper way, conducting the mselves accordingly; who have learned their own teacher's doctrine and can explain it, the each it, proclaim it, establish it, disclose it, analyse it, and elucidate it; who can refute the oroughly with reasons the prevalent tenets of others and can teach the efficacious Dhamma.'&252 But at present, venerable sir, the Blessed One has bhikkhu disciples who are

wise ... and who can teach the efficacious Dhamma. Venerable sir, let the Blessed One now attain final Nibbāna! Let the Sublime One now attain final Nibbāna! Now is the ti me for the Blessed One's final Nibbāna!

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"And this statement was made, venerable sir, by the Blessed One: 'I will not attain fi nal Nibbāna, Evil One, until I have bhikkhunī disciples ... until I have male lay disciple s ... until I have female lay disciples who are wise ... and who can teach the efficacious Dhamma. But at present, venerable sir, the Blessed One has female lay disciples who ar e wise, disciplined, confident, secure from bondage, learned, upholders of the Dhamma, practising in accordance with the Dhamma, [262] practising in the proper way, conducting themselves accordingly; who have learned their own teacher's doctrine and can explain it, teach it, proclaim it, establish it, disclose it, analyse it, and elucidate it; who can refute thoroughly with reasons the prevalent tenets of others and can teach the efficacious Dhamma. Venerable sir, let the Blessed One now attain final Nibbāna! Let the Sublime One now attain final Nibbāna! Now is the time for the Blessed One's final Nibbāna!

"And this statement was made, venerable sir, by the Blessed One: 'I will not attain fi nal Nibbāna, Evil One, so long as this holy life of mine has not become successful and p rosperous, extensive, popular, widespread, well proclaimed among devas and humans.' That holy life of the Blessed One, venerable sir, has become successful and prosperous, extensive, popular, widespread, well proclaimed among devas and humans.&253 Vener able sir, let the Blessed One now attain final Nibbāna! Let the Sublime One now attain f inal Nibbāna! Now is the time for the Blessed One's final Nibbāna!"

When this was said, the Blessed One said to Māra the Evil One: "Be at ease, Evil O ne. It will not be long before the Tathāgata's final Nibbāna takes place. Three months fr om now the Tathāgata will attain final Nibbāna."

Then the Blessed One, at the Cāpāla Shrine, mindfully and with clear comprehension relinquished his vital force. & 254 And when the Blessed One had relinquished his vital force, a great earthquake occurred, frightening and terrifying, and peals of thunder shook the sky.

Then, having understood the meaning of this, the Blessed One on that occasion utter ed this inspired utterance: [263]

"The sage relinquished the force of becoming Which originates the measurable and unmeasureless. Rejoicing within, concentrated, He broke self-becoming like a coat of armour." & 255

11 (1) Before

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Setting at Sāvatthi3. "Bhikkhus, before my enlightenment, while I was still a bodhis atta, not yet fully enlightened, it occurred to me: 'What now is the cause and condition f or the development of the bases for spiritual power?' It occurred to me: 'Here, a bhikkh u develops the basis for spiritual power that possesses concentration due to desire and v olitional forces of striving, thinking: "Thus my desire will be neither too loose nor too st rained; and it will be neither constricted internally nor distracted externally." And he dw ells perceiving after and before: "as before, so after; as after, so before; as below, so abo ve; as above, so below; as by day, so at night; as at night, so by day." Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.&256 [264]

"He develops the basis for spiritual power that possesses concentration due to energy and volitional forces of striving, thinking: "Thus my energy will be neither too loose n or too strained; and it will be neither constricted internally nor distracted externally."...

Thus, with a mind that is open and unenveloped, he develops the mind imbued with lum inosity.

"He develops the basis for spiritual power that possesses concentration due to mind and volitional forces of striving, thinking: "Thus my mind will be neither too loose nor too strained; and it will be neither constricted internally nor distracted externally."... Th us, with a mind that is open and unenveloped, he develops the mind imbued with lumino sity.

"He develops the basis for spiritual power that possesses concentration due to inves tigation and volitional forces of striving, thinking: "Thus my investigation will be neither too loose nor too strained; and it will be neither constricted internally nor distracted ext ernally."... Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.

"When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu wields the various kinds of spiritual power:&257 having been one, he b ecomes many; having been many, he becomes one; he appears and vanishes; he goes un hindered through a wall, through a rampart, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sin king as though it were earth; [265] seated cross-legged, he travels in space like a bird; w ith his hand he touches and strokes the moon and sun so powerful and mighty; he exercises mastery with the body as far as the Brahma-world.

"When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, with the divine ear element, which is purified and surpasses the human, hears both kinds of sounds, the divine and human, those that are far as well as near.

"When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu understands the minds of other beings, of other persons, having encomp assed them with his own mind. He understands a mind with lust as a mind with lust; a m

ind without lust as a mind without lust; a mind with hatred as a mind with hatred; a min d without hatred as a mind without hatred; a mind with delusion as a mind with delusion; a mind without delusion as a mind without delusion; a contracted mind as contracted a nd a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated.

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"When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu recollects his manifold past abodes, that is, one birth, two births, three b irths, four births, five births, ten births, twenty births, thirty births, forty births, fifty [26 6] births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion thus: "There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my lifespan; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with s uch an appearance, such was my food, such my experience of pleasure and pain, such my lifespan; passing away from there, I was reborn here." Thus he recollects his manifold past abodes with their modes and details.

"When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, with the divine eye, which is purified and surpasses the human, sees be ings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings fare on in accordance with their kamm a thus: "These beings who engaged in misconduct of body, speech, and mind, who revil ed the noble ones, held wrong view, and undertook actions based on wrong view, with the breakup of the body, after death, have been reborn in a state of misery, in a bad destination, in the nether world, in hell; but these beings who engaged in good conduct of body, speech, and mind, who did not revile the noble ones, who held right view, and under took action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in the heavenly world." Thus with the divine eye, which is pur ified and surpasses the human, he sees beings passing away and being reborn, inferior a nd superior, beautiful and ugly, fortunate and unfortunate, and he understands how being sfare on in accordance with their kamma.

"When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct kn owledge." [267]

12 (2) Of Great Fruit

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"Bhikkhus, these four bases for spiritual power, when developed and cultivated, are of great fruit and benefit. And how is it, bhikkhus, that the four bases for spiritual power, when developed and cultivated, are of great fruit and benefit?

"Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses con centration due to desire and volitional forces of striving, thinking: 'Thus my desire will be neither too loose nor too strained; and it will be neither constricted internally nor dist racted externally.' And he dwells perceiving after and before: 'as before, so after; as aft er, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day.' Thus, with a mind that is open and unenveloped, he develops the mind imbu ed with luminosity.

"He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation ... he develops the mind imbued with luminosity.

"When, bhikkhus, the four bases for spiritual power have been developed and cultiv ated in this way, a bhikkhu wields the various kinds of spiritual power: having been one, he becomes many;... he exercises mastery with the body as far as the Brahma-world.... [268]

"When, bhikkhus, the four bases for spiritual power have been developed and cultiv ated in this way, a bhikkhu, by the destruction of the taints, in this very life enters and d wells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

13 (3) Concentration due to Desire

"Bhikkhus, if a bhikkhu gains concentration, gains one-pointedness of mind based u pon desire,&258 this is called concentration due to desire. He generates desire for the no n-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, appli es his mind, and strives. He generates desire for the abandoning of arisen evil unwholes ome states; he makes an effort, arouses energy, applies his mind, and strives. He generate es desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the maintenance of arisen whole some states, for their non-decline, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are called volitional forces of striving.&259 Thus this desire and this concentration due to desire and the ese volitional forces of striving: this is called the basis for spiritual power that possesses concentration due to desire and volitional forces of striving.

"If, bhikkhus, a bhikkhu gains concentration, gains one-pointedness of mind based u pon energy, this is called concentration due to energy. He generates desire for the non-a rising of unarisen evil unwholesome states ... for the maintenance of arisen wholesome states, for their non-decline, increase, expansion, and fulfilment by development; he ma kes an effort, arouses energy, applies his mind, and strives. These are called volitional f orces of striving. Thus this energy and this concentration due to energy and these volitio nal forces of striving: this is called the basis for spiritual power that possesses concentra tion due to energy and volitional forces of striving. [269]

"If, bhikkhus, a bhikkhu gains concentration, gains one-pointedness of mind, based upon mind, this is called concentration due to mind.&260 He generates desire for the no n-arising of unarisen evil unwholesome states ... for the maintenance of arisen wholeso me states, for their non-decline, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are called volitional forces of striving. Thus this mind and this concentration due to mind and these volition al forces of striving: this is called the basis for spiritual power that possesses concentration due to mind and volitional forces of striving.

"If, bhikkhus, a bhikkhu gains concentration, gains one-pointedness of mind based u pon investigation, this is called concentration due to investigation.&261 He generates de sire for the non-arising of unarisen evil unwholesome states ... for the maintenance of ar isen wholesome states, for their non-decline, increase, expansion, and fulfilment by dev elopment; he makes an effort, arouses energy, applies his mind, and strives. These are c alled volitional forces of striving. Thus this investigation and this concentration due to investigation and these volitional forces of striving: this is called the basis for spiritual p ower that possesses concentration due to investigation and volitional forces of striving."

14 (4) Moggallāna

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Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi3 in the Eastern Park in the Mansion of Migāra's Mother. Now on that occasion a number of be hikkhus who dwelt on the ground floor of the mansion were restless, puffed up, personally vain, rough-tongued, rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, scatter-brained, loose in their faculties.&262

Then the Blessed One addressed the Venerable Mahāmoggallāna thus: "Moggallāna , these companions in the holy life, [270] dwelling on the ground floor of the Mansion of Migāra's Mother, are restless ... loose in their faculties. Go, Moggallāna, stir up a sens e of urgency in those bhikkhus."

"Yes, venerable sir," the Venerable Mahāmoggallāna replied. Then he performed a f eat of spiritual power such that, with his toe, he shook the Mansion of Migāra's Mother, made it quake, made it tremble.&263 Then those bhikkhus, shocked and terrified, stood to one side and said: "It is wonderful indeed, sir! It is amazing indeed, sir! There is no wind, and this Mansion of Migāra's Mother has a deep base and is securely planted, im mobile, unshaking; yet it shook, it quaked, it trembled."

Then the Blessed One approached those bhikkhus and said to them: "Why, bhikkhus, are you standing to one side, shocked and terrified?"

"It is wonderful, venerable sir! It is amazing, venerable sir! There is no wind, and thi s Mansion of Migāra's Mother has a deep base and is securely planted, immobile, unsha king; yet it shook, it quaked, it trembled."

"Bhikkhus, the bhikkhu Moggallāna, desiring to stir up a sense of urgency in you, m ade Mansion of Migāra's Mother shake, made it quake, made it tremble with his toe. W hat do you think, bhikkhus, by having developed and cultivated what things has the bhik khu Moggallāna become so powerful and mighty?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remembe r it." [271]

"Then listen, bhikkhus. It is because he has developed and cultivated the four bases f or spiritual power that the bhikkhu Moggallāna has become so powerful and mighty. W hat four? Here, bhikkhus, the bhikkhu Moggallāna has developed the basis for spiritual power that possesses concentration due to desire and volitional forces of striving. He has developed the basis for spiritual power that possesses concentration due to energy ... c oncentration due to mind ... concentration due to investigation and volitional forces of s triving, thinking: 'Thus my investigation will be neither too loose nor too strained; and i t will be neither constricted internally nor distracted externally.'... Thus, with a mind th at is open and unenveloped, he develops the mind imbued with luminosity.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritu al power that the bhikkhu Moggallāna has become so powerful and mighty.

"It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated thes e four bases for spiritual power that he wields the various kinds of spiritual power:... he exercises mastery with the body as far as the Brahma-world....&264

"It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated thes e four bases for spiritual power that by the destruction of the taints, in this very life he e nters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

15 (5) The Brahmin Unnābha

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Thus have I heard. On one occasion the Venerable Ānanda was dwelling at Kosamb ī in Ghosita's Park. [272] Then the brahmin Uṇṇābha approached the Venerable Ānanda and exchanged greetings with him.&265 When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Ānanda: "For what purpo se, Master Ānanda, is the holy life lived under the recluse Gotama?"

"It is for the sake of abandoning desire, brahmin, that the holy life is lived under the Blessed One."

"But, Master Ānanda, is there a path, is there a way for the abandoning of this desire?"

"There is a path, brahmin, there is a way for the abandoning of this desire."

"But, Master Ānanda, what is the path, what is the way for the abandoning of this de sire?"

"Here, brahmin, a bhikkhu develops the basis for spiritual power that possesses conc entration due to desire and volitional forces of striving. He develops the basis for spiritu al power that possesses concentration due to energy ... concentration due to mind ... co ncentration due to investigation and volitional forces of striving. This, brahmin, is the pa th, this is the way for the abandoning of this desire."

"Such being the case, Master Ānanda, the situation is interminable, not terminable. &266 It is impossible that one can abandon desire by means of desire itself."

"Well then, brahmin, I will question you about this matter. Answer as you see fit. What do you think, brahmin, did you earlier have the desire, 'I will go to the park,' and after you went to the park, did the corresponding desire subside?"

"Yes, sir."

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"Did you earlier arouse energy, thinking, 'I will go to the park,' and after you went t o the park, did the corresponding energy subside?" [273]

"Yes, sir."

"Did you earlier make up your mind, 'I will go to the park,' and after you went to the park, did the corresponding resolution&267 subside?"

"Yes, sir."

"Did you earlier make an investigation, 'Shall I go to the park?' and after you went t o the park, did the corresponding investigation subside?"

"Yes, sir."

"It's exactly the same, brahmin, with a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the bur den, reached his own goal, utterly destroyed the fetters of becoming, and is completely l iberated through final knowledge. He earlier had the desire for the attainment of arahant ship, and when he attained arahantship, the corresponding desire subsided. He earlier had aroused energy for the attainment of arahantship, and when he attained arahantship, the corresponding energy subsided. He earlier had made up his mind to attain arahantship, and when he attained arahantship, the corresponding resolution subsided. He earlier made an investigation for the attainment of arahantship, and when he attained arahantship, the corresponding investigation subsided. & 268

"What do you think, brahmin, such being the case, is the situation terminable, or is it interminable?"

"Surely, Master Ānanda, such being the case, the situation is terminable, not intermi nable.&269 Magnificent, Master Ānanda!... From today let Master Ānanda remember me as a lay follower who has gone for refuge for life."

5 16 (6) Recluses and Brahmins (1)

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"Bhikkhus, whatever recluses or brahmins in the past were of great spiritual power a nd might, all were so because they had developed and cultivated the four bases for spirit ual power. Whatever recluses or brahmins in the future will be of great spiritual power a nd might, all will be so because they will have developed and cultivated the four bases f or spiritual power. Whatever recluses or brahmins at present are of great spiritual power and might, all are so because they have developed and cultivated the four bases for spiritual power.

"What four? [274] Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving.

"Bhikkhus, whatever recluses or brahmins in the past ... in the future ... at present a re of great spiritual power and might, all are so because they have developed and cultiva ted these four bases for spiritual power."

17 (7) Recluses and Brahmins (2)

"Bhikkhus, whatever recluses or brahmins in the past wielded the various kinds of s piritual power, such that: having been one, they became many;... they exercised master y with the body as far as the Brahma-world—all did so because they had developed and cultivated the four bases for spiritual power.

"Whatever recluses or brahmins in the future will wield the various kinds of spiritua I power, such that: having been one, they will become many;... [275] ... they will exerc ise mastery with the body as far as the Brahma-world—all will do so because they will have developed and cultivated the four bases for spiritual power.

"Whatever recluses or brahmins at present wield the various kinds of spiritual power, such that: having been one, they become many;... they exercise mastery with the body as far as the Brahma-world—all do so because they have developed and cultivated the f our bases for spiritual power.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving.

"Bhikkhus, whatever recluses or brahmins in the past ... in the future ... at present wield the various kinds of spiritual power ... all do so because they have developed and cultivated these four bases for spiritual power."

5 18 (8) A Bhikkhu

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"Bhikkhus, it is because he has developed and cultivated the four bases for spiritual power that a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritu al power that a bhikkhu, [276] by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

19 (9) A Teaching

"Bhikkhus, I will teach you spiritual power, the basis for spiritual power, the development of the bases for spiritual power, and the way leading to the development of the bases for spiritual power.

"And what, bhikkhus, is spiritual power? Here, bhikkhus, a bhikkhu wields the vario us kinds of spiritual power: having been one, he becomes many;... he exercises mastery with the body as far as the Brahma-world. This is called spiritual power.

"And what, bhikkhus, is the basis for spiritual power? It is the path and practice that leads to gaining spiritual power, to obtaining spiritual power.&270 This is called the bas is for spiritual power.

"And what, bhikkhus, is the development of the bases for spiritual power? Here, bhi kkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving. This is called the development of the bases for spiritual power.

"And what, bhikkhus, is the way leading to the development of the bases for spiritua l power? It is this noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the way leading to the development of the bases for spiritual power."

20 (10) Analysis

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"Bhikkhus, these four bases for spiritual power, when developed and cultivated, are of great fruit and benefit.

"And how, bhikkhus, are the four bases for spiritual power developed and cultivated so that they are of great fruit and benefit?

"Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses con centration due to desire and volitional forces of striving, thinking: 'Thus my desire [277] will be neither too loose nor too strained; and it will be neither constricted internally n or distracted externally.' And he dwells perceiving after and before: 'as before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at n ight, so by day.' Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.

"He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation ... he develops the mind imbued with luminosity.

(i. Analysis of desire as a basis)

"And what, bhikkhus, is desire that is too loose? It is desire that is accompanied by I assitude, associated with lassitude.&271 This is called desire that is too loose.

"And what, bhikkhus, is desire that is too strained? It is desire that is accompanied by restlessness, associated with restlessness. This is called desire that is too strained.

"And what, bhikkhus, is desire that is constricted internally? It is desire that is accompanied by sloth and torpor, associated with sloth and torpor. This is called desire that is constricted internally.

"And what, bhikkhus, is desire that is disturbed externally? It is desire that is repeate dly distracted externally, repeatedly disturbed, on account of the five cords of sensual pl easure. This is called desire that is distracted externally.

"And how, bhikkhus, does a bhikkhu dwell perceiving after and before: 'as before, s o after; as after, so before'? [278] Here, bhikkhus, the perception of after and before is well grasped by a bhikkhu, well attended to, well considered, well penetrated by wisdo m. It is in this way, bhikkhus, that a bhikkhu dwells perceiving after and before: 'as before, so after; as after, so before.' & 272

"And how, bhikkhus, does a bhikkhu dwell 'as below, so above; as above, so below'? Here, bhikkhus, a bhikkhu reviews this very body upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, as full of many kinds of impuriti es: 'There are in this body head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, content s of the stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, sn

ot, fluid of the joints, urine.' It is in this way, bhikkhus, that a bhikkhu dwells 'as below, so above; as above, so below.'

"And how, bhikkhus, does a bhikkhu dwell 'as by day, so at night; as at night, so by day'? Here, bhikkhus, at night a bhikkhu develops the basis for spiritual power that poss esses concentration due to desire and volitional forces of striving by way of the same qu alities, the same features, the same aspects, as he develops that basis for spiritual power by day. Or else by day he develops the basis for spiritual power that possesses concentration due to desire and volitional forces of striving by way of the same qualities, the same features, the same aspects, as he develops that basis for spiritual power at night. It is in this way, bhikkhus, that a bhikkhu dwells 'as by day, so at night; as at night, so by day.'

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"And how, bhikkhus, does a bhikkhu, with a mind that is open and unenveloped, de velop the mind imbued with luminosity? Here, bhikkhus, the perception of light is well grasped by a bhikkhu; the perception of day is well resolved upon.&273 It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenveloped, develops the mind imbued with luminosity. [279]

(ii. Analysis of energy as a basis)

"And what, bhikkhus, is energy that it too loose? It is energy that is accompanied by lassitude, associated with lassitude. This is called energy that is too loose.

"And what, bhikkhus, is energy that is too strained? It is energy that is accompanied by restlessness, associated with restlessness. This is called energy that is too strained.

"And what, bhikkhus, is energy that is constricted internally? It is energy that is acc ompanied by sloth and torpor, associated with sloth and torpor. This is called energy that is constricted internally.

"And what, bhikkhus, is energy that is distracted externally? It is energy that is repe atedly distracted externally, repeatedly disturbed, on account of the five cords of sensual pleasure. This is called energy that is distracted externally ... (all as above) ...

"It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenvelope d, develops the mind imbued with luminosity.

(iii. Analysis of mind as a basis)

"And what, bhikkhus, is mind that is too loose? It is mind that is accompanied by las situde, associated with lassitude. This is called mind that is too loose.

"And what, bhikkhus, is mind that is too strained? It is mind that is accompanied by restlessness, associated with restlessness. This is called mind that is too strained.

"And what, bhikkhus, is mind that is constricted internally? It is mind that is accompanied by sloth and torpor, associated with sloth and torpor. This is called mind that is constricted internally. [280]

"And what, bhikkhus, is mind that is distracted externally? It is mind that is repeated ly distracted externally, repeatedly disturbed, on account of the five cords of sensual ple asure. This is called mind that is distracted externally ... (all as above) ...

"It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenvelope d, develops the mind imbued with luminosity.

(iv. Analysis of investigation as a basis)

"And what, bhikkhus, is investigation that is too loose? It is investigation that is acc ompanied by lassitude, associated with lassitude. This is called investigation that is too loose.

"And what, bhikkhus, is investigation that is too strained? It is investigation that is a companied by restlessness, associated with restlessness. This is called investigation that is too strained.

"And what, bhikkhus, is investigation that is constricted internally? It is investigation that is accompanied by sloth and torpor, associated with sloth and torpor. This is calle d investigation that is constricted internally.

"And what, bhikkhus, is investigation that is distracted externally? It is investigation that is repeatedly distracted externally, repeatedly disturbed, on account of the five cord s of sensual pleasure. This is called investigation that is distracted externally ... (all as a bove) ...

"It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenvelope d, develops the mind imbued with luminosity.

"When, bhikkhus, the four bases of spiritual power have been developed and cultiva ted in this way, they are of great fruit and benefit.

"When, bhikkhus, the four bases of spiritual power have been developed and cultiva ted in this way, a bhikkhu wields the various kinds of spiritual power: having been one, he becomes many; having been many, he becomes one;... he exercises mastery with the body as far as the Brahma-world....

"When, bhikkhus, the four bases of spiritual power have been developed and cultiva ted in this way, a bhikkhu, by the destruction of the taints, [281] in this very life enters a nd dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himse lf with direct knowledge."

(The six direct knowledges should be elaborated.)

III. The Iron Ball

21 (1) The Path

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Setting at Sāvatthi3. "Bhikkhus, before my enlightenment, while I was still a bodhis atta, not yet fully enlightened, the thought occurred to me: 'What is the path and practic

e for the development of the bases for spiritual power?' It occurred to me: 'Here, a bhik khu develops the basis for spiritual power that possesses concentration due to desire and volitional forces of striving ... (as in §11 in full) ... that possesses concentration due to investigation and volitional forces of striving.... Thus, with a mind that is open and une nveloped, he develops the mind imbued with luminosity. [282]

"When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu wields the various kinds of spiritual power: having been one, he become es many; having been many, he becomes one;... he exercises mastery with the body as f ar as the Brahma-world....

"When, bhikkhus, the four bases of spiritual power have been developed and cultiva ted in this way, a bhikkhu, by the destruction of the taints, in this very life enters and dw ells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

(The six direct knowledges should be elaborated.)

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22 (2) The Iron Ball

Setting at Sāvatthi3. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, does the Blessed One recall ever having gone to the Brahma-world by spiritual power with a mind-made body?" & 274

"I recall, Ānanda, having gone to the Brahma-world by spiritual power with a mind-made body."

"But, venerable sir, does the Blessed One recall ever having gone to the Brahma-wo rld by spiritual power with this body composed of the four great elements?" & 275

"I recall, Ānanda, having gone to the Brahma-world by spiritual power with this bod y composed of the four great elements."

"That the Blessed One is able&276 to go to the Brahma-world by spiritual power wi th a mind-made body, and that [283] he recalls having gone to the Brahma-world by spir itual power with this body composed of the four great elements: that is wonderful and a mazing, venerable sir, on the part of the Blessed One."

"The Tathāgatas, Ānanda, are wonderful and possess wonderful qualities; the Tathā gatas are amazing and possess amazing qualities.

"When, Ānanda, the Tathāgata immerses the body in the mind and immerses the mind in the body,&277 and when he dwells having entered upon a blissful perception and a buoyant perception in regard to the body, on that occasion the body of the Tathāgata becomes more buoyant, more malleable, more wieldy, and more luminous.

"Just as an iron ball, Ānanda, heated all day, becomes more buoyant, more malleable, more wieldy, and more luminous, so too, when the Tathāgata immerses the body in the mind and immerses the mind in the body, and when he dwells having entered upon a b

lissful perception and a buoyant perception in regard to the body, on that occasion the b ody of the Tathāgata becomes more buoyant, more malleable, more wieldy, and more lu minous.

"When, Ānanda, the Tathāgata immerses the body in the mind and immerses the mind in the body, and when he dwells having let a blissful perception and a buoyant perception descend upon the body, on that occasion the body of the Tathāgata rises up without difficulty from the earth into the air. He wields the various kinds of spiritual power: ha ving been one, he becomes many; having been many, he becomes one; ... he exercises mastery with the body as far as the Brahma-world. [284]

"Just as, Ānanda, a tuft of cotton wool or a tuft of kapok, being light, sustained by the wind, rises up without difficulty from the earth into the air, so too, when the Tathāgata immerses the body in the mind and immerses the mind in the body, and when he dwells having let a blissful perception and a buoyant perception descend upon the body, on that occasion the body of the Tathāgata rises up without difficulty from the earth into the air. He wields the various kinds of spiritual power: having been one, he becomes many; he aving been many, he becomes one; ... he exercises mastery with the body as far as the Brahma-world."

23 (3) A Bhikkhu

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"Bhikkhus, there are these four bases of spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to des ire and volitional forces of striving. He develops the basis for spiritual power that posses ses concentration due to energy ... concentration due to mind ... concentration due to in vestigation and volitional forces of striving. These are the four bases for spiritual power.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritu al power that a bhikkhu, by the destruction of the taints, in this very life enters and dwel ls in the taintless liberation of mind, liberation by wisdom, realizing it for himself with d irect knowledge." & 278

24 (4) Simple Version

"Bhikkhus, there are these four bases of spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to des ire and volitional forces of striving. He develops the basis for spiritual power that posses ses concentration due to energy ... concentration due to mind ... concentration due to in vestigation and volitional forces of striving. These are the four bases for spiritual power. [285]

25 (5) Fruits (1)

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"Bhikkhus, there are these four bases of spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to des ire and volitional forces of striving. He develops the basis for spiritual power that posses ses concentration due to energy ... concentration due to mind ... concentration due to in vestigation and volitional forces of striving. These are the four bases for spiritual power.

"When, bhikkhus, these four bases for spiritual power have been developed and cult ivated, one of two fruits may be expected: either final knowledge in this very life or, if t here is a residue of clinging, the state of non-returning."

26 (6) Fruits (2)

"Bhikkhus, there are these four bases of spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to des ire and volitional forces of striving. He develops the basis for spiritual power that posses ses concentration due to energy ... concentration due to mind ... concentration due to in vestigation and volitional forces of striving. These are the four bases for spiritual power.

"When, bhikkhus, these four bases for spiritual power have been developed and cult ivated, seven fruits and benefits may be expected. What are the seven fruits and benefits

"One attains final knowledge early in this very life. If one does not attain final know ledge early in this very life, then one attains final knowledge at the time of death. If one does not attain final knowledge early in this very life, or at the time of death, then with t he utter destruction of the five lower fetters one becomes an attainer of Nibbāna in the i nterval ... an attainer of Nibbāna upon landing ... an attainer of Nibbāna without exertio n ... an attainer of Nibbāna with exertion ... one bound upstream, heading towards the Akanittha realm.

"When, bhikkhus, these four bases for spiritual power have been developed and cult ivated, these seven fruits and benefits may be expected."

27 (7) Ānanda (1)

Setting at Sāvatthi3. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what now [286] is spiritual power? What is the basis for spiritual power? What is the development of the bases for spiritual power? What is the way leading to the development of the bases for spiritual power?"

(The Buddha's answers are exactly the same as in §19.)

28 (8) Ānanda (2)

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The Blessed One then said to the Venerable Ānanda: "Ānanda, what now is spiritual power? What is the basis for spiritual power? What is the development of the bases for spiritual power? What is the way leading to the development of the bases for spiritual power?"

(The Buddha answers his own questions exactly as in §19.) [287]

29 (9) A Number of Bhikkhus (1)

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat d own to one side, and said to him: "Venerable sir, what now is spiritual power? What is the basis for spiritual power? What is the development of the bases for spiritual power?"

What is the way leading to the development of the bases for spiritual power?"

(The Buddha's answers are exactly the same as in $\S19$.) [288]

15 30 (10) A Number of Bhikkhus (2)

Then a number of bhikkhus approached the Blessed One.... The Blessed One then s aid to those bhikkhus: "Bhikkhus, what now is spiritual power? What is the basis for spiritual power? What is the development of the bases for spiritual power? What is the way leading to the development of the bases for spiritual power?"

(The Buddha answers his own questions exactly as in $\S19$.)

31 (11) Moggallāna

There the Blessed One addressed the bhikkhus thus: "What do you think, bhikkhus, by having developed and cultivated what things has the bhikkhu Moggallāna become so powerful and mighty?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"It is because he has developed and cultivated the four bases for spiritual power that the bhikkhu Moggallāna has become so powerful and mighty. What four? Here, bhikkh us, the bhikkhu Moggallāna has developed the basis for spiritual power that possesses c oncentration due to desire and volitional forces of striving, thinking: "Thus my desire wi ll be neither too loose nor too strained; and it will be neither constricted internally nor di stracted externally." And he dwells perceiving after and before: 'as before, so after; as a fter, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day. Thus, with a mind that is open and unenveloped, he develops the mind imb ued with luminosity. He has developed the basis for spiritual power that possesses conce ntration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving, thinking: 'Thus my investigation will be neither too l oose nor too strained; and it will be neither constricted internally nor distracted externall

y.'... Thus, with a mind that is open and unenveloped, he develops the mind imbued wit h luminosity.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritu al power that the bhikkhu Moggallāna has become so powerful and so mighty.

"It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated thes e four bases for spiritual power that he wields the various kinds of spiritual power, such that: having been one, he becomes many; having been many, he becomes one;... he exer cises mastery with the body as far as the Brahma-world.... [289]

"It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated thes e four bases for spiritual power that by the destruction of the taints, in this very life he e nters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge." & 279

32 (12) The Tathāgata

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There the Blessed One addressed the bhikkhus thus: "What do you think, bhikkhus, by having developed and cultivated what things has the Tathāgata become so powerful a nd mighty?"

"Venerable sir, our teachings are rooted in the Blessed One..."

"It is because he has developed and cultivated the four bases for spiritual power that the Tathāgata has become so powerful and so mighty. What four? Here, bhikkhus, the T athāgata has developed the basis for spiritual power that possesses concentration due to desire and volitional forces of striving, thinking: "Thus my desire will be neither too loo se nor too strained; and it will be neither constricted internally nor distracted externally." And he dwells perceiving after and before: 'as before, so after; as after, so before; as b elow, so above; as above, so below; as by day, so at night; as at night, so by day.' Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosit y. He has developed the basis for spiritual power that possesses concentration due to ene rgy ... concentration due to mind ... concentration due to investigation and volitional fo rces of striving, thinking: 'Thus my investigation will be neither too loose nor too strain ed; and it will be neither constricted internally nor distracted externally.'... Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritu al power that the Tathāgata has become so powerful and mighty.

"It is, bhikkhus, because the Tathāgata has developed and cultivated these four bases for spiritual power that he wields the various kinds of spiritual power, such that: having been one, he becomes many; having been many, he becomes one;... [290] he exercises mastery with the body as far as the Brahma-world....

"It is, bhikkhus, because the Tathāgata has developed and cultivated these four bases for spiritual power that by the destruction of the taints, in this very life he enters and dw ells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

IV. Ganges Repetition Series

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33 (1)-44 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so t oo a bhikkhu who develops and cultivates the four bases for spiritual power flows, slope s, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the four bases for spiritual power flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu de velops the basis for spiritual power that possesses concentration due to desire and voliti onal forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation a nd volitional forces of striving.

"It is in this way, bhikkhus, that a bhikkhu [291] who develops and cultivates the fo ur bases for spiritual power flows, slopes, and inclines towards Nibbāna."

(The remaining suttas of this chapter are to be similarly elaborated parallel to 45:9 20 2–102.)

Six about flowing to the east And six about flowing to the ocean. These two sixes make up twelve: Thus the chapter is recited.

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V. Diligence

45 (1)–54 (10) The Tathāgata, Etc.

(To be elaborated by way of the bases for spiritual power parallel to 45:139–148.)

Tathāgata, footprint, roof peak, Roots, heartwood, jasmine, Monarch, the moon and sun, Together with the cloth as tenth.

VI. Strenuous Deeds

55 (1)–66 (12) Strenuous, Etc. (To be elaborated parallel to 45:149–160.)

Strenuous, seeds, and nāgas, The tree, the pot, the spike, The sky, and two on clouds, The ship, guest house, and river.

VII. Searches

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67 (1)–76 (10) Searches
(To be elaborated parallel to 45:161–170.) [292]

Searches, discriminations, taints, Kinds of becoming, threefold suffering, Barrenness, stains, and troubles, Feelings, craving, and thirst.

VIII. Floods

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77 (1)–85 (9) Floods, Etc.
(To be elaborated parallel to 45:171–179.)

86 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, ignorance. These are the five higher fetters. The four base s for spiritual power are to be developed for direct knowledge of these five higher fetter s, for the full understanding of them, for the utter destruction of them, for the abandonin g of them.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that p ossesses concentration due to desire and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional forces of striving.

"These four bases for spiritual power are to be developed for direct knowledge of the ese five higher fetters, for the full understanding of them, for the utter destruction of the m, for the abandoning of them." [293]

Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances, Aggregates, fetters lower and higher.

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Book VIII Chapter 52

Connected Discourses with Anuruddha (Anuruddha-samyutta)

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I. Alone

1 (1) Alone (1)

[294] Thus have I heard. On one occasion the Venerable Anuruddha was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.&280 Then, while the Venerable Anuruddha was alone in seclusion, a reflection arose in his mind thus: "Those who have negle cted these four foundations of mindfulness have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken these four foundations of mindfulness have undertaken the noble path leading to the complete destruction of suffering."

Then the Venerable Mahāmoggallāna, having known with his own mind the reflecti on in the Venerable Anuruddha's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, appeared in the presence of the Venerable A nuruddha. The Venerable Mahāmoggallāna then said to the Venerable Anuruddha:

"To what extent, friend Anuruddha, have these four foundations of mindfulness bee n undertaken by a bhikkhu?"

"Here, friend, a bhikkhu dwells contemplating the nature of origination in the body i nternally; &281 he dwells contemplating the nature of vanishing in the body internally; he dwells contemplating the nature of origination and vanishing in the body internally—[295] ardent, clearly comprehending, mindful, having put away covetousness and displea sure in regard to the world.

"He dwells contemplating the nature of origination in the body externally; he dwells contemplating the nature of vanishing in the body externally; he dwells contemplating t he nature of origination and vanishing in the body externally—ardent, clearly comprehe nding, mindful, having put away covetousness and displeasure in regard to the world.

"He dwells contemplating the nature of origination in the body internally and extern ally; he dwells contemplating the nature of vanishing in the body internally and external ly; he dwells contemplating the nature of origination and vanishing in the body internally and externally—ardent, clearly comprehending, mindful, having put away covetousne ss and displeasure in regard to the world.

"If he wishes: &282 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein. If he wishes: 'May I dwell perceiving the unrepulsive in the repulsive,' he dwells perceiving the unrepulsive therein. If he wishes: 'May I dwells perceiving the unrepulsive therein.

well perceiving the repulsive in the unrepulsive and in the repulsive,' he dwells perceiving the repulsive therein. If he wishes: 'May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,' he dwells perceiving the unrepulsive therein. If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending.

"He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in feelings internally ... in feelings externally ... in feelings internally and externally—[296] ardent, clearly comprehending, mindful, havin g put away covetousness and displeasure in regard to the world.

"If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells t herein perceiving the repulsive.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwe lls therein equanimously, mindful and clearly comprehending.

"He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in mind internally ... in mind externally ... in mind internally and externally—ardent, clearly comprehending, mindful, having put away cov etousness and displeasure in regard to the world.

"If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells t herein perceiving the repulsive.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwe lls therein equanimously, mindful and clearly comprehending.

"He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in mental phenomena internally ... in mental phenomena externally ... in mental phenomena internally and externally—ardent, clearly com prehending, mindful, having put away covetousness and displeasure in regard to the world.

"If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells t herein perceiving the repulsive.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwe lls therein equanimously, mindful and clearly comprehending.

"It is in this way, friend, that these four foundations of mindfulness have been under taken by a bhikkhu."

35 2 (2) Alone (2)

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Setting at Sāvatthī. Then, while the Venerable Anuruddha was alone in seclusion, a r eflection arose in his mind thus: "Those who have neglected these four foundations of m indfulness have neglected the noble path leading to the complete destruction of sufferin

g. Those who have undertaken these four foundations of mindfulness have undertaken the noble path leading to the complete destruction of suffering."

Then the Venerable Mahāmoggallāna, having known with his own mind the reflecti on in the Venerable Anuruddha's mind, just as [297] quickly as a strong man might exte nd his drawn-in arm or draw in his extended arm, appeared in the presence of the Vener able Anuruddha. The Venerable Mahāmoggallāna then said to the Venerable Anuruddh a:

"To what extent, friend Anuruddha, have these four foundations of mindfulness bee n undertaken by a bhikkhu?"

"Here, friend, a bhikkhu dwells contemplating the body in the body internally, arden t, clearly comprehending, mindful, having put away covetousness and displeasure in reg ard to the world. He dwells contemplating the body in the body externally, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. He dwells contemplating the body in the body internally and externally, arden t, clearly comprehending, mindful, having put away covetousness and displeasure in reg ard to the world.

"He dwells contemplating feelings in feelings internally ... contemplating feelings in feelings externally ... contemplating feelings in feelings internally and externally, and ent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"He dwells contemplating mind in mind internally ... contemplating mind in mind e xternally ... contemplating mind in mind internally and externally, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world

"He dwells contemplating mental phenomena in mental phenomena internally ... contemplating mental phenomena in mental phenomena externally ... contemplating mental phenomena in mental phenomena internally and externally, ardent, clearly comprehen ding, mindful, having put away covetousness and displeasure in regard to the world.

"It is in this way, friend, that these four foundations of mindfulness have been under taken by a bhikkhu."

3 (3) Sutanu

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On one occasion the Venerable Anuruddha was dwelling at Sāvatthī on the bank of t he Sutanu. Then a number of bhikkhus approached the Venerable Anuruddha and excha nged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side [298] and said to the Venerable Anuruddha:

"By having developed and cultivated what things has the Venerable Anuruddha attai ned to greatness of direct knowledge?" "It is, friends, because I have developed and cultivated the four foundations of mind fulness that I have attained to greatness of direct knowledge. What four? Here, friends, I dwell contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"I dwell contemplating feelings in feelings ... mind in mind ... mental phenomena i n mental phenomena ardent, clearly comprehending, mindful, having put away covetous ness and displeasure in regard to the world.

"It is, friends, because I have developed and cultivated these four foundations of mi ndfulness that I have attained to greatness of direct knowledge. Further, friends, it is because I have developed and cultivated these four foundations of mindfulness that I directly knew the inferior state as inferior; that I directly knew the middling state as middling; that I directly knew the sublime state as sublime." & 283

4 (4) The Thornbush Grove (1)

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On one occasion the Venerable Anuruddha, the Venerable Sāriputta, and the Venerable Mahāmoggallāna were dwelling at Sāketa in the Thornbush Grove.&284 Then, in the evening, the Venerable Sāriputta and the Venerable Mahāmoggallāna emerged from seclusion, approached the Venerable Anuruddha, and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side, and the Venerable Sāriputta said to the Venerable Anuruddha:

"Friend Anuruddha, what are the things that a bhikkhu who is a trainee should enter and dwell in?"

"Friend, Sāriputta, a bhikkhu who is a trainee should enter and dwell in the four fou ndations of mindfulness. What four? Here, friend, a bhikkhu dwells contemplating the b ody in the body ... [299] ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away coveto usness and displeasure in regard to the world. A bhikkhu who is a trainee should enter a nd dwell in these four foundations of mindfulness."

30 5 (5) The Thornbush Grove (2)

Setting at Sāketa. Sitting to one side the Venerable Sāriputta said to the Venerable A nuruddha:

"Friend Anuruddha, what are the things that a bhikkhu who is beyond training shoul d enter and dwell in?"

"Friend, Sāriputta, a bhikkhu who is beyond training should enter and dwell in the f our foundations of mindfulness. What four? Here, friend, a bhikkhu dwells contemplatin g the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousn

ess and displeasure in regard to the world. A bhikkhu who is beyond training should ent er and dwell in these four foundations of mindfulness."

6 (6) The Thornbush Grove (3)

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Setting at Sāketa. Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

"By having developed and cultivated what things has the Venerable Aruruddha attai ned to greatness of direct knowledge?"

"It is, friends, because I have developed and cultivated the four foundations of mind fulness that I have attained to greatness of direct knowledge. What four? Here, friends, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... m ental phenomena in mental phenomena ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"It is, friends, because I have developed and cultivated these four foundations of mi ndfulness that I have attained to greatness of direct knowledge. Further, friend, it is because I have developed and cultivated these four foundations of mindfulness that I directly know the thousandfold world." & 285 [300]

7 (7) The Destruction of Craving

20 Setting at Sāvatthī. There the Venerable Anuruddha addressed the bhikkhus thus: "F riend, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Anuruddha said this:

"Friends, these four foundations of mindfulness, when developed and cultivated, lea d to the destruction of craving. What four? Here, friends, a bhikkhu dwells contemplatin g the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousn ess and displeasure in regard to the world. These four foundations of mindfulness, when developed and cultivated, lead to the destruction of craving."

30 8 (8) The Salala-tree Hut

On one occasion the Venerable Anuruddha was living at Sāvatthī in a *salaļa*-tree hut . There the Venerable Anuruddha addressed the bhikkhus thus....

"Friends, the river Ganges flows, slopes, and inclines towards the east. Now suppose a great crowd of people would come along bringing a shovel and basket, thinking: 'We will make this river Ganges flow, slope, and incline towards the west.' & 286 What do you think, friends, would that great crowd of people be able to make the river Ganges flow, slope, and incline towards the west?"

"No, friend. For what reason? Because the river Ganges flows, slopes, and inclines t owards the east, and it is not easy to make it flow, slope, and incline towards the west. T hat great crowd of people would only reap fatigue and vexation."

"So too, friends, when a bhikkhu is developing and cultivating the four foundations of mindfulness, kings or royal ministers, friends or colleagues, relatives or kinsmen, [30 1] might invite him to accept wealth, saying: 'Come, good man, why let these saffron ro bes weigh you down? Why roam around with a shaven head and begging bowl? Come, having returned to the lower life, enjoy wealth and do meritorious deeds.' Indeed, friend s, when that bhikkhu is developing and cultivating the four foundations of mindfulness, it is impossible that he will give up the training and return to the lower life. For what rea son? Because for a long time his mind has flowed towards seclusion, sloped towards sec lusion, inclined towards seclusion. Thus it is impossible that he will give up the training and return to the lower life.

"And how, friends, does a bhikkhu develop and cultivate the four foundations of mi ndfulness? Here, friends, a bhikkhu dwells contemplating the body in the body ... feelin gs in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clea rly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"It is in this way, friends, that a bhikkhu develops and cultivates the four foundation s of mindfulness."

9 (9) All, or Ambapālī's Grove

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On one occasion the Venerable Anuruddha and the Venerable Sāriputta were dwelling at Vesālī in Ambapālī's Grove. Then, in the evening, the Venerable Sāriputta emerge d from seclusion.... Sitting to one side, the Venerable Sāriputta said to the Venerable A nuruddha:

"Friend Anuruddha, your faculties are serene, your complexion is pure and bright. I n what dwelling does the Venerable Anuruddha now usually dwell?"

"Now, friend, I usually dwell with a mind well established in the four foundations of mindfulness. What four? Here, friend, I dwell contemplating the body in the body ... fe elings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, [302] clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"The bhikkhu, friend, who is an arahant, one whose taints are destroyed, who has liv ed the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of becoming, one completely liberated through final knowle dge, usually dwells with a mind well established in these four foundations of mindfulnes s."

"It is a gain for us, friend, it is well gained by us, friend, that we were in the very pre sence of the Venerable Anuruddha when he made such a bellowing utterance."

10 (10) Gravely Ill

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On one occasion the Venerable Anuruddha was dwelling at Sāvatthī in the Blind Me n's Grove, sick, afflicted, gravely ill. Then a number of bhikkhus approached the Vener able Anuruddha and said to him:

"In what dwelling does the Venerable Anuruddha usually dwell so that the arisen bo dily painful feelings do not persist obsessing his mind?"

"It is, friends, because I dwell with a mind well established in the four foundations of mindfulness that the arisen bodily feelings do not persist obsessing my mind. What four? Here, friend, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"It is, friends, because I dwell with a mind well established in these four foundations of mindfulness that the arisen bodily painful feelings do not persist obsessing my mind."

II. The Second Chapter (A Thousand)

11 (1) A Thousand Aeons

[303] On one occasion the Venerable Anuruddha was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then a number of bhikkhus approached the Venerable An uruddha and exchanged greetings with him. When they had concluded their greetings an d cordial talk, they sat down to one side and said to the Venerable Anuruddha:

"By having developed and cultivated what things has the Venerable Anuruddha attai ned to greatness of direct knowledge?"

"It is, friends, because I have developed and cultivated the four foundations of mind fulness that I have attained to greatness of direct knowledge. What four? Here, friends, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... m ental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"It is, friends, because I have developed and cultivated these four foundations of mindfulness that I have attained to greatness of direct knowledge. Further, friends, it is because I have developed and cultivated these four foundations of mindfulness that I recoll ect a thousand aeons."

12 (2) Spiritual Power

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I wield the various kinds of spiritual power: having been one I become many; having been many I become one;... I exercise mastery with the body as f ar as the Brahma-world." [304]

13 (3) The Divine Ear

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... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that with the divine ear element, which is purified and surpasses the human, I hear both kinds of sound, the divine and the human, those that are far as well as near."

14 (4) Encompassing the Mind

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I understand the minds of other beings, of other persons, having encompassed them with my own mind. I understand a mind with lust as a mind with lust;... an unliberated mind as an unliberated mind."

15 (5) The Possible

20 ... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I understand the possible as possible and the impossible as impossible." &287

16 (6) The Undertaking of Kamma

25 ... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I understand as it really is the result of past, future, and present kamma by way of potential and by way of cause."

17 (7) Leading Everywhere

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I understand as it really is the way leading to all destinations."

18 (8) Diverse Elements

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I understand as it really is the world with its manifold elements, with its diverse elements." [305]

19 (9) Diverse Dispositions

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I understand as it really is the diversity in the dispositions of be ings."

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20 (10) Degrees of the Faculties

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I understand as it really is the degrees of maturity in the spiritua I faculties of other beings, of other persons."

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21 (11) The Jhānas, Etc.

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I understand as it really is the defilement, the cleansing, and the emergence in regard to the jhānas, deliverances, concentrations, and attainments."

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22 (12) Past Abodes

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that I recollect my manifold past abodes, that is, one birth, two birth s ... many aeons of world-contraction and expansion.... Thus I recollect my manifold p ast abodes with their modes and details."

23 (13) The Divine Eye

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that with the divine eye, which is purified and surpasses the human, I see beings passing away and being reborn ... and I understand how beings fare on in a ccordance with their kamma."

24 (14) The Destruction of the Taints

... "Further, friends, it is because I have developed and cultivated these four foundat ions of mindfulness that [306] by the destruction of the taints, in this very life I enter an d dwell in the taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge."

Book IX Chapter 53

Connected Discourses on the Jhānas

(Jhāna-saṃyutta)

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I. Ganges Repetition Series

1 (1)–12 (12) The River Ganges—Eastward, Etc.

[307] Setting at Sāvatthī. There the Blessed One said this:

"Bhikkhus, there are these four jhānas. What four? Here, bhikkhus, secluded from s ensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happine ss born of seclusion. With the subsiding of thought and examination, he enters and dwel ls in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhān a of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy a nd displeasure, he enters and dwells in the fourth jhāna, which is neither painful nor ple asant and includes the purification of mindfulness by equanimity. These are the four jhā nas.&288

"Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so t oo a bhikkhu [308] who develops and cultivates the four jhānas flows, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the four jhānas fl ow, slope, and incline towards Nibbāna? Here, bhikkhus, secluded from sensual pleasur es, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna ... the second jhāna ... the third jhāna ... the fourth jhāna.

"It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the four jhān as flows, slopes, and inclines towards Nibbāna."

(The remaining suttas of this chapter are to be similarly elaborated parallel to 45:9 2–102.)

Six about flowing to the east And six about flowing to the ocean. These two sixes make up twelve: Thus the chapter is recited.

II. Diligence

5 13 (1)–22 (10) The Tathāgata, Etc. (To be elaborated by way of the jhānas parallel to 45:139–148.)

> Tathā3gata, footprint, roof peak, Roots, heartwood, jasmine, Monarch, the moon and sun, Together with the cloth as tenth.

III. Strenuous Deeds

15 *23 (1)–34 (12) Strenuous, Etc.* (*To be elaborated parallel to 45:149–160.*) [309]

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Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

IV. Searches

25 35 (1)–44 (10) Searches (To be elaborated parallel to 45:161–170.)

> Searches, discriminations, taints, Kinds of becoming, threefold suffering, Barrenness, stains, and troubles, Feelings, craving, and thirst.

V. Floods

35 *45 (1)–53 (9) Floods, Etc.*(*To be elaborated parallel to 45:171–179.*)

54 (10) Higher Fetters

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"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the f ormless, conceit, restlessness, ignorance. These are the five higher fetters. The four jhān as are to be developed for direct knowledge of these five higher fetters, for the full unde rstanding of them, for the utter destruction of them, for the abandoning of them.

"What four? Here, bhikkhus, secluded from sensual pleasures, secluded from unwho lesome states, a bhikkhu enters and dwells in the first jhāna ... the second jhāna ... the t hird jhāna ... the fourth jhāna. [310]

"These four jhānas are to be developed for direct knowledge of these five higher fett ers, for the full understanding of them, for the utter destruction of them, for the abandon ing of them."

Floods, bonds, kinds of clinging, Knots, and underlying tendencies, Cords of sense pleasure, hindrances, Aggregates, fetters lower and higher.

Book X Chapter 54

Connected Discourses on Breathing (Ānāpāna-samyutta)

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I. One Thing

1 (1) One Thing

[311] Setting at Sāvatthī. There the Blessed One said this:

"Bhikkhus, one thing, when developed and cultivated, is of great fruit and benefit. What one thing? Mindfulness of breathing. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

"Here, bhikkhus, a bhikkhu, having gone to the forest or to the foot of a tree or to an empty hut, sits down, folding his legs crosswise, holding his body erect, setting up min dfulness in front of him. Just mindful he breathes in, mindful he breathes out.&289

"Breathing in long, he knows: 'I breathe in long'; or breathing out long, he knows: 'I breathe out long.' Breathing in short, he knows: 'I breathe in short'; or breathing out s hort, he knows: 'I breathe out short.' He trains thus: 'Experiencing the whole body, I will breathe in'; he trains thus: 'Experiencing the whole body, I will breathe out.' He trains thus: 'Tranquillizing the bodily construction, I will breathe in'; he trains thus: 'Tranquillizing the bodily construction, I will breathe out.' & 290 [312]

"He trains thus: 'Experiencing rapture, I will breathe in'; he trains thus: 'Experienci ng rapture, I will breathe out.' He trains thus: 'Experiencing happiness, I will breathe in'; he trains thus: 'Experiencing happiness, I will breathe out.' He trains thus: 'Experiencing the mental construction, I will breathe in'; he trains thus: 'Experiencing the mental construction, I will breathe out.' He trains thus: 'Tranquillizing the mental construction, I will breathe out.' he trains thus: 'Tranquillizing the mental construction, I will breathe out.' &291

"He trains thus: 'Experiencing the mind, I will breathe in'; he trains thus: 'Experiencing the mind, I will breathe out.' He trains thus: 'Gladdening the mind, I will breathe in'; he trains thus: 'Gladdening the mind, I will breathe out.' He trains thus: 'Concentrating the mind, I will breathe in'; he trains thus: 'Concentrating the mind, I will breathe out.' He trains thus: 'Liberating the mind, I will breathe in'; he trains thus: 'Liberating the mind, I will breathe out.' &292

"He trains thus: 'Contemplating impermanence, I will breathe in'; he trains thus: 'Contemplating impermanence, I will breathe out.' He trains thus: 'Contemplating fading a way, I will breathe in'; he trains thus: 'Contemplating fading away, I will breathe out.' He trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating the contemplating the contempla

ng cessation, I will breathe out.' He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.' & 293

"It is, bhikkhus, when mindfulness of breathing is developed and cultivated in this w ay that it is of great fruit and benefit."

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2 (2) Factors of Enlightenment

"Bhikkhus, mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

"Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by mindfulness of breathing, based upon seclusion, dispassion, and cessation, maturing towards relinquishment. He develops the enlightenment factor of investigation of states ... [313] ... the enlightenment factor of equanimity accompanied by mindfulness of breathing, based upon seclusion, dispassion, and cessation, maturing towards relinquishment.

"It is in this way, bhikkhus, that mindfulness of breathing is developed and cultivate d so that it is of great fruit and benefit."

3 (3) Simple Version

"Bhikkhus, mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

"Here, bhikkhus, a bhikkhu, having gone to the forest or to the foot of a tree or to an empty hut, sits down, folding his legs crosswise, holding his body erect, setting up min dfulness in front of him. Just mindful he breathes in, mindful he breathes out.... (all as $i n \le 1$) ... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that mindfulness of breathing is developed and cultivate d so that it is of great fruit and benefit."

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4 (4) Fruits (1)

(All as in preceding sutta, with the following addition:)

[314] "When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, one of two fruits may be expected: either final knowledge in this very life o r, if there is a residue of clinging, the state of non-returning."

5 (5) Fruits (2)

(All as in §3, with the following addition:)

"When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, seven fruits and benefits may be expected. What are the seven fruits and benefits

"One attains final knowledge early in this very life.

5 "If one does not attain final knowledge early in this very life, then one attains final k nowledge at the time of death.

"If one does not attain final knowledge early in this very life or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbā na in the interval.

"If one does not attain final knowledge early in this very life ... or become an attain er of Nibbāna in the interval, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna upon landing.

"If one does not attain final knowledge early in this very life ... or become an attain er of Nibbāna upon landing, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna without exertion.

"If one does not attain final knowledge early in this very life ... or become an attain er of Nibbāna without exertion, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna with exertion.

"If one does not attain final knowledge early in this very life ... or become an attain er of Nibbāna with exertion, then with the utter destruction of the five lower fetters one becomes one bound upstream, heading towards the Akanittha realm.

"When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, these seven fruits and benefits may be expected."

25 6 (6) Arittha

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Setting at Sāvatthī. There the Blessed One said this:

"Bhikkhus, do you develop mindfulness of breathing?"

When this was said, the Venerable Arittha said to the Blessed One: "Venerable sir, I develop mindfulness of breathing." [315]

"But in what way, Arittha, do you develop mindfulness of breathing?"

"I have abandoned sensual desire for past sensual pleasures, venerable sir. I have got ten rid of sensual desire for future sensual pleasures. And I have thoroughly dispelled pe rceptions of aversion towards things internally and externally. Just mindful I breathe in, mindful I breathe out. It is in this way, venerable sir, that I develop mindfulness of breat hing."

"That is mindfulness of breathing, Arittha. I do not say that it is not. But as to how mindfulness of breathing is fulfilled in detail, Arittha, listen and attend carefully, I will s peak." & 294

"Yes, venerable sir," the Venerable Arittha replied. The Blessed One said this:

"And how, Arittha, is mindfulness of breathing fulfilled in detail? Here, Arittha, a b hikkhu, having gone to the forest or to the foot of a tree or to an empty hut, sits down, fo lding his legs crosswise, holding his body erect, setting up mindfulness in front of him. J ust mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating re linquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, Arittha, that mindfulness of breathing is fulfilled in detail."

7 (7) Mahākappina

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Setting at Sāvatthī. Now on that occasion the Venerable Mahākappina was sitting no t far from the Blessed One, with his legs folded crosswise, holding his body erect, havin g set up mindfulness in front of him. The Blessed One saw him sitting nearby, with his l egs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen this, he addressed the bhikkhus thus:

"Bhikkhus, do you see any shaking or trembling in this bhikkhu's body?"

"Venerable sir, whenever we see that venerable one, whether he is sitting in the mid st of the Sangha or sitting alone in private, [316] we never see any shaking or trembling in that venerable one's body."

"Bhikkhus, that bhikkhu gains at will, without trouble or difficulty, that concentration through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind. And what concentration is it through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind?

"It is, bhikkhus, when concentration by mindfulness of breathing&295 has been dev eloped and cultivated that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind. And how, bhikkhus, is concentration by mindfulness of b reathing developed and cultivated so that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind?

"Here, bhikkhus, a bhikkhu, having gone to the forest or to the foot of a tree or to an empty hut, sits down, folding his legs crosswise, holding his body erect, setting up min dfulness in front of him. Just mindful he breathes in, mindful he breathes out.... He train s thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is, bhikkhus, when concentration by mindfulness of breathing has been develope d and cultivated in this way that no shaking or trembling occurs in the body, and no sha king or trembling occurs in the mind."

8 (8) The Simile of the Lamp

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"Bhikkhus, concentration by mindfulness of breathing, when developed and cultivat ed, is of great fruit and benefit. And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it is of great fruit and benefit? [317]

"Here, bhikkhus, a bhikkhu, having gone to the forest or to the foot of a tree or to an empty hut, sits down, folding his legs crosswise, holding his body erect, setting up min dfulness in front of him. Just mindful he breathes in, mindful he breathes out.... He train s thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit.

"I too, bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet full y enlightened, generally dwelt in this dwelling. While I generally dwelt in this dwelling, neither my body nor my eyes became fatigued and my mind, by not clinging, was libera ted from the taints.

"Therefore, bhikkhus, if a bhikkhu wishes: & 296 'May neither my body nor my eyes become fatigued and may my mind, by not clinging, be liberated from the taints,' this s ame concentration by mindfulness of breathing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May the memories and intentions conne cted with the household life be abandoned by me,' this same concentration by mindfuln ess of breathing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' this same concentration by mindfulness of breathing should be carefull y attended to. If a bhikkhu wishes: 'May I dwell perceiving the unrepulsive in the repuls ive,' this same concentration by mindfulness of breathing should be carefully attended to. If a bhikkhu wishes: 'May I dwell perceiving the repulsive in the unrepulsive and the repulsive,' this same concentration by mindfulness of breathing should be carefully attended to. If a bhikkhu wishes: [318] 'May I dwell perceiving the unrepulsive in the repul sive and the unrepulsive,' this same concentration by mindfulness of breathing should be carefully attended to. If a bhikkhu wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimous, mindful and clearly comprehending,' this same concentration by mindfulness of breathing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, secluded from sensual pleasures, secluded from unwholesome states, enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion,' this same concentration by mindfulness of breathing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the subsiding of thought an d examination, enter and dwell in the second jhāna, which has internal confidence and u nification of mind, is without thought and examination, and has rapture and happiness b

orn of concentration,' this same concentration by mindfulness of breathing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the fading away as well of r apture, dwell equanimous and, mindful and clearly comprehending, may I experience ha ppiness with the body; may I enter and dwell in the third jhāna of which the noble ones declare: "He is equanimous, mindful, one who dwells happily," this same concentration by mindfulness of breathing should be carefully attended to.

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"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, enter and dwell in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity,' this same concentration by mindfulness of breathing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, aware that "space is infinite," enter and d well in the base of the infinity of space,' this same concentration by mindfulness of brea thing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the b ase of the infinity of space, [319] aware that "consciousness is infinite," enter and dwell in the base of the infinity of consciousness,' this same concentration by mindfulness of breathing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the b ase of the infinity of consciousness, aware that "there is nothing," enter and dwell in the base of nothingness,' this same concentration by mindfulness of breathing should be car efully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the b ase of nothingness, enter and dwell in the base of neither-perception-nor-non-perception,' this same concentration by mindfulness of breathing should be carefully attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the b ase of neither-perception-nor-non-perception, enter and dwell in the cessation of percept ion and feeling,' this same concentration by mindfulness of breathing should be carefull y attended to.

"When, bhikkhus, the concentration by mindfulness of breathing has been develope d and cultivated in this way, if he feels a pleasant feeling, he understands: 'It is imperma nent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' & 297 If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasan t feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he fe els it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understand s: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'

"Just as, bhikkhus, an oil lamp burns in dependence on the oil and the wick, and wit h the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bh ikkhus, when a bhikkhu [320] feels a feeling terminating with the body ... terminating with life ... He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'"

9 (9) At Vesālī

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Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the G reat Wood in the Hall with the Peaked Roof.&298 Now on that occasion the Blessed On e was giving the bhikkhus a talk on foulness in many ways, was speaking in praise of fo ulness, was speaking in praise of the development of foulness meditation.&299

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, I wish to go into sec lusion for half a month. I should not be approached by anyone except the one who bring s me almsfood." & 300

"Yes, venerable sir," those bhikkhus replied, and no one approached the Blessed On e except the one who brought him almsfood.

Then those bhikkhus, thinking: "The Blessed One was giving a talk on foulness in m any ways, was speaking in praise of foulness, was speaking in praise of the developmen t of foulness meditation," dwelt devoted to the development of foulness meditation in its many aspects and factors. Being repelled, humiliated, and disgusted with this body, the y sought for an assailant. In one day ten bhikkhus used the knife, or in one day twenty o r thirty bhikkhus used the knife.&301

Then, when that half-month had passed, the Blessed One emerged from seclusion an d addressed the Venerable Ānanda: "Why, Ānanda, does the Bhikkhu Sangha look so di minished?" & 302

"Venerable sir, that is because [the Blessed One had given a talk on foulness in man y ways, had spoken in praise of foulness, [321] had spoken in praise of the development of foulness meditation, and those bhikkhus,]&303 thinking: 'The Blessed One was giving a talk on foulness in many ways, was speaking in praise of foulness, was speaking in praise of the development of foulness meditation,' dwelt devoted to the development of foulness meditation in its many aspects and factors. Being repelled, humiliated, and disgusted with this body, they sought for an assailant. In one day ten bhikkhus used the knif

e, or in one day twenty or thirty bhikkhus used the knife. It would be good, venerable sir , if the Blessed One would explain another method so that this Bhikkhu Sangha may be established in final knowledge."

"Well then, Ānanda, assemble in the attendance hall all the bhikkhus who are living in dependence on Vesālī."

"Yes, venerable sir," the Venerable Ānanda replied. He then assembled in the attend ance hall all the bhikkhus who were living in dependence on Vesālī, as many as there w ere, after which he approached the Blessed One and said to him: "The Bhikkhu Sangha has assembled, venerable sir. Let the Blessed One now do what he thinks is fitting at thi s time."

Then the Blessed One went to the attendance hall, sat down in the appointed seat, and addressed the bhikkhus thus:

"Bhikkhus, this concentration by mindfulness of breathing, when developed and cult ivated, is peaceful and sublime, an ambrosial pleasant dwelling, and it disperses and que lls right on the spot evil unwholesome states whenever they arise.&304

"Just as, bhikkhus, in the last month of the hot season, when a mass of dust and dirt has swirled up, a great rain cloud out of season disperses it and quells it on the spot,&30 5 so too concentration by mindfulness of breathing, when developed and cultivated, is p eaceful and sublime, [322] an ambrosial pleasant dwelling, and it disperses and quells o n the spot evil unwholesome states whenever they arise. And how is this so?

"Here, bhikkhus, a bhikkhu, having gone to the forest or to the foot of a tree or to an empty hut, sits down, folding his legs crosswise, holding his body erect, setting up min dfulness in front of him. Just mindful he breathes in, mindful he breathes out.... He train s thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that concentration by mindfulness of breathing, when de veloped and cultivated, is peaceful and sublime, an exquisite pleasant dwelling, and it di sperses and quells on the spot evil unwholesome states whenever they arise."

30 10 (10) Kimbila

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Thus have I heard. On one occasion the Blessed one was dwelling at Kimbilā in the Bamboo Grove. There the Blessed One addressed the Venerable Kimbila thus: "How is it now, Kimbila, that concentration by mindfulness of breathing, when developed and cu ltivated, is of great fruit and benefit?"

When this was said, the Venerable Kimbila was silent. A second time ... A third time the Blessed One addressed the Venerable Kimbila: "How is it now, Kimbila, that concentration by mindfulness of breathing, when developed and cultivated, is of great fruit and benefit?" A third time the Venerable Kimbila was silent. [323]

When this happened, the Venerable Ānanda said to the Blessed One: "Now is the time for this, Blessed One! Now is the time for this, Sublime One! The Blessed One should speak on concentration by mindfulness of breathing. Having heard it from the Blessed One, the bhikkhus will remember it."

"Well then, Ananda, listen and attend carefully, I will speak."

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"Yes, venerable sir," the Venerable Ananda replied. The Blessed One said this:

"And how, Ānanda, is concentration by mindfulness of breathing developed and cult ivated so that it is of great fruit and benefit? Here, Ānanda, a bhikkhu, having gone to the forest or to the foot of a tree or to an empty hut, sits down, folding his legs crosswise, holding his body erect, setting up mindfulness in front of him. Just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe out.'

(i. Contemplation of the body)

"Whenever,&306 Ānanda, a bhikkhu, when breathing in long, knows: 'I breathe in l ong'; or, when breathing out long, knows: 'I breathe out long'; when breathing in short, knows: 'I breathe in short'; or, when breathing out short, knows: 'I breathe out short'; w hen he trains thus: 'Experiencing the whole body, I will breathe in'; when he trains thus: 'Tranquillizing t he bodily construction, I will breathe in'; when he trains thus: 'Tranquillizing the bodily construction, I will breathe out'—on that occasion the bhikkhu dwells contemplating th e body in the body, ardent, clearly comprehending, mindful, having put away covetousn ess and displeasure in regard to the world. For what reason? I call this a certain kind of body, Ānanda, that is, breathing in and breathing out.&307 Therefore, Ānanda, on that o ccasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

(ii. Contemplation of feelings)

"Whenever, Ānanda, a bhikkhu trains thus: 'Experiencing rapture, I will breathe in'; when he trains thus: 'Experiencing rapture, I will breathe out'; when he trains thus: 'Experiencing happiness, I will breathe in'; when he trains thus: 'Experiencing happiness, I will breathe out'; when he trains thus: 'Experiencing the mental construction, [324] I will breathe in'; when he trains thus: 'Experiencing the mental construction, I will breathe out'; when he trains thus: 'Tranquillizing the mental construction, I will breathe in'; when he trains thus: 'Tranquillizing the mental construction, I will breathe out'—on that oc casion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehen ding, mindful, having put away covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of feeling, Ānanda, that is, careful attention to bre athing in and breathing out.&308 Therefore, Ānanda, on that occasion the bhikkhu dwel

ls contemplating feelings in feelings, ardent, clearly comprehending, mindful, having pu t away covetousness and displeasure in regard to the world.

(iii. Contemplation of mind)

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"Whenever, Ānanda, a bhikkhu trains thus: 'Experiencing the mind, I will breathe in '; when he trains thus: 'Experiencing the mind, I will breathe out'; when he trains thus: 'Gladdening the mind, I will breathe in'; when he trains thus: 'Gladdening the mind, I will breathe out'; when he trains thus: 'Concentrating the mind, I will breathe in'; when he trains thus: 'Liberatin g the mind, I will breathe in'; when he trains thus: 'Liberating the mind, I will breathe o ut'—on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly c omprehending, mindful, having put away covetousness and displeasure in regard to the world. For what reason? I say, Ānanda, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating mind in mind, ar dent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

(iv. Contemplation of mental phenomena)

"Whenever, Ānanda, a bhikkhu trains thus: 'Contemplating impermanence, I will breathe in'; when he trains thus: 'Contemplating fading away, I will breathe in'; when he trains thus: 'Contemplating fading away, I will breathe in'; when he trains thus: 'Contemplating fading away, I will breathe out'; when he trains thus: 'Contemplating cessation, I will breathe in'; when he trains thus: 'Contemplating cessation, I will breathe out'; when he trains thus: 'Contemplating relinquishment, I will breathe in'; when he trains thus: 'Contemplating relinquishment, I will breathe out'—on that occasion the bhikkhu d wells contemplating mental phenomena in mental phenomena, ardent, clearly comprehe nding, mindful, having put away covetousness and displeasure in regard to the world. H aving seen with wisdom the abandoning of covetousness and displeasure, he is one who looks on closely with equanimity. Therefore, Ānanda, on that occasion the bhikkhu dwe lls contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. [325]

"Suppose, Ānanda, at a crossroads there is a great mound of soil. If a cart or chariot comes from the east, it would flatten that mount of soil. If a cart or chariot comes from the west ... from the north ... from the south, it would flatten that mound of soil.&309 S o too, Ānanda, when a bhikkhu dwells contemplating the body in the body, he flattens e vil unwholesome states. When he dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, he flattens evil unwholesome states."

II. The Second Chapter (Ānanda)

5 11 (1) At Icchānaṅgala

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On one occasion the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala Wood. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, I wish to go into seclusion for three months. I should not be approached by anyone except the one who brings me almsfood."

"Yes, venerable sir," those bhikkhus replied, and no one approached the Blessed On e except the one who brought him almsfood. [326]

Then, when those three months had passed, the Blessed One emerged from seclusio n and addressed the bhikkhus thus:

"Bhikkhus, if wanderers of other sects ask you: 'In what dwelling, friends, did the B lessed One generally dwell during the rains residence?'—being asked thus, you should a nswer those wanderers thus: 'During the rains residence, friends, the Blessed One gener ally dwelt in the concentration by mindfulness of breathing.'

"Here, bhikkhus, mindful I breathe in, mindful I breathe out. When breathing in lon g I know: 'I breathe in long'; when breathing out long I know: 'I breathe out long.' Whe n breathing in short I know: 'I breathe in short'; when breathing out short I know: 'I breathe out short.' I know: 'Experiencing the whole body I will breathe in.'... 'I know: 'Co ntemplating relinquishment, I will breathe out.'&310

"If anyone, bhikkhus, speaking rightly could say of anything: 'It is a noble dwelling, it is a divine dwelling, it is the Tathāgata's dwelling,' it is of concentration by mindfuln ess of breathing that one could rightly say this.

"Bhikkhus, those bhikkhus who are trainees, who have not attained their mind's idea l, who dwell aspiring for the unsurpassed security from bondage: for them concentration by mindfulness of breathing, when developed and cultivated, leads to the destruction of the taints. Those bhikkhus who are arahants, whose taints are destroyed, who have live d the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of becoming, those completely liberated through final know ledge: for them concentration by mindfulness of breathing, when developed and cultivat ed, leads to a pleasant dwelling in this very life and to mindfulness and clear comprehen sion.

"If anyone, bhikkhus, speaking rightly could say of anything: 'It is a noble dwelling, it is a divine dwelling, it is the Tathāgata's dwelling,' it is of concentration by mindfuln ess of breathing that one could rightly say this." [327]

12 (2) In Perplexity

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On one occasion the Venerable Lomasavangīsa was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then Mahānāma the Sakyan approached the Venerable Lomasavangīsa, paid homage to him, sat down to one side, and said to him:

"Is it the case, venerable sir, that the dwelling of a trainee is itself the same as the Ta thāgata's dwelling, or is it rather that the dwelling of a trainee is one thing and the Tathāgata's dwelling is another?"

"It is not the case, friend Mahānāma, that the dwelling of a trainee is itself the same as the Tathāgata's dwelling; rather, the dwelling of a trainee is one thing and the Tathāg ata's dwelling is another.

"Friend Mahānāma, those bhikkhus who are trainees, who have not attained their mind's ideal, who dwell aspiring for the unsurpassed security from bondage, dwell having abandoned the five hindrances.&311 What five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and worry, and the hindrance of doubt. Those bhikkhus who are trainees ... dwell having ab andoned these five hindrances.

"But, friend Mahānāma, for those bhikkhus who are arahants, whose taints are destr oyed, who have lived the holy life, done what had to be done, laid down the burden, rea ched their own goal, utterly destroyed the fetters of becoming, become completely liber ated through final knowledge – the five hindrances have been abandoned, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arisin g.&312 What five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and worry, and the hindrance of d oubt. [328] For those bhikkhus who are arahants ... these five hindrances have been ab andoned, cut off at the root, made like a palm stump, obliterated so that they are no mor e subject to future arising.

"By that method, friend Mahānāma, it can be understood how the dwelling of a train ee is one thing and the Tathāgata's dwelling is another.

"On this one occasion, friend Mahānāma, the Blessed One was dwelling at Icchānaṅ gala in the Icchānaṅgala Wood. There the Blessed One addressed the bhikkhus thus: 'B hikkhus, I wish to go into seclusion for three months. I should not be approached by any one except the one who brings me almsfood.'

(He here repeats the entire contents of the preceding sutta, down to:)

"If anyone, bhikkhus, speaking rightly could say of anything: "It is a noble dwellin g, it is a divine dwelling, it is the Tathāgata's dwelling," it is of concentration by mindfu lness of breathing that one could rightly say this.'

"By this method, friend Mahānāma, it can be understood how the dwelling of a train ee is one thing and the Tathāgata's dwelling is another."

13 (3) Ānanda (1)

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Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One, paid h omage to him, sat down to one side, and said to him: [329]

"Venerable sir, is there one thing which, when developed and cultivated, fulfils four things? And four things which, when developed and cultivated, fulfil seven things? And seven things which, when developed and cultivated, fulfil two things?"

"There is, Ānanda, one thing which, when developed and cultivated, fulfils four things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things."

"But, venerable sir, what is the one thing which, when developed and cultivated, fulfils four things; and the four things which, when developed and cultivated, fulfil seven things; and the seven things which, when developed and cultivated, fulfil two things?"

"Concentration by mindfulness of breathing, Ānanda, is the one thing which, when developed and cultivated, fulfils the four foundations of mindfulness. The four foundations of mindfulness, when developed and cultivated, fulfil the seven factors of enlighten ment. The seven factors of enlightenment, when developed and cultivated, fulfil true kn owledge and liberation.

(i. Fulfilling the four foundations of mindfulness)

"How, Ānanda, is concentration by mindfulness of breathing developed and cultivat ed so that it fulfils the four foundations of mindfulness? Here, Ānanda, a bhikkhu, havin g gone to the forest or to the foot of a tree or to an empty hut, sits down, folding his legs crosswise, holding his body erect, setting up mindfulness in front of him. Just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe out.'

"Whenever, \bar{A} nanda, a bhikkhu, when breathing in long, knows: 'I breathe in long'; ... (as in §10) ... when he trains thus: 'Tranquillizing the bodily construction, I will bre athe out'—on that occasion the bhikkhu dwells contemplating the body in the body, ard ent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of body, \bar{A} nanda, that is, [330] breathing in and breathing out. Therefore, \bar{A} nanda, on that occasion the bhikkhu d wells contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"Whenever, Ānanda, a bhikkhu trains thus: 'Experiencing rapture, I will breathe in'; ... when he trains thus: 'Tranquillizing the mental construction, I will breathe out'—on t hat occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comp rehending, mindful, having put away covetousness and displeasure in regard to the worl d. For what reason? I call this a certain kind of feeling, Ānanda, that is, careful attention to breathing in and breathing out. Therefore, Ānanda, on that occasion the bhikkhu dwe

lls contemplating feelings in feelings, ardent, clearly comprehending, mindful, having p ut away covetousness and displeasure in regard to the world.

"Whenever, Ānanda, a bhikkhu trains thus: 'Experiencing the mind, I will breathe in ';... when he trains thus: 'Liberating the mind, I will breathe out'—on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, h aving put away covetousness and displeasure in regard to the world. For what reason? I say, Ānanda, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

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"Whenever, Ānanda, a bhikkhu trains thus: 'Contemplating impermanence, I will breathe in';... when he trains thus: 'Contemplating relinquishment, I will breathe out'—o n that occasion the bhikkhu dwells contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displea sure in regard to the world. Having seen with wisdom the abandoning of covetousness a nd displeasure, [331] he is one who looks on closely with equanimity. Therefore, Ānand a, on that occasion the bhikkhu dwells contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

"It is, Ānanda, when concentration by mindfulness of breathing is developed and cul tivated in this way that it fulfils the four foundations of mindfulness.

(ii. Fulfilling the seven factors of enlightenment)

"And how, Ānanda, are the four foundations of mindfulness developed and cultivate d so that they fulfil the seven factors of enlightenment?

"Whenever, Ānanda, a bhikkhu dwells contemplating the body in the body, on that o ccasion unmuddled mindfulness is established in that bhikkhu.&313 Whenever, Ānanda, unmuddled mindfulness has been established in a bhikkhu, on that occasion the enlight enment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu d evelops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfilment by development in the bhikkhu.

"Dwelling thus mindfully, he scrutinizes that Dhamma with wisdom, examines it, m akes an investigation of it. Whenever, bhikkhus, a bhikkhu dwelling thus mindfully scru tinizes that Dhamma with wisdom, examines it, makes an investigation of it, on that occ asion the enlightenment factor of investigation of states is aroused by the bhikkhu; on th at occasion the bhikkhu develops the enlightenment factor of investigation of states; on that occasion the enlightenment factor of investigation of states goes to fulfilment by development in the bhikkhu.

"While he scrutinizes that Dhamma with wisdom, examines it, makes an investigation of it, [332] his energy is aroused without slackening. Whenever, bhikkhus, a bhikkhu's energy is aroused without slackening as he scrutinizes that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of energy is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of energy; on that occasion the enlightenment factor of energy goes to fulfilment by development in the bhikkhu.

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"When his energy is aroused, there arises in him unworldly rapture. Whenever, bhik khus, unworldly rapture arises in a bhikkhu whose energy is aroused, on that occasion t he enlightenment factor of rapture is aroused by the bhikkhu; on that occasion the bhikk hu develops the enlightenment factor of rapture; on that occasion the enlightenment fact or of rapture goes to fulfilment by development in the bhikkhu.

"For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil. Whenever, bhikkhus, the body becomes tranquil and the mind becomes tranquil in a bhikkhu whose mind is uplifted by rapture, on that occasion the enlighte nment factor of tranquillity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity goes to fulfilment by development in the bhikkhu.

"For one whose body is tranquil and who is happy the mind becomes concentrated. Whenever, bhikkhus, the mind becomes concentrated in a bhikkhu whose body is tranquil and who is happy, on that occasion the enlightenment factor of concentration is arouse d by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of concentration; on that occasion the enlightenment factor of concentration goes to fulfilment by development in the bhikkhu.

"He becomes one who closely looks on with equanimity at the mind thus concentrat ed. Whenever, bhikkhus, a bhikkhu becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment fact or of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfil ment by development in the bhikkhu.

"Whenever, Ānanda, a bhikkhus dwells contemplating feelings in feelings ... mind in mind ... mental phenomena in mental phenomena, on that occasion unmuddled mindfulness is established in that bhikkhu. [333] Whenever, Ānanda, unmuddled mindfulness has been established in a bhikkhu, on that occasion the enlightenment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment actor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfilment by development in the bhikkhu.

(All should be elaborated as in the case of the first foundation of mindfulness.)

"He becomes one who closely looks on with equanimity at the mind thus concentrat ed. Whenever ... on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfilment by d evelopment in the bhikkhu.

"It is, Ānanda, when the four foundations of mindfulness are developed and cultivat ed in this way that they fulfil the seven factors of enlightenment.

(iii. Fulfilling true knowledge and liberation)

"How, Ānanda, are the seven factors of enlightenment developed and cultivated so t hat they fulfil true knowledge and liberation?&314

"Here, Ānanda, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing towards relinquishment. He develops the enlightenment factor of investigation of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquill ity ... the enlightenment factor of concentration the enlightenment factor of equanim ity, which is based upon seclusion, dispassion, and cessation, maturing towards relinqui shment.

"It is, Ānanda, when the seven factors of enlightenment are developed and cultivate d in this way that they fulfil true knowledge and liberation."

14 (4) Ānanda (2)

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Then the Venerable Ānanda approached the Blessed One, paid homage to him, and s at down to one side. The Blessed One then said to the Venerable Ānanda:

"Ānanda, is there one thing which, when developed and cultivated, fulfils four thing s? And four things which, when developed and cultivated, fulfil seven things? And seven things which, when developed and cultivated, fulfil two things?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"There is, Ānanda, one thing which, when developed and cultivated, [334] fulfils fo ur things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things.

"And what, Ānanda, is the one thing which, when developed and cultivated, fulfils f our things; and the four things which, when developed and cultivated, fulfil seven things; and the seven things which, when developed and cultivated, fulfil two things? Concent ration by mindfulness of breathing, Ānanda, is the one thing which, when developed and cultivated, fulfils the four foundations of mindfulness. The four foundations of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

"And how, Ānanda, is concentration by mindfulness of breathing developed and cult ivated so that it fulfils the four foundations of mindfulness?

"Here, Ānanda, a bhikkhu, having gone to the forest ... (all as in the preceding sutta down to:) ... It is, Ānanda, when the seven factors of enlightenment are developed and cultivated in this way that they fulfil true knowledge and liberation."

15 (5) Bhikkhus (1)

(Identical with §13 except that "a number of bhikkhus" are the interlocutors in place of \bar{A} nanda.) [335]

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16 (6) Bhikkhus (2)

(Identical with §14 except that "a number of bhikkhus" are the interlocutors in place of \bar{A} nanda.) [336–40]

15 *17 (7) The Fetters*

"Bhikkhus, concentration by mindfulness of breathing, when developed and cultivat ed, leads to the abandoning of the fetters."

18 (8) The Underlying Tendencies

"...leads to the uprooting of the underlying tendencies."

19 (9) The Course

"...leads to the full understanding of the course."

25 20 (10) The Destruction of the Taints

"...leads to the destruction of the taints.

"And how, bhikkhus, is concentration by mindfulness of breathing developed and cu ltivated so that it leads to the abandoning of the fetters, to the uprooting of the underlyin g tendencies, to the full understanding of the course, to the destruction of the taints?

"Here, bhikkhus, a bhikkhu, having gone to the forest or to the foot of a tree or to an empty hut, sits down, folding his legs crosswise, holding his body erect, setting up min dfulness in front of him. Just mindful he breathes in, mindful he breathes out.... [341] H e trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemp lating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that concentration by mindfulness of breathing is develo ped and cultivated so that it leads to the abandoning of the fetters, to the uprooting of the e underlying tendencies, to the full understanding of the course, to the destruction of the taints."

Book XI Chapter 55

Connected Discourses on Stream-entry (Sotāpatti-saṃyutta)

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I. The Bamboo Gate

1 (1) Wheel-turning Monarch

[342] Setting at Sāvatthī. There the Blessed One said this:

"Bhikkhus, although a wheel-turning monarch, having exercised supreme sovereign rulership over the four continents,&315 with the breakup of the body, after death, is reb orn in a good destination, in a heavenly world, in the company of the devas of the Tāvat imsa realm, and there in the Nandana Grove, accompanied by a retinue of celestial nym phs, he enjoys himself supplied and endowed with the five cords of celestial sensual ple asure, still, as he does not possess four things, he is not freed from hell, not freed from the animal realm, not freed from the sphere of ghosts, not freed from the plane of misery, the bad destinations, the nether world.&316 Although, bhikkhus, a noble disciple maint ains himself by lumps of almsfood and wears rag-robes, still, as he possesses four things, he is freed from hell, freed from the animal realm, freed from the sphere of ghosts, free d from the plane of misery, the bad destinations, the nether world.

"What are the four? [343] Here, bhikkhus, the noble disciple possesses confirmed co nfidence in the Buddha thus:&317 'The Blessed One is an arahant, fully enlightened, ac complished in true knowledge and conduct, sublime, knower of the world, unsurpassed I eader of persons to be tamed, teacher of devas and humans, the Enlightened One, the BI essed One.'

"He possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well exp ounded by the Blessed One, directly visible, immediate, inviting one to come and see, a pplicable, to be personally experienced by the wise.'

"He possesses confirmed confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples is practising the good way, practising the straight way, practising the tr ue way, practising the proper way; that is, the four pairs of persons, the eight types of in dividuals—this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hosp itality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of me rit for the world.'

"He possesses the virtues dear to the noble ones, unbroken, untorn, unblemished, un mottled, freeing, praised by the wise, unadhered to, leading to concentration.&318

"He possesses these four things. And, bhikkhus, between the obtaining of sovereignt y over the four continents and the obtaining of the four things, the obtaining of sovereig nty over the four continents is not worth a sixteenth part of the obtaining of the four thin gs."&319

2 (2) The Plunge

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"Bhikkhus, a noble disciple who possesses four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.&320

"What four? Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened On e, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Sang ha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentrat ion. [344]

"A noble disciple, bhikkhus, who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:

"Those who possess faith and virtue, Confidence and vision of the Dhamma, In time arrive at the happiness In which the holy life is plunged."

3 (3) Dīghāvu

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the lay follower Dīghāvu was sick, afflicted, gravely ill. Then the lay follower Dīghāvu addressed his father, the householder Jotika, thus: "Come, householder, approach the Blessed One, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the lay follower Dīghāvu is sick, afflicted, gravely ill; he pays homage to the Blessed One with his head at the Blessed One's feet.' Then say: 'It would be good, venerable sir, if the Blessed One would come to the residence of the lay follower Dīghāvu out of compassion.'"

"Yes, dear," the householder Jotika replied, and he approached the Blessed One, pai d homage to him, sat down to one side, and delivered his message. The Blessed One con sented by silence.

Then the Blessed One dressed and, taking bowl and robe, went to the residence of the lay follower Dīghāvu. [345] He then sat down in the appointed seat and said to the lay follower Dīghāvu: "I hope you are bearing up, Dīghāvu, I hope you are getting better. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings a re increasing in me, not subsiding, and their increase, not their subsiding, is to be discer ned."

"Therefore, Dīghāvu, you should train yourself thus: 'I will be one who possesses co nfirmed confidence in the Buddha thus: "The Blessed One is ... teacher of devas and hu mans, the Enlightened One, the Blessed One." I will be one who possesses confirmed co nfidence in the Dhamma ... in the Sangha.... I will be one who possesses the virtues de ar to the noble ones, unbroken ... leading to concentration.' It is in such a way that you should train yourself."

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"Venerable sir, as to these four factors of stream-entry that have been taught by the Blessed One, these things exist in me, and I am seen involved in those things. For, vener able sir, I possess confirmed confidence in the Buddha ... in the Dhamma ... in the San gha.... I possess the virtues dear to the noble ones, unbroken ... leading to concentration "

"Therefore, Dīghāvu, established upon these four factors of stream-entry, you shoul d develop further six things that partake of true knowledge. Here, Dīghāvu, dwell conte mplating impermanence in all constructions, perceiving suffering in what is impermane nt, perceiving non-self in what is suffering, perceiving abandonment, perceiving fading away, perceiving cessation. It is in such a way that you should train yourself."

"Venerable sir, as to these six things that partake of true knowledge that have been t aught by the Blessed One, these things exist in me, and I am seen involved in those thin gs. For, venerable sir, I dwell contemplating impermanence in all constructions, perceiving suffering in what is impermanent, perceiving non-self in what is suffering, perceiving abandonment, perceiving fading away, perceiving cessation. However, venerable sir, t he thought occurs to me: 'After I am gone, may this householder Jotika not fall into dist ress.'" [346]

"Don't be concerned about this, dear Dīghāvu. Come now, dear Dīghāvu, pay carefu l attention to what the Blessed One is saying to you."

Then the Blessed One, having given this exhortation to the lay follower Dīghāvu, ro se from his seat and departed. Then, not long after the Blessed One had left, the lay follower Dīghāvu died.

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat d own to one side, and said to the Blessed One: "Venerable sir, that lay follower named D īghāvu to whom the Blessed One gave a brief exhortation has died. What is his destinati on? What is his future bourn?"

"Bhikkhus, the lay follower Dīghāvu was wise. He practised in accordance with the Dhamma and did not trouble me on account of the Dhamma. Bhikkhus, with the utter de struction of the five lower fetters the lay follower Dīghāvu has become one of spontaneo us birth, due to attain Nibbāna there without returning from that world."

4 (4) Sāriputta (1)

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On one occasion the Venerable Sāriputta and the Venerable Ānanda were dwelling a t Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the evening, the Venerable Ā nanda emerged from seclusion.... Sitting to one side, the Venerable Ānanda said to the Venerable Sāriputta:

"Friend Sāriputta, on account of possessing how many things are people declared by the Blessed One to be stream-enterers, no longer bound to the nether world, fixed in de stiny, with enlightenment as their destination?" [347]

"It is on account of possessing four things, friend Ānanda, that people are declared by the Blessed One to be stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination. What four? Here, friend, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"It is, friend, on account of possessing these four things that people are declared by t he Blessed One to be stream-enterers, no longer bound to the nether world, fixed in dest iny, with enlightenment as their destination."

5 (5) Sāriputta (2)

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Sāriputta, this is said: 'A factor of stream-entry, a factor of stream-entry.' What no w, Sāriputta, is a factor of stream-entry?"

"Association with good persons, venerable sir, is a factor of stream-entry. Hearing t he true Dhamma is a factor of stream-entry. Proper attention is a factor of stream-entry. Practice in accordance with the Dhamma is a factor of stream-entry." & 321

"Good, good, Sāriputta! Association with good persons, Sāriputta, is a factor of stre am-entry. Hearing the true Dhamma is a factor of stream-entry. Proper attention is a fact or of stream-entry. Practice in accordance with the Dhamma is a factor of stream-entry.

"Sāriputta, this is said: 'The stream, the stream.' What now, Sāriputta, is the stream?

"This noble eightfold path, venerable sir, is the stream; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

"Good, good, Sāriputta! This noble eightfold path is the stream; that is, right view ... right concentration. [348]

"Sāriputta, this is said: 'A stream-enterer, a stream-enterer.' What now, Sāriputta, is a stream-enterer?"

"One who possesses this noble eightfold path, venerable sir, is called a stream-enter er: this venerable one of such a name and such a clan."

"Good, good, Sāriputta! One who possesses this noble eightfold path is a stream-ent erer: this venerable one of such a name and such a clan."

6 (6) The Stewards

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Setting at Sāvatthī. Now on that occasion a number of bhikkhus were making a robe for the Blessed One, thinking: "After the three months, with his robe completed, the Ble ssed One will set out on tour."

Now on that occasion the stewards&322 Isidatta and Purāṇa were residing in Sādhu ka on some business. They heard: "A number of bhikkhus, it is said, are making a robe f or the Blessed One, thinking that after the three months, with his robe completed, the Bl essed One will set out on tour."

Then the stewards Isidatta and Purāṇa posted a man on the road, telling him: "Good man, when you see the Blessed One coming, the Arahant, the Fully Enlightened One, th en you should inform us." After standing for two or three days that man saw the Blessed One coming in the distance. Having seen him, the man approached the stewards Isidatta and Purāṇa and told them: "Sirs, this Blessed One is coming, the Arahant, the Fully Enlightened One. Do what you think is now fitting at this time."

Then the stewards Isidatta and Purāṇa approached the Blessed One, paid homage to him, and followed closely behind him. Then the Blessed One left the road, went to the f oot of a tree, and sat down on a seat that was prepared. [349] The stewards Isidatta and Purāṇa paid homage to the Blessed One, sat down to one side, and said to him:

"Venerable sir, when we hear that the Blessed One will set out from Sāvatthī on tour among the Kosalans, on that occasion there arises in us distress and displeasure at the t hought: 'The Blessed One will be far away from us.' Then when we hear that the Blesse d One has set out from Sāvatthī on tour among the Kosalans, on that occasion there aris es in us distress and displeasure at the thought: 'The Blessed One is far away from us.'

"Further, venerable sir, when we hear that the Blessed One will set out from among the Kosalans on tour in the Mallan country ... that he has set out from among the Kosal ans on tour in the Mallan country ... that he will set out from among the Mallans on tour in the Vajjian country ... that he has set out from among the Mallans on tour in the Vajjian country ... that he will set out from among the Vajjians on tour in the Kāsian country ... that he has set out from among the Vajjians on tour in the Kāsian country ... that he will set out from among the Kāsians on tour in Magadha, on that occasion there arises in us [350] distress and displeasure at the thought: 'The Blessed One will be far away from us.' Then when we hear that the Blessed One has set out from among the Kāsians on

tour in Magadha, on that occasion there arises in us no little distress, no little displeasur e, at the thought: 'The Blessed One is far away from us.'

"But, venerable sir, when we hear that the Blessed One will set out from among the Magadhans on tour in the Kāsian country, on that occasion there arises in us pleasure an d joy at the thought: 'The Blessed One will be near to us.' Then when we hear that the B lessed One has set out from among the Magadhans on tour in the Kāsian country, on that t occasion there arises in us pleasure and joy at the thought: 'The Blessed One is near to us.'

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"Further, venerable sir, when we hear that the Blessed One will set out from among the Kāsians on tour in the Vajjian country ... that he has set out from among the Vajjians on tour in the Mallan country ... that he has set out from among the Vajjians on tour in the Mallan country ... that he has set out from among the Vajjians on tour in the Mallan country ... that he will set out from among the Mallans on tour in Kosala ... that he has set out from among the Mallans on tour in Kosala ... that he will set out from among the Kosalans on tour to Sāvatthī, on that occasion there arises in us pleasure and joy at the thought: 'The Blessed One will be near to us.' Then, venerable sir, when we hear that the Blessed One is dwelling at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Park, on that o ccasion there arises in us no little pleasure, no little joy, at the thought: 'The Blessed One is near to us.'"

"Therefore, stewards, the household life is confinement, a dusty path. The going fort h is like the open air. It is enough for you, stewards, to be diligent."

"Venerable sir, we are subject to another confinement which is even more confining and considered more confining than that confinement." [351]

"But what is this other confinement that you are subject to, stewards, which is even more confining and considered more confining than that confinement?"

"Here, venerable sir, when King Pasenadi of Kosala wants to make an excursion to his pleasure garden, after we have prepared his riding elephants we have to place the kin g's dear and beloved wives on their seats, one in front and one behind. Now, venerable s ir, the scent of those ladies is just like that of a perfumed casket briefly opened; so it is with the royal ladies wearing scent. Also, venerable sir, the bodily touch of those ladies is just like that of a tuft of cotton wool or kapok; so it is with the royal ladies so delicatel y nurtured. Now on that occasion, venerable sir, the elephants must be guarded, and those ladies must be guarded, and we ourselves must be guarded, yet we do not recall giving rise to an evil state of mind in regard to those ladies. This, venerable sir, is the other confinement that we face even more confining and considered more confining than that confinement."

"Therefore, stewards, the household life is confinement, a path of dust. The going fo rth is like the open air. It is enough for you, stewards, to be diligent. The noble disciple, stewards, who possesses four things is a stream-enterer, no longer bound to the nether w orld, fixed in destiny, with enlightenment as his destination.

"What four? Here, stewards, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One , the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Sangh a.... He dwells at home with a mind devoid of the stain of stinginess, freely generous, o pen-handed, delighting in relinquishment, one devoted to charity, delighting in giving a nd sharing.&323 A noble disciple who possesses these four things [352] is a stream-ent erer, no longer bound to the nether world, fixed in destiny, with enlightenment as his de stination.

"Stewards, you possess confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha.... Moreover, whatever there is in your family that is suitable for giving, all that you share unreservedly among those who are virtuous and of good character. What do you think, carpenters, how many people are there among the Kosalans who are your equals, that is, in regard to giving and sharing?"

"It is a gain for us, venerable sir, it is well gained by us, venerable sir, that the Bless ed One understands us so well."

7 (7) The People of Bamboo Gate

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Thus have I heard. On one occasion the Blessed One was walking on tour among the Kosalans together with a great Sangha of bhikkhus when he reached the brahmin villa ge of the Kosalans named Bamboo Gate. Then the brahmin householders of Bamboo Gate heard: "It is said, sirs, that the recluse Gotama, the scion of the Sakyans who went for th from a Sakyan family, has been walking on tour among the Kosalans together with a great Sangha of bhikkhus and has arrived at Bamboo Gate. Now a good report concerning that Master Gotama has spread about thus: 'That Blessed One is an arahant, fully enlightened, accomplished in true knowledge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' Having realized by his own direct knowledge this world with its devas, Māra, and Brahmā, this generation with its recluses and brahmins, its devas and humans, he makes it known to others. He teaches a Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure. It is good to see such arahants." [353]

Then those brahmin householders of Bamboo Gate approached the Blessed One. Ha ving approached, some paid homage to the Blessed One and sat down to one side. Some greeted the Blessed One and, having exchanged greetings and cordial talk, sat down to one side. Some extended their hands in reverential salutation towards the Blessed One and sat down to one side. Some announced their name and clan to the Blessed One and s

at down to one side. Some remained silent and sat down to one side. Sitting to one side, those brahmin householders of Bamboo Gate said to the Blessed One:

"Master Gotama, we have such wishes, such desires, such hopes as this: 'May we d well at home with a bed crowded with children! May we enjoy Kāsian sandalwood! May we wear garlands, scents, and unguents! May we receive gold and silver! With the bre akup of the body, after death, may we be reborn in a good destination, in a heavenly wor ld!' As we have such wishes, such desires, such hopes, let Master Gotama teach us the Dhamma in such a way that we might dwell at home with a bed crowded with children ... that with the breakup of the body, after death, we might be reborn in a good destination, in a heavenly world."

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"I will teach you, householders, a method of Dhamma applicable to oneself.&324 Li sten to that and attend carefully, I will speak."

"Yes, sir," those brahmin householders of Bamboo Gate replied. The Blessed One s aid this:

"What, householders, is the method of Dhamma applicable to oneself? Here, househ olders, a noble disciple reflects thus: 'I am one who wishes to live, who does not wish to die; I desire happiness and am averse to suffering. Since I am one who wishes to live ... and am averse to suffering, if someone were to take my life, that would not be pleasi ng and agreeable to me. Now if I were to take the life of another—of one who wishes to live, who does not wish to die, who desires happiness and is averse to suffering—that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me [354] is displeasing and disagreeable to the other too. How can I inflict upo n another what is displeasing and disagreeable to me?' Having reflected thus, he himself abstains from the destruction of life, and he exhorts others to abstain from the destruction of life, and he speaks in praise of abstinence from the destruction of life. Thus this bo dily conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to take from me what I have not given, that is, to commit theft, that would not be pleasing and agreea ble to me. Now if I were to take from another what he has not given, that is, to commit theft, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?' Having reflected thus, he himself abstains from taking what is not given, and he exhorts others to abstain from taking what is not given, and he speaks in praise of abstinence from taking what is not given. Thus this bodily conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to commit ad ultery with my wives, that would not be pleasing and agreeable to me. Now if I were to commit adultery with the wives of another, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable

le to the other too. How can I inflict upon another what is displeasing and disagreeable t o me?' Having reflected thus, he himself abstains from sexual misconduct, and he exhor ts others to abstain from sexual misconduct, and he speaks in praise of abstinence from s exual misconduct. Thus this bodily conduct of his is purified in three respects.

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"Again, householders, a noble disciple reflects thus: 'If someone were to damage m y welfare with false speech, that would not be pleasing and agreeable to me. Now if I w ere to damage the welfare of another with false speech, that would not be pleasing and a greeable to the other either. [355] What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?' Having reflected thus, he himself abstains from false speech, and he exhorts others to abstain from false speech, and he speaks in praise of abstinence from false speech. Thus this verbal conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to divide me f rom my friends by divisive speech, that would not be pleasing and agreeable to me. No w if I were to divide another from his friends by divisive speech, that would not be pleas ing and agreeable to the other either....' Thus this verbal conduct of his is purified in thr ee respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to address me with harsh speech, that would not be pleasing and agreeable to me. Now if I were to ad dress another with harsh speech, that would not be pleasing and agreeable to the other either....' Thus this verbal conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to address me with frivolous speech, with idle chatter, that would not be pleasing and agreeable to me. Now if I were to address another with frivolous speech, with idle chatter, that would no t be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?' Having reflected thus, he himself abstains from i dle chatter, and he exhorts others to abstain from idle chatter, and he speaks in praise of abstinence from idle chatter. Thus this verbal conduct of his is purified in three respects.

"He possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... tea cher of devas and humans, the Enlightened One, the Blessed One.' [356] He possesses c onfirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear t o the noble ones, unbroken ... leading to concentration.

"When, householders, the noble disciple possesses these seven good qualities and the ese four desirable states, if he wishes he could by himself declare of himself: 'I am one for inished with hell, finished with the animal realm, finished with the sphere of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination."

When this was said, the brahmin householders of Bamboo Gate said: "Magnificent, Master Gotama!... We go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. From today let the Blessed One remember us as lay followers who have gone for refuge for life."

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8 (8) The Brick Hall (1)

Thus have I heard.&325 On one occasion the Blessed One was dwelling at Natika in the Brick Hall. Then the Venerable Ananda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, the bhikkhu named Sāļha has died. What is his destination, what is h is future bourn? The bhikkhunī named Nandā has died. What is her destination, what is her future bourn? The male lay follower named Sudatta has died. What is his destination , what is his future bourn? The female lay follower named Sujātā has died. What is her d estination, what is her future bourn?"

"Ānanda, the bhikkhu Sāļha who has died, by the destruction of the taints, in this ver y life had entered and dwelt in the taintless liberation of mind, liberation by wisdom, rea lizing it for himself with direct knowledge. The bhikkhunī Nandā who has died had, wit h the utter destruction of the five lower fetters, [357] become one of spontaneous birth, due to attain Nibbāna there without returning from that world. The male lay follower Su datta who has died had, with the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, become a once-returner who, after coming back to this world only one more time, will make an end to suffering.&326 The female lay follower Sujātā who has died had, with the utter destruction of three fetters, become a streament terer, no longer bound to the nether world, fixed in destiny, with enlightenment as her destination.

"It is not surprising, Ānanda, that a human being should die. But if each time that so meone has died you approach and question me about this matter, that would be troubles ome for the Tathāgata. Therefore, Ānanda, I will teach you a method of the Dhamma cal led the mirror of the Dhamma, possessing which a noble disciple, if he wishes, could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the sphere of ghosts, finished with the plane of misery, the bad destinatio ns, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'

"And what, Ānanda, is that method of the Dhamma, the mirror of the Dhamma, poss essing which a noble disciple, if he wishes, could by himself declare that of himself? He re, Ānanda, a noble disciple possesses confirmed confidence in the Buddha thus: 'The B lessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"This, Ānanda, is that method of the Dhamma, the mirror of the Dhamma, possessin g which a noble disciple, if he wishes, could by himself declare of himself: 'I am one fin ished with hell.... I am a stream-enterer, no longer bound to the nether world, fixed in d estiny, with enlightenment as my destination." [358]

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9 (9) The Brick Hall (2)

Sitting to one side, the Venerable Ānanda said to the Blessed One:

"Venerable sir, the bhikkhu named Asoka has died. What is his destination, what is his future bourn? The bhikkhunī named Asokā has died. What is her destination, what is her future bourn? The male lay follower named Asoka has died. What is his destination, what is his future bourn? The female lay follower named Asokā has died. What is her destination, what is her future bourn?"

"Ānanda, the bhikkhu Asoka who has died, by the destruction of the taints, in this ve ry life had entered and dwelt in the taintless liberation of mind, liberation by wisdom, re alizing it for himself with direct knowledge.... (all the rest as in the preceding sutta) ...

"This, Ānanda, is that method of the Dhamma, the mirror of the Dhamma, possessin g which a noble disciple, if he wishes, could by himself declare of himself: 'I am one fin ished with hell.... I am a stream-enterer, no longer bound to the nether world, fixed in d estiny, with enlightenment as my destination."

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10 (10) The Brick Hall (3)

Sitting to one side, the Venerable Ananda said to the Blessed One:

"Venerable sir, the male lay follower named Kakkaṭa has died in Ñātika. What is his destination, what is his future bourn? The male lay follower named Kāḷiṅga ... Nikata ... Kaṭissaha ... Tuṭṭha ... Santuṭṭha ... Bhadda ... Subhadda has died in Ñātika. What i s his destination, what is his future bourn?"

"Ānanda, the male lay follower Kakkaṭa who has died had, with the utter destruction of the five lower fetters, become one of spontaneous birth, due to attain Nibbāna there without returning from that world. So too the male lay followers Kāṭiṅga, [359] Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda.

"The more than fifty male lay followers who have died in Na#tika had, with the utter destruction of the five lower fetters, become of spontaneous birth, due to attain Nibbān a there without returning from that world. The male lay followers exceeding ninety who have died in Nātika had, with the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, become once-returners who, after coming back to this world only one more time, will make an end to suffering. The five hundred and six male lay followers who have died in Nātika had, with the utter destruction of three fetters, become stream-enterers, no more bound to the nether world, fixed in destiny, with enlightenment as their destination.&327

"It is not surprising, Ānanda, that a human being should die. But if each time that so meone has died you approach and question me about this matter, that would be troubles ome for the Tathāgata. Therefore, Ānanda, I will teach you a method of the Dhamma cal led the mirror of the Dhamma....

"And what, Ānanda, is that method of the Dhamma, the mirror of the Dhamma...?" [360]

(The remainder of the sutta as in $\S 8$.)

II. The Thousandfold, or Royal Park

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11 (1) The Thousand

On one occasion the Blessed One was dwelling at Sāvatthī in the Royal Park. Then a Sangha of a thousand bhikkhunīs approached the Blessed One, paid homage to him, a nd stood to one side. The Blessed One said to those bhikkhunīs:

"Bhikkhunīs, a noble disciple who possesses four things is a stream-enterer, no long er bound to the nether world, fixed in destiny, with enlightenment as his destination. What four? Here, bhikkhunīs, a noble disciple possesses confirmed confidence in the Budd hat hus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' [361] He possesses confirmed confidence in the Dhamma ... in the Sang ha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentrat ion.

"A noble disciple, bhikkhus, who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

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12 (2) The Brahmins

Setting at Sāvatthī. "Bhikkhus, the brahmins proclaim a way called 'going upwards.' They enjoin a disciple thus: 'Come, good man, get up early and walk facing east. Do no t avoid a pit, or a precipice, or a stump, or a thorny place, or a village pool, or a cesspool. You should expect death&328 wherever you fall. Thus, good man, with the breakup of the body, after death, you will be reborn in a good destination, in a heavenly world.'

"Now this practice of the brahmins, bhikkhus, is a foolish course, a stupid course; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowled ge, to enlightenment, to Nibbāna. But I, bhikkhus, proclaim the way going upwards in t he Noble One's Discipline, the way which leads to utter disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"And what, bhikkhus, is that way going upwards, which leads to utter disenchantme nt ... to Nibbāna. [362] Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlighte

ned One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"This, bhikkhus, is that way going upwards, which leads to utter disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna."

13 (3) Ānanda

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On one occasion the Venerable Ānanda and the Venerable Sāriputta were dwelling a t Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the evening, the Venerable Sā riputta emerged from seclusion, approached the Venerable Ānanda, and exchanged gree tings with him. When they had concluded their greetings and cordial talk, he sat down t o one side and said to the Venerable Ānanda:

"Friend Ānanda, by the abandoning of how many things and because of possessing how many things are people declared by the Blessed One thus: 'This one is a stream-ent erer, no longer bound to the nether world, fixed in destiny, with enlightenment as his de stination'?"

"It is, friend, by the abandoning of four things and because of possessing four things that people are declared thus by the Blessed One. What four?

"One does not have, friend, that distrust regarding the Buddha which the uninstructe d worldling possesses, because of which the latter, with the breakup of the body, after d eath, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. [3 63] And one has that confirmed confidence in the Buddha which the instructed noble dis ciple possesses, because of which the latter, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world: 'The Blessed One is ... teacher of dev as and humans, the Enlightened One, the Blessed One.'

"One does not have that distrust regarding the Dhamma which the uninstructed worl dling possesses, because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And one has that confirmed confidence in the Dhamma which the instructed noble disciple posse sses, because of which the latter, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world: 'The Dhamma is well expounded by the Blessed One ... to be personally experienced by the wise.'

"One does not have that distrust regarding the Sangha which the uninstructed worldl ing possesses, because of which the latter, with the breakup of the body, after death, is r eborn in the plane of misery, in a bad destination, in the nether world, in hell. And one h as that confirmed confidence in the Sangha which the instructed noble disciple possesse s, because of which the latter, with the breakup of the body, after death, is reborn in a go od destination, in a heavenly world: 'The Sangha of the Blessed One's disciples is practi sing the good way ... the unsurpassed field of merit for the world.'

"One does not have, friend, that immorality which the uninstructed worldling posses ses, because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And one has those virtues dear to the noble ones which the instructed noble disciple possesses, because of which the latter, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world: virtues dear to the noble ones ... leading to concentration. [364]

"It is, friend, by the abandoning of these four things and because of possessing these four things that people are declared by the Blessed One thus: 'This one is a stream-ente rer, no longer bound to the nether world, fixed in destiny, with enlightenment as his dest ination."

14 (4) Bad Destination (1)

"Bhikkhus, a noble disciple who possesses four things has transcended all fear of a b ad destination. What four? Here, bhikkhus, a noble disciple possesses confirmed confide nce in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlig htened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leading to c oncentration. A noble disciple who possesses these four things has transcended all fear of a bad destination."

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15 (5) Bad Destination (2)

"Bhikkhus, a noble disciple who possesses four things has transcended all fear of a b ad destination, of the nether world. What four?"

(Complete as in the preceding sutta.)

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16 (6) Friends and Colleagues (1)

"Bhikkhus, those for whom you have compassion and who think you should be heed ed, whether friends or colleagues, relatives or kinsmen—these you&329 should exhort, settle, and establish in the four factors of stream-entry.

"What four? [365] You should exhort, settle, and establish them in confirmed confid ence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlig htened One, the Blessed One.' You should exhort, settle, and establish them in confirme d confidence in the Dhamma ... in the Sangha ... in the virtues dear to the noble ones, u nbroken ... leading to concentration.

"Those for whom you have compassion ... these you should exhort, settle, and estab lish in these four factors of stream-entry."

17 (7) Friends and Colleagues (2)

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"Bhikkhus, those for whom you have compassion and who think you should be heed ed, whether friends or colleagues, relatives or kinsmen—these you should exhort, settle, and establish in the four factors of stream-entry.

"What four? You should exhort, settle, and establish them in confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightene d One, the Blessed One.'...

"Bhikkhus, there may be alteration in the four great elements—in the earth element, the water element, the heat element, the air element—but there cannot be alteration in the noble disciple who possesses confirmed confidence in the Buddha. Therein this is alteration: that the noble disciple who possesses confirmed confidence in the Buddha might be reborn in hell, in the animal realm, or in the sphere of ghosts. This is impossible.

"You should exhort, settle, and establish them in confirmed confidence in the Dham ma ... in the Sangha ... in the virtues dear to the noble ones ... leading to concentration.

"Bhikkhus, there may be alteration in the four great elements ... but there cannot be [366] alteration in the noble disciple who possesses the virtues dear to the noble ones. T herein this is alteration: that the noble disciple who possesses the virtues dear to the noble ones might be reborn in hell, in the animal realm, or in the sphere of ghosts. This is im possible.

"Those for whom you have compassion ... these you should exhort, settle, and estab lish in these four factors of stream-entry."

18 (8) Visiting the Devas (1)

Setting at Sāvatthī.&330 Then, just as quickly as a strong man might extend his dra wn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared fro m Jeta's Grove and reappeared among the Tāvatiṃsa devas. Then a number of devatās b elonging to the Tāvatiṃsa host approached the Venerable Mahāmoggallāna, paid homag e to him, and stood to one side. The Venerable Mahāmoggallāna then said to those deva tās:

"It is good, friends, to possess confirmed confidence in the Buddha thus: 'The Bless ed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' Beca use of possessing confirmed confidence in the Buddha, some beings here, with the brea kup of the body, after death, are reborn in a good destination, in a heavenly world.

"It is good, friends, to possess confirmed confidence in the Dhamma ... in the Sangh a ... to possess the virtues dear to the noble ones ... leading to concentration. [367] Bec ause of possessing the virtues dear to the noble ones, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

"It is good, sir Moggallāna, to possess confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha ... to possess the virtues dear to the nobles ones ... leading t

o concentration. Because of possessing the virtues dear to the noble ones, some beings h ere, with the breakup of the body, after death, are reborn in a good destination, in a heav enly world."

5 19 (9) *Visiting the Devas* (2)

(This sutta is identical with the preceding one, except that wherever §18 reads "are reborn in a good destination," the present sutta reads "have been reborn in a good destination.")

10 *20 (10) Visiting the Devas (3)*

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Then, just as quickly as a strong man might extend his drawn-in arm or draw in his e xtended arm, the Blessed One disappeared from Jeta's Grove and reappeared among the Tāvatiṃsa devas. Then a number of devatās belonging to the Tāvatiṃsa host approache d the Blessed One, paid homage to him, [368] and stood to one side. The Blessed One then said to those devatās:

"It is good, friends, to possess confirmed confidence in the Buddha thus: 'The Bless ed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' Beca use of possessing confirmed confidence in the Buddha, some beings here are stream-ent erers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination.

"It is good, friends, to possess confirmed confidence in the Dhamma ... in the Sangh a ... to possess the virtues dear to the noble ones ... leading to concentration. Because o f possessing the virtues dear to the noble ones, some beings here are stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destinatio n."

"It is good, sir, to possess confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha ... to possess the virtues dear to the nobles ones ... leading to concentr ation. Because of possessing the virtues dear to the noble ones, some beings here are str eam-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination."

III. Sarakāni

21 (1) Mahānāma (1)

[369] Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, this Kapilavatthu is rich and prosperous, populous, crowded, with congested thoroughfares.&331 In the evening, when I am entering Kapilavatthu after visiti

ng the Blessed One or the worthy bhikkhus, I come across a stray elephant, a stray horse , a stray chariot, a stray cart, a stray man.&332 On that occasion, venerable sir, my mind fulness regarding the Blessed One becomes muddled, my mindfulness regarding the Dh amma becomes muddled, my mindfulness regarding the Sangha becomes muddled. The thought then occurs to me: 'If at this moment I should die, what would be my destinatio n, what would be my future bourn?'"

"Do not be afraid, Mahānāma! Do not be afraid, Mahānāma! Your death will not be a bad one, your demise will not be a bad one.&333 When a person's mind has been fortified over a long time by faith, virtue, learning, generosity, and wisdom, right here crows, vultures, hawks, dogs, jackals, or various creatures eat his body having form, consisting of the four great elements, [370] originating from mother and father, built up out of rice and gruel, subject to impermanence, to being worn and rubbed away away, to breaking apart and dispersal. But his mind, which has been fortified over a long time by faith, virtue, learning, generosity, and wisdom—that goes upwards, goes to distinction.&334

"Suppose, Mahānāma, a man submerges a pot of ghee or a pot of oil in a deep pool of water and breaks it. Any of its shards or fragments would sink downwards, but the ghee or oil there would rise upwards. So too, Mahānāma, when a person's mind has been f ortified over a long time by faith ... and wisdom, right here crows ... or various creature s eat his body.... But his mind, which has been fortified over a long time by faith ... and wisdom—that goes upwards, goes to distinction. [371]

"Do not be afraid, Mahānāma! Do not be afraid, Mahānāma! Your death will not be a bad one, your demise will not be a bad one."

22 (2) Mahānāma (2)

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(As above down to:)

"Do not be afraid, Mahānāma! Do not be afraid, Mahānāma! Your death will not be a bad one, your demise will not be a bad one. A noble disciple who possesses four thing s leans, slopes, and inclines towards Nibbāna. What four? Here, Mahānāma, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Sangh a.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"Suppose, Mahānāma, a tree was leaning to the east, sloping to the east, inclining to the east, and it was cut down at its foot. In what direction would it fall?"

"In whatever direction it was leaning, sloping, and inclining, venerable sir."

"So too, Mahānāma, a noble disciple who possesses these four things leans, slopes, and inclines towards Nibbāna."

23 (3) Godhā

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Setting at Kapilavatthu. Then Mahānāma the Sakyan approached Godhā the Sakyan and said to him: [372] "How many qualities, Godhā, must an individual possess for you to recognize him as a stream-enterer, one no longer bound to the nether world, fixed in d estiny, with enlightenment as his destination?"

"When an individual possesses three qualities, Mahānāma, I recognize him as a strea m-enterer, one no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. What three? Here, Mahānāma, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha.... When an individual p ossesses these three qualities, I recognize him as a stream-enterer ... with enlightenment as his destination. But, Mahānāma, how many qualities must an individual possess for you to recognize him as a stream-enterer ... with enlightenment as his destination?"

"When an individual possesses four qualities, Godhā, I recognize him as a stream-en terer ... with enlightenment as his destination. What four? Here, Godhā, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. When an individual possesses these four qualities, I recognize him as a stream-enterer ... with enlightenment as his destination."

"Wait, Mahānāma! Wait, Mahānāma! The Blessed One alone would know this, whe ther one possesses or does not possess these qualities."

"Come, Godhā, we should approach the Blessed One. Having approached, we will r eport this matter to him." [373]

Then Mahānāma the Sakyan and Godhā the Sakyan approached the Blessed One, pa id homage to him, and sat down to one side. Sitting to one side, Mahānāma the Sakyan r eported to the Blessed One all that had happened, (continuing as follows): [374]

"Here, venerable sir, some issue concerning the Dhamma may arise. The Blessed O ne might take one side and the Bhikkhu Sangha might take the other side. Whatever side the Blessed One would take, I would take that same side. Let the Blessed One remember me as one who has such confidence.

"Here, venerable sir, some issue concerning the Dhamma may arise. The Blessed O ne might take one side, and the Bhikkhu Sangha and the Bhikkhunī Sangha might take the other side.... The Blessed One might take one side, and the Bhikkhu Sangha, the Bhikkhunī Sangha, and the male lay followers might take the other side.... The Blessed On e might take one side, and the Bhikkhu Sangha, the Bhikkhunī Sangha, the male lay followers, and the female lay followers might take the other side. Whatever side the Blesse d One would take, I would take that same side. Let the Blessed One remember me as on e who has such confidence.&335

"Here, venerable sir, some issue concerning the Dhamma may arise. The Blessed O ne might take one side, and the Bhikkhu Sangha, the Bhikkhunī Sangha, the male lay fol

lowers, the female lay followers, and the world with its devas, Māra, and Brahmā, this g eneration with its recluses and brahmins, its devas and humans, might take the other sid e. Whatever side the Blessed One would take, I would take that same side. Let the Bless ed One remember me as one who has such confidence."

(The Blessed One said:) "When he speaks like that,&336 Godhā, what would you sa y about Mahānāma the Sakyan?"

"When he speaks in such a way, venerable sir, I would not say anything about Mahā nāma the Sakyan except what is good, except what is favourable." & 337 [375]

10 24 (4) Sarakāni (1)

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Setting at Kapilavatthu. Now on that occasion Sarakāni&338 the Sakyan had died, a nd the Blessed One had declared him to be a stream-enterer, no longer bound to the neth er world, fixed in destiny, with enlightenment as his destination. Thereupon a number of Sakyans, having met and assembled, deplored this, grumbled, and complained about it, saying: "It is wonderful indeed, sir! It is amazing indeed, sir! Now who here won't be a stream-enterer when the Blessed One has declared Sarakāni the Sakyan after he died to be a stream-enterer ... with enlightenment as his destination? Sarakāni the Sakyan was t oo weak for the training; he drank intoxicating drink!"&339

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat d own to one side, and reported this matter to him. (The Blessed One said:)

"Mahānāma, when a lay follower has gone for refuge over a long time to the Buddh a, the Dhamma, and the Sangha, how could he go to the nether world? For if one speaki ng rightly were to say of anyone: 'He is a lay follower who has gone for refuge over a long time to the Buddha, the Dhamma, and the Sangha,' it is of Sarakāni the Sakyan that o ne could rightly say this. [376] Mahānāma, Sarakāni the Sakyan has gone for refuge over a long time to the Buddha, the Dhamma, and the Sangha, so how could he go to the net her world?&340

"Here, Mahānāma, some person possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' And so in the Dhamma and the Sangha. He is one of joyous wisdom, of swift wisdom, and he has attained liberation. By the destruction of the taints, in this very life he enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge. This person, Mahānāma, is freed from hell, freed from the animal realm, freed from the sphere of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person possesses confirmed confidence in the Buddha ... i n the Dhamma and the Sangha. He is one of joyous wisdom, of swift wisdom, yet he ha s not attained liberation. With the utter destruction of the five lower fetters he has beco me one of spontaneous birth, due to attain Nibbāna there without returning from that wo rld. This person too, Mahānāma, is freed from hell, freed from the animal realm, freed from the sphere of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person possesses confirmed confidence in the Buddha ... i n the Dhamma and the Sangha. He is not one of joyous wisdom, nor of swift wisdom, a nd he has not attained liberation. With the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, he is a once-returner who, after coming back to this world only one more time, will make an end to suffering. This person too, Mahā nāma, is freed from hell, freed for the animal realm, freed from the sphere of ghosts, fre ed from the plane of misery, the bad destinations, the nether world. [377]

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"Here, Mahānāma, some person possesses confirmed confidence in the Buddha ... i n the Dhamma and the Sangha. He is not one of joyous wisdom, nor of swift wisdom, a nd he has not attained liberation. With the utter destruction of three fetters he is a stream -enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as hi s destination. This person too, Mahānāma, is freed from hell, freed from the animal real m, freed from the sphere of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person does not possess confirmed confidence in the Budd ha ... nor in the Dhamma ... nor in the Sangha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. However, he has these five things: the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentr ation, the faculty of wisdom. And the teachings proclaimed by the Tathāgata are accepte d by him after being pondered to a sufficient degree with wisdom. This person too, Mahānāma, is one who does not go to hell, nor to the animal realm, nor to the sphere of ghos ts, who does not go to the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person does not possess confirmed confidence in the Budd ha ... nor in the Dhamma ... nor in the Sangha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. However, he has these five things: the faculty of faith ... the faculty of wisdom. And he has sufficient faith in the Tathāgata, su fficient devotion to him. This person too, Mahānāma, is one who does not go to hell, nor to the animal realm, nor to the sphere of ghosts, who does not go to the plane of misery, the bad destinations, the nether world.&341

"Even if these great *sāla* trees, Mahānāma, could understand what is well spoken an d what is badly spoken, then I would declare these great *sāla* trees to be stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destin ation. How much more, then, Sarakāni the Sakyan? Sarakāni the Sakyan, Mahānāma, un dertook the training at the time of his death." & 342 [378]

25 (5) Sarakāni (2)

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Setting at Kapilavatthu. Now on that occasion Sarakāni the Sakyan had died, and the Blessed One had declared him to be a stream-enterer ... with enlightenment as his desti nation. Thereupon a number of Sakyans, having met and assembled, deplored this, grum bled, and complained about it, saying: "It is wonderful indeed, sir! It is amazing indeed, sir! Now who here won't be a stream-enterer when the Blessed One has declared Sarakā ni the Sakyan after he died to be a stream-enterer ... with enlightenment as his destinati on? Sarakāni the Sakyan was one who failed to fulfil the training!"&343

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat d own to one side, and reported this matter to him. (The Blessed One said:)

"Mahānāma, when, over a long time, a lay follower has gone for refuge to the Budd ha, the Dhamma, and the Sangha, how could he go to the nether world?... Mahānāma, o ver a long time Sarakāni the Sakyan has gone for refuge to the Buddha, the Dhamma, and the Sangha, so how could he go to the nether world?

"Here, Mahānāma, some person is completely dedicated to the Buddha and has full confidence in him thus:&344 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' And so in regard to the Dhamma and the Sangha. He is one of joyous wisdom, of swift wisdom, and he has attained liberation. By the destruction of the taints, in this very life he enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge. This person, Mahānāma, is freed from hell, freed from the animal realm, freed from the sphere of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is completely dedicated to the Buddha and has full confidence in him.... And so in regard to the Dhamma and the Sangha. He is one of joy ous wisdom, of swift wisdom, yet he has not attained liberation. With the utter destructi on of the five lower fetters he has become one who attains final knowledge early in this very life, or one who attains final knowledge at the time of death, or an attainer of Nibbāna in the interval, or an attainer of Nibbāna upon landing, or an attainer of Nibbāna wit hout exertion, or an attainer of Nibbāna with exertion, or one bound upstream, heading t owards the Akaniṭṭha realm.&345 This person too, Mahānāma, is freed from hell, freed from the animal realm, freed from the sphere of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is completely dedicated to the Buddha and has full confidence in him.... And so in regard to the Dhamma and the Sangha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. With the utter d estruction of three fetters and with the diminishing of greed, hatred, and delusion, he is a once-returner who, after coming back to this world only one more time, will make an e nd to suffering. This person too, Mahānāma, [379] is freed from hell, freed from the ani

mal realm, freed from the sphere of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is completely dedicated to the Buddha and has full confidence in him.... And so in regard to the Dhamma and the Sangha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. With the utter d estruction of three fetters he is a stream-enterer, no longer bound to the nether world, fix ed in destiny, with enlightenment as his destination. This person too, Mahānāma, is free d from hell, freed from the animal realm, freed from the sphere of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is not completely dedicated to the Buddha and does not have full confidence in him thus: 'The Blessed One is ... teacher of devas and hum ans, the Enlightened One, the Blessed One.' And so in regard to the Dhamma and the Sa ngha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained libe ration. However, he has these five things: the faculty of faith ... the faculty of wisdom. And the teachings proclaimed by the Tathāgata are accepted by him after being pondere d to a sufficient degree with wisdom. This person too, Mahānāma, is one who does not go to hell, nor to the animal realm, nor to the sphere of ghosts, who does not go to the pl ane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is not completely dedicated to the Buddha and does not have full confidence in him.... And so in regard to the Dhamma and the Sangha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. H owever, he has these five things: the faculty of faith ... the faculty of wisdom. And he h as sufficient faith in the Tathāgata, sufficient devotion to him. This person too, Mahānā ma, is one who does not go to hell, nor to the animal realm, nor to the sphere of ghosts, who does not go to the plane of misery, the bad destinations, the nether world.

"Suppose, Mahānāma, there is a bad field, a bad piece of ground, with stumps not cl eared, and the seeds sown there would be broken, spoilt, damaged by wind and sun, unf ertile, not planted securely, and the sky would not send down a proper rainfall. Would th ose seeds come to growth, increase, and expansion?"

"No, venerable sir."

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"So too, Mahānāma, here a Dhamma is badly expounded, badly proclaimed, unema ncipating, not conducive to peace, proclaimed by someone who is not a Fully Enlighten ed One. This, I say, is like the bad field. [380] And the disciple dwells in that Dhamma practising in accordance with it, practising it properly, conducting himself accordingly. This, I say, is like the bad seed.

"Suppose, Mahānāma, there is a good field, a good piece of ground, well cleared of stumps, and the seeds sown there would be unbroken, unspoilt, undamaged by wind and sun, fertile, planted securely, and the sky would send down a proper rainfall. Would tho se seeds come to growth, increase, and expansion?"

"Yes, venerable sir."

"So too, Mahānāma, here a Dhamma is well expounded, well proclaimed, emancipat ing, conducive to peace, proclaimed by a Fully Enlightened One. This, I say, is like the good field. And the disciple dwells in that Dhamma practising in accordance with it, pra ctising it properly, conducting himself accordingly. This, I say, is like the good seed. Ho w much more, then, Sarakāni the Sakyan? Mahānāma, Sarakāni the Sakyan was one wh o fulfilled the training at the time of death."

26 (6) Anāthapiṇḍika (1)

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Setting at Sāvatthī. Now on that occasion the householder Anāthapiṇḍika was sick, a fflicted, gravely ill. Then the householder Anāthapiṇḍika addressed a man thus:

"Come, good man, approach the Venerable Sāriputta, pay homage to him in my nam e with your head at his feet, and say: 'Venerable sir, the householder Anāthapiṇḍika is si ck, afflicted, gravely ill; he pays homage to the Venerable Sāriputta with his head at his feet.' Then say: 'It would be good, venerable sir, if the Venerable Sāriputta would come to the residence of the householder Anāthapiṇḍika out of compassion.'" [381]

"Yes, master," that man replied, and he approached the Venerable Sāriputta, paid ho mage to him, sat down to one side, and delivered his message. The Venerable Sāriputta consented by silence.

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, w ent to the residence of the householder Anāthapiṇḍika with the Venerable Ānanda as his companion. He then sat down in the appointed seat and said to the householder Anātha piṇḍika: "I hope you are bearing up, householder, I hope you are getting better. I hope y our painful feelings are subsiding and not increasing, and that their subsiding, not their i ncrease, is to be discerned."

"I am not bearing up, venerable sir, I am not getting better. Strong painful feelings a re increasing in me, not subsiding, and their increase, not their subsiding, is to be discer ned."

"You, householder, do not have that distrust towards the Buddha which the uninstru cted worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' As you consider within y ourself that confirmed confidence in the Buddha, your pains may subside on the spot.

"You, householder, do not have that distrust towards the Dhamma which the uninstructed worldling possesses because of which the latter [382] ... is reborn in the plane of misery ... in hell. And you have confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One ... to be personally experienced by the wise.'

As you consider within yourself that confirmed confidence in the Dhamma, your pains may subside on the spot.

"You, householder, do not have that distrust towards the Sangha which the uninstructed worldling possesses because of which the latter ... is reborn in the plane of misery ... in hell. And you have confirmed confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples is practising the good way ... the unsurpassed field of merit for the world.' As you consider within yourself that confirmed confidence in the Sangha, your pains may subside on the spot.

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"You, householder, do not have that immorality which the uninstructed worldling po ssesses because of which the latter ... is reborn in the plane of misery ... in hell. And yo u have those virtues dear to the noble ones, unbroken ... leading to concentration. As yo u consider within yourself those virtues dear to the noble ones, your pains may subside on the spot.

"You, householder, do not have that wrong view which the uninstructed worldling p ossesses because of which the latter ... is reborn in the plane of misery ... in hell. And y ou have right view. As you consider within yourself that right view, your pains may sub side on the spot.

"You, householder, do not have that wrong intention ... [383] ... wrong speech ... wrong action ... wrong livelihood ... wrong effort ... wrong mindfulness ... wrong con centration ... wrong knowledge ... wrong liberation which the uninstructed worldling p ossesses because of which the latter ... is reborn in the plane of misery ... in hell. And y ou have right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration ... [384] ... right knowledge ... right liberat ion.&346 As you consider within yourself that right liberation, your pains may subside on the spot."

Then the pains of the householder Anāthapindika subsided on the spot.

Then the householder Anāthapiṇḍika served the Venerable Sāriputta and the Venera ble Ānanda from his own dish. When the Venerable Sāriputta had finished his meal and had washed his hand and bowl, the householder Anāthapiṇḍika took a low seat and sat d own to one side, and the Venerable Sāriputta thanked him with these verses:

"When one has faith in the Tathāgata, Unshakeable and well established, And good conduct built on virtue, Dear to the noble ones and praised.

When one has confidence in the Sangha And view that has been rectified, They say that one is not poor, That one has not lived in vain.

Therefore the person of intelligence, Remembering the Buddha's Teaching, Should be devoted to faith and virtue, To confidence and vision of the Dhamma."&347

Then the Venerable Sāriputta, having thanked the householder Anāthapiṇḍika with t hese verses, rose from his seat and departed. [385]

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and s at down to one side. The Blessed One then said to him: "Now, Ānanda, where are you c oming from in the middle of the day?"

"The householder Anāthapiṇḍika, venerable sir, has been exhorted by the Venerable Sāriputta with such and such an exhortation."

"Sāriputta is wise, Ānanda, Sāriputta has great wisdom, in so far as he can analyse t he four factors of stream-entry in ten modes."

27 (7) Anāthapindika (2)

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(The opening of this sutta as in the preceding one, except that Anāthapiṇḍika calls for \bar{A} nanda, down to:)

"I am not bearing up, venerable sir, I am not getting better. Strong painful feelings a re increasing in me, not subsiding, and their increase, not their subsiding, is to be discer ned." [386]

"Householder, for the uninstructed worldling who possesses four things there is fright, there is trepidation, there is fear of death and the future life. What four?

"Here, householder, the uninstructed worldling has distrust towards the Buddha, and when he considers within himself that distrust towards the Buddha, there is fright, there is trepidation, there is fear of death and the future life.

"Again, householder, the uninstructed worldling has distrust towards the Dhamma, a nd when he considers within himself that distrust towards the Dhamma, there is fright, t here is trepidation, there is fear of death and the future life.

"Again, householder, the uninstructed worldling has distrust towards the Sangha, an d when he considers within himself that distrust towards the Sangha, there is fright, there is trepidation, there is fear of death and the future life.

"Again, householder, the uninstructed worldling is immoral, and when he considers within himself that immorality, there is fright, there is trepidation, there is fear of death and the future life.

"For the uninstructed worldling who possesses these four things there is fright, there is trepidation, there is fear of death and the future life.

"Householder, for the instructed noble disciple who possesses four things there is no fright, no trepidation, no fear of death and the future life. What four?

"Here, householder, the instructed noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' When he considers within himself that confirmed confidence in the Buddha, there is no fright, no trepidation, no fear of death and the future life.

"Again, householder, the instructed noble disciple possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One ... to be personally experienced by the wise.' When he considers within himself that confirmed confidence in the Dhamma, there is no fright, no trepidation, no fear of death and the future life.

"Again, householder, the instructed noble disciple possesses confirmed confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples is practising the good way ... the unsurpassed field of merit for the world.' When he considers within himself that confirmed confidence in the Sangha, there is no fright, no trepidation, no fear of death and the future life.

"Again, householder, the instructed noble disciple possesses the virtues dear to the n oble ones, unbroken ... leading to concentration. When he considers within himself thos e virtues dear to the noble ones, [387] there is no fright, no trepidation, no fear of death and the future life.

"For the instructed noble disciple who possesses these four things there is no fright, no trepidation, no fear of death and the future life."

"I am not afraid, Venerable Ānanda. Why should I be afraid? For, venerable sir, I po ssess confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha. And as t o these training rules for the laity taught by the Blessed One, I do not see within myself that any have been broken."

"It is a gain for you, householder! It is well gained by you, householder! You have d eclared, householder, the fruit of stream-entry."

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30 28 (8) Fearful Animosities (1) [or Anāthapiṇḍika (3)] (This sutta is identical with 12:41.) [388–89]
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29 (9) Fearful Animosities (2)

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Setting at Sāvatthī. Then a number of bhikkhus approached the Blessed One ... and sat down to one side. The Blessed One then said to them as they were sitting to one side

(All as in the preceding sutta.)

30 (10) The Licchavi

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On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the H all with the Peaked Roof. Then Nandaka, the minister of the Licchavis, approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Nandaka, a noble disciple who possesses four things is a stream-enterer, [390] no l onger bound to the nether world, fixed in destiny, with enlightenment as his destination. What four? Here, Nandaka, a noble disciple possesses confirmed confidence in the Bud dha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. A noble disciple who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.

"Further, Nandaka, a noble disciple who possesses these four things becomes endow ed with a long lifespan, whether celestial or human; he becomes endowed with beauty, whether celestial or human; he becomes endowed with happiness, whether celestial or human; he becomes endowed with fame, whether celestial or human; he becomes endow ed with dominion, whether celestial or human. Now I say this, Nandaka, without having heard it from another recluse or brahmin; rather, I say just what I have known by mysel f, seen by myself, understood by myself."

When this was said, a man said to Nandaka, the minister of the Licchavis: "It is time for your bath, sir."

"Enough now, I say, with that external bath. This internal bath will suffice, namely, confidence in the Blessed One."

II. Streams of Merit

31 (1) Streams of Merit (1)

[391] Setting at Sāvatthī. "Bhikkhus, there are these four streams of merit, streams of the wholesome, nutriments of happiness. What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thu s: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blesse d One.' This is the first stream of merit, stream of the wholesome, nutriment of happines s.

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Dhamma t hus: 'The Dhamma is well expounded by the Blessed One ... to be personally experienc ed by the wise.' This is the second stream of merit....

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Sangha th us: 'The Sangha of the Blessed One's disciples is practising the good way ... the unsurp assed field of merit for the world.' This is the third stream of merit....

"Again, householder, the instructed noble disciple possesses the virtues dear to the n oble ones, unbroken ... leading to concentration. This is the fourth stream of merit....

"These are the four streams of merit, streams of the wholesome, nutriments of happiness."

32 (2) Streams of Merit (2)

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"Bhikkhus, there are these four streams of merit, streams of the wholesome, nutrime nts of happiness. What four?

(As above for the first three, the fourth as follows:) [392]

"Again, bhikkhus, a noble disciple dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. This is the fourth stream of merit.

"These are the four streams of merit, streams of the wholesome, nutriments of happiness."

33 (3) Streams of Merit (3)

20 "Bhikkhus, there are these four streams of merit, streams of the wholesome, nutrime nts of happiness. What four?

(As in §31, with the fourth as follows:)

"Again, bhikkhus, a noble disciple is wise, he possesses wisdom directed to arising a nd passing away, which is noble and penetrative, leading to the complete destruction of suffering. This is the fourth stream of merit....

"These are the four streams of merit, streams of the wholesome, nutriments of happiness."

34 (4) Divine Tracks (1)

Setting at Sāvatthī. "Bhikkhus, there are these four divine tracks of the devas for the purification of beings who have not been purified, for the cleansing of beings who have not been cleansed. & 348 What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thu s: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blesse d One.' This is the first divine track of the devas.... [393]

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leadin g to concentration. This is the fourth divine track of the devas....

"These are the four divine tracks of the devas, for the purification of beings who have not been purified, for the cleansing of beings who have not been cleansed."

35 (5) Divine Tracks (2)

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"Bhikkhus, there are these four divine tracks of the devas for the purification of bein gs who have not been purified, for the cleansing of beings who have not been cleansed. What four?&349

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thu s:... He reflects thus: 'What now is the divine track of the devas?' He understands thus: 'I have heard that at present the devas hold non-oppression as supreme, and I do not opp ress anyone, frail or firm. Surely I dwell possessing one of the divine tracks.' This is the first divine track of the devas....

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Dhamma ... in the Sangha....

"Again, bhikkhus, a noble disciple possesses the virtues dear to the noble ones, unbroken ... leading to concentration. He reflects thus: 'What now is the divine track of the gods?' He understands thus: 'I have heard that at present the devas hold non-oppression as supreme, and I do not oppress anyone, frail or firm. Surely I dwell possessing one of the divine tracks.' This [394] is the fourth divine track of the devas....

"These are the four divine tracks of the devas for the purification of beings who have not been purified, for the cleansing of beings who have not been cleansed."

36 (6) Similar to the Devas

"Bhikkhus, when a noble disciple possesses four things, the devas are pleased and s peak of his similarity (to themselves).&350 What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thu s: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blesse d One.' To those devatās who passed away here (in the human world) and were reborn t here (in a heavenly world) possessing confirmed confidence in the Buddha, the thought occurs: 'As the noble disciple possesses the same confirmed confidence in the Buddha t hat we possessed when we passed away there and were reborn here, he will come&351 i nto the presence of the devas.'

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... condu cive to concentration. To those devatās who passed away here (in the human world) and were reborn there (in a heavenly world) possessing the virtues dear to the noble ones, the thought occurs: 'As the noble disciple too possesses the same kind of virtues dear to the noble ones that we possessed when we passed away there and were reborn here, he will come into the presence of the devas.'

"When, bhikkhus, a noble disciple possesses these four things, the devas are pleased and speak of his similarity (to themselves)." [395]

37 (7) Mahānāma

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On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu i n Nigrodha's Park. Then Mahānāma the Sakyan approached the Blessed One, paid hom age to him, sat down to one side, and said to him:

"Venerable sir, in what way is one a lay follower?"

"When, Mahānāma, one has gone for refuge to the Buddha, the Dhamma, and the Sa ngha, one is then a lay follower."

"In what way, venerable sir, is a lay follower accomplished in virtue?"

"When, Mahānāma, a lay follower abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from wines, liquor, a nd intoxicants that are a basis for negligence, the lay follower is then accomplished in virtue."

"In what way, venerable sir, is a lay follower accomplished in faith?"

"Here, Mahānāma, a lay follower is a person of faith. He places faith in the enlighte nment of the Tathāgata thus: 'The Blessed One is ... teacher of devas and humans, the E nlightened One, the Blessed One.' In that way a lay follower is accomplished in faith."

"In what way, venerable sir, is a lay follower accomplished in generosity?"

"Here, Mahānāma, a lay follower dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to c harity, delighting in giving and sharing. In that way a lay follower is accomplished in ge nerosity."

"In what way, venerable sir, is a lay follower accomplished in wisdom?"

"Here, Mahānāma, a lay follower is wise, he possesses wisdom directed to arising a nd passing away, which is noble and penetrative, leading to the complete destruction of suffering. In that way a lay follower is accomplished in wisdom." [396]

30 38 (8) Rain

"Bhikkhus, just as, when rain pours down in thick droplets on a mountain top, the w ater flows down along the slope and fills the cleft, gullies, and creeks; these being filled fill up the pools; these being filled fill up the lakes; these being filled fill up the streams; these being filled fill up the rivers; and these being filled fill up the great ocean; so too, for a noble disciple, these things—confirmed confidence in the Buddha, confirmed confidence in the Dhamma, confirmed confidence in the Sangha, and the virtues dear to the noble ones—flow onwards and, having gone beyond, they lead to the destruction of the taints." & 352

39 (9) Kāligodhā

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On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then, in the morning, the Blessed One dressed and, taking bowl and robe, went to the residence of Kāḷigodhā the Sakyan lady, where he sat down in the app ointed seat. Then Kāḷigodhā the Sakyan lady approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to her:

"Godhā, a noble woman disciple who possesses four things is a stream-enterer, no lo nger bound to the nether world, fixed in destiny, with enlightenment as her destination. What four?

"Here, Godhā, a noble woman disciple possesses confirmed confidence in the Budd ha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' She possesses confirmed confidence in the Dhamma ... in the Sangha.... [397] She dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing.

"A noble woman disciple, Godhā, who possesses these four things is a stream-entere r, no longer bound to the nether world, fixed in destiny, with enlightenment as her destin ation."

"Venerable sir, as to these four factors of stream-entry that have been taught by the Blessed One, these things exist in me, and I am seen involved in those things. For, vener able sir, I possess confirmed confidence in the Buddha ... in the Dhamma ... in the San gha.... Moreover, whatever there is in my family that is suitable for giving, all that I sha re unreservedly among those who are virtuous and of good character."

"It is a gain for you, Godhā! It is well gained by you, Godhā! You have declared the fruit of stream-entry."

40 (10) Nandiya

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then Nandiya the Sakyan approached the Blessed One, paid homag e to him, sat down to one side, and said to him:

"Venerable sir, when the four factors of stream-entry are completely and totally non-existent in a noble disciple, would that noble disciple be one who dwells negligently?"

"Nandiya, I say that one in whom the four factors of stream-entry are completely an d totally absent is 'an outsider, one who stands in the faction of worldlings.' & 353 But, Nandiya, as to how a noble disciple is one who dwells negligently and one who dwells d iligently, listen to that and attend carefully, I will speak." [398]

"Yes, venerable sir," Nandiya the Sakyan replied. The Blessed One said this:

"And how, Nandiya, is a noble disciple one who dwells negligently? Here, Nandiya, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One

is ... teacher of devas and humans, the Enlightened One, the Blessed One.' Content wit h that confirmed confidence in the Buddha, he does not make further effort for solitude by day nor for seclusion at night. When he thus dwells negligently, there is no gladness. &354 When there is no gladness, there is no rapture. When there is no rapture, there is no tranquillity. When there is no tranquillity, he dwells in suffering. The mind of one who suffers does not become concentrated. When the mind is not concentrated, phenomena do not become manifest. Because phenomena do not become manifest, he goes to recko ning as 'one who dwells negligently.'

"Again, Nandiya, a noble disciple possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leadin g to concentration. Content with those virtues dear to the noble ones, he does not make f urther effort for solitude by day nor for seclusion at night. When he thus dwells negligently, there is no gladness.... Because phenomena do not become manifest, he goes to reckoning as 'one who dwells negligently.'

"It is in this way, Nandiya, that a noble disciple is one who dwells negligently.

"And how, Nandiya, is a noble disciple one who dwells diligently? Here, Nandiya, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' Not content w ith that confirmed confidence in the Buddha, he makes further effort for solitude by day and for seclusion at night. When he thus dwells diligently, gladness is born. When he is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tran quil. One tranquil in body experiences happiness. The mind of one who is happy becom es concentrated. When the mind is concentrated, phenomena become manifest. Because phenomena become manifest, he goes to reckoning as 'one who dwells diligently.' [399]

"Again, Nandiya, a noble disciple possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leadin g to concentration. Not content with those virtues dear to the noble ones, he makes furth er effort for solitude by day and for seclusion at night. When he thus dwells diligently, g ladness is born.... Because phenomena become manifest, he goes to reckoning as 'one who dwells diligently.'

"It is in this way, Nandiya, that a noble disciple is one who dwells diligently."

II. Streams of Merit with Verses

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41 (1) Streams (1)

(*The opening is identical with §31, continuing thus:*) [400]

"When, bhikkhus, a noble disciple possesses these four streams of merit, streams of the wholesome, it is not easy to take the measure of his merit thus: 'Just so much is his s tream of merit, stream of the wholesome, nutriment of happiness'; rather, it goes to reck oning as an incalculable, immeasurable, great mass of merit.

"Bhikkhus, just as it is not easy to take the measure of the water in the great ocean t hus: 'There are so many gallons of water,' or 'There are so many hundreds of gallons of water,' or 'There are so many thousands of gallons of water,' or 'There are so many hu ndreds of thousands of gallons of water,' but rather it goes to reckoning as an incalculab le, immeasurable, great mass of water; so too, when a noble disciple possesses these fou r streams of merit ... it goes to reckoning as an incalculable, immeasurable, great mass of merit."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:

"Just as the many rivers used by the hosts of people, Flowing downstream, finally reach the ocean, The great mass of water, the boundless sea, The fearsome receptacle of heaps of gems;

So the streams of merit reach the wise man—Giver of food, drink, and clothes,
Provider of beds, seats, and coverlets—&355
As the rivers carry their waters to the sea." [401]

42 (2) Streams (2)

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"Bhikkhus, there are these four streams of merit.... What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha....

"Again, bhikkhus, a noble disciple dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing.

"These are the four streams of merit....

"When, bhikkhus, a noble disciple possesses these four streams of merit, streams of the wholesome, it is not easy to take the measure of his merit thus: 'Just so much is his s tream of merit, stream of the wholesome, nutriment of happiness'; rather, it goes to reck oning as an incalculable, immeasurable, great mass of merit.

"Bhikkhus, just as in the place where these great rivers meet and converge—namely, the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—it is not easy to tak e the measure of the water there thus: 'There are so many gallons of water' ... but rather it goes to reckoning as an incalculable, immeasurable, great mass of water; so too, whe

n a noble disciple possesses these four streams of merit ... it goes to reckoning as an inc alculable, immeasurable, great mass of merit."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:

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"Just as the many rivers used by the hosts of people,

... (verses as in §41) ...

As the rivers carry their waters to the sea."

10 43 (3) Streams (3)

"Bhikkhus, there are these four streams of merit.... What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha....

"Again, bhikkhus, a noble disciple is wise, he possesses wisdom directed to arising a nd passing away, [402] which is noble and penetrative, leading to the complete destruction of suffering. This is the fourth stream of merit....

"These are the four streams of merit....

"When, bhikkhus, a noble disciple possesses these four streams of merit, streams of the wholesome, it is not easy to take the measure of his merit thus: 'Just so much is his s tream of merit, stream of the wholesome, nutriment of happiness'; rather, it goes to reck oning as an incalculable, immeasurable, great mass of merit."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:

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"One who desires merit, established in the wholesome,

Develops the path to attain the Deathless;

He who has reached the Dhamma's core,

Delighting in destruction,

Does not tremble thinking,

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'The King of Death will come." & 356

44 (4) Rich (1)

"Bhikkhus, a noble disciple who possesses four things is said to be rich, with much wealth and property.&357 What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unb roken ... leading to concentration.

"A noble disciple who possesses these four things is said to be rich, with much wealt h and property." 45 (5) Rich (2)

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"Bhikkhus, a noble disciple who possesses four things is said to be rich, with much wealth and property, of great fame. What four?"

(*The rest as in §44.*) [403]

46 (6) Simple Version

"Bhikkhus, a noble disciple who possesses four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Sangha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"A noble disciple, bhikkhus, who possesses these four things is a stream-enterer ... with enlightenment as his destination."

47 (7) Nandiya

Setting at Kapilavatthu. The Blessed One then said to Nandiya the Sakyan as he was sitting to one side:

(The rest as in $\S46$.)

48 (8) Bhaddiya

(The same, addressed to Bhaddiya the Sakyan.) [404]

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49 (9) Mahānāma

(The same, addressed to Mahānāma the Sakyan.)

50 (10) Factors

"Bhikkhus, there are these four factors of stream-entry. What four? Association with good persons, hearing the true Dhamma, proper attention, practice in accordance with t he Dhamma. These are the four factors of stream-entry." & 358

VI. The Wise One

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51 (1) With Verses

(The prose portion is the same as $\S46$.) [405]

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:&359

"When one has faith in the Tathāgata, Unshakeable and well established, And good conduct built on virtue, Dear to the noble ones and praised;

When one has confidence in the Sangha And view that has been rectified,
They say that one is not poor,
That are a life is not vain

That one's life is not vain.

Therefore the person of intelligence, Remembering the Buddha's Teaching, Should be devoted to faith and virtue, To confidence and vision of the Dhamma."

52 (2) One Who Spent the Rains

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On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthap iṇḍika's Park. Now on that occasion a certain bhikkhu who had spent the rains in Sāvatt hī had arrived in Kapilavatthu on some business. The Sakyans of Kapilavatthu heard: "A certain bhikkhu, it is said, who spent the rains in Sāvatthī has arrived in Kapilavatthu."

Then the Sakyans of Kapilavatthu approached that bhikkhu and paid homage to him, after which they sat down to one side and said to him:

"We hope, venerable sir, that the Blessed One is healthy and robust."

"The Blessed One, friends, is healthy and robust." [406]

"We hope, venerable sir, that Sāriputta and Moggallāna are healthy and robust."

"Sāriputta and Moggallāna, friends, are healthy and robust."

"We hope, venerable sir, that the bhikkhus of the Sangha are healthy and robust."

"The bhikkhus of the Sangha, friends, are healthy and robust."

"Is there anything, venerable sir, that you heard in the presence of the Blessed One d uring this rains, anything that you learned in his presence?"

"In the presence of the Blessed One, friends, I heard this, I learned this: 'Bhikkhus, t hose bhikkhus are few who, by the destruction of the taints, in this very life enter and d well in the taintless liberation of mind, liberation by wisdom, realizing it for themselves with direct knowledge. Those bhikkhus are more numerous who, with the utter destruction of the five lower fetters, have become of spontaneous birth, due to attain Nibbāna the re without returning from that world.'

"Further, friends, in the presence of the Blessed One I heard this, in his presence I le arned this: 'Bhikkhus, those bhikkhus are few who ... have become of spontaneous birt h.... Those bhikkhus are more numerous who, with the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, have become once-returners who, after coming back to this world only one more time, will make an end to suffering.'

"Further, friends, in the presence of the Blessed One I heard this, in his presence I le arned this: 'Those bhikkhus are few who ... have become once-returners.... Those bhik khus are more numerous who, with the utter destruction of three fetters, have become str eam-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination."

53 (3) Dhammadinna

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On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipat ana. [407] Then the lay follower Dhammadinna, together with five hundred lay follower s, approached the Blessed One, paid homage to him, and sat down to one side.&360 Sitt ing to one side, the lay follower Dhammadinna then said to the Blessed One: "Let the Bl essed One exhort us, venerable sir, let the Blessed One instruct us in a way that may lea d to our welfare and happiness for a long time."

"Therefore, Dhammadinna, you should all train yourselves thus: 'From time to time we will take up and dwell upon those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness.' It is in such a way that you should train yourselves." & 361

"Venerable sir, it is not easy for us—dwelling at home with a bed crowded with chil dren, enjoying Kāsian sandalwood, wearing garlands, scents, and unguents, receiving go ld and silver—from time to time to take up and dwell upon those discourses spoken by t he Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness. As we are established in the five training rules, let the Blessed One teach us a higher aspect of the Dhamma."

"Therefore, Dhammadinna, you should all train yourselves thus: 'We will possess c onfirmed confidence in the Buddha ... in the Dhamma ... in the Sangha.... We will possess the virtues dear to the noble ones, unbroken ... leading to concentration.' It is in su ch a way that you should train yourselves."

"Venerable sir, as to these four factors of stream-entry that have been taught by the Blessed One, these things exist in us, and we are seen involved in those things. For, venerable sir, we possess confirmed confidence in the Buddha ... [408] ... in the Dhamma ... in the Sangha.... We possess the virtues dear to the noble ones, unbroken ... leading to concentration."

"It is a gain for all of you, Dhammadinna! It is well gained by all of you, Dhammadinna! You have all declared the fruit of stream-entry."

54 (4) Ill

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On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Now on that occasion a number of bhikkhus were making a robe for the Blessed One, thinking: "After the three months, with his robe completed, the Blessed One will set out on tour."

Mahānāma the Sakyan heard: "A number of bhikkhus, it is said, are making a robe f or the Blessed One, thinking that after the three months, with his robe completed, the Bl essed One will set out on tour."

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat d own to one side, and said to him: "Venerable sir, I heard that a number of bhikkhus are making a robe for the Blessed One.... Now I have not heard and learnt in the presence o f the Blessed One how a wise lay follower who is sick, afflicted, and gravely ill, should be exhorted by another wise lay follower."

"A wise lay follower,&362 Mahānāma, who is sick, afflicted, and gravely ill should be consoled by another wise lay follower with four consolations: 'Let the venerable one be consoled. The venerable one&363 has confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He has confirmed confidence in the Dhamma ... in the Sangha.... He has the virtues dear to the noble ones, unbroken ... leading to concentration.' [409]

"After a wise lay follower, who is sick, afflicted, and gravely ill, has been consoled by a wise lay follower with these four consolations, he should be asked: 'Is the venerable one anxious about his mother and father?' If he says: 'I am,' he should be told: 'But, g ood sir, the venerable one is subject to death. Whether the venerable one is anxious about his mother and father or not, he will die anyway. Please let the venerable one abandon his anxiety over his mother and father.'

"If he says: 'I have abandoned my anxiety over my mother and father,' he should be asked: 'Is the venerable one anxious about his wife and children?' If he says: 'I am,' he should be told: 'But, good sir, the venerable one is subject to death. Whether the venerable one is anxious about his wife and children or not, he will die anyway. Please let the venerable one abandon his anxiety over his wife and children.'

"If he says: 'I have abandoned my anxiety over my wife and children,' he should be asked: 'Is the venerable one anxious about the five cords of human sensual pleasure?' If he says: 'I am,' he should be told: 'Celestial sensual pleasures, friend, are more excelle nt and sublime than human sensual pleasures. Please let the venerable one withdraw his mind from human sensual pleasures and resolve on the devas of the realm of the Four G reat Kings.'

"If he says: 'My mind has been withdrawn from human sensual pleasures and resolv ed on the devas of the realm of the Four Great Kings,' he should be told: [410] 'The Tav

atimsa devas, friend, are more excellent and sublime than the devas of the realm of the F our Great Kings. Please let the venerable one withdraw his mind from the devas of the r ealm of the Four Great Kings and resolve on the Tāvatimsa devas.'

"If he says: 'My mind has been withdrawn from the devas of the realm of the Four Great Kings and resolved on the Tāvatiṃsa devas,' he should be told: 'More excellent a nd sublime, friend, than the Tāvatiṃsa devas are the Yāma devas ... the Tusita devas ... the Nimmānarati devas ... the Paranimmitavasavattī devas.... The Brahma-world, frien d, is more excellent and sublime than the Paranimmitavasavattī devas. Please let the ven erable one withdraw his mind from the Paranimmitavasavattī devas and resolve on the Brahma-world.'&364

"If he says: 'My mind has been withdrawn from the Paranimmitavasavattī devas and resolved on the Brahma-world,' he should be told: 'Even the Brahma-world, friend, is i mpermanent, unstable, included in identity. Please let the venerable one withdraw his mind from the Brahma-world and direct it to the cessation of identity.' & 365

"If he says: 'My mind has been withdrawn from the Brahma-world; I have directed my mind to the cessation of identity,' then, Mahānāma, I say there is no difference betw een a lay follower who is thus liberated in mind and a bhikkhu who has been liberated in mind for a hundred years,&366 that is, between one liberation and the other." &367

20 55 (5) The Fruit of Stream-entry

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"Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of stream-entry. What four? [411] Association with good persons, hearing the true Dhamma, proper attention, practice in accordance with the Dhamma. These four things, when developed and cultivated, lead to the realization of the fruit of stream-entry.

56 (6) The Fruit of Once-returning

"Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of once-returning. What four?..."

57 (7) The Fruit of Non-returning

"... lead to the realization of the fruit of non-returning..."

58 (8) The Fruit of Arahantship

"... lead to the realization of the fruit of arahantship...."

59 (9) The Obtaining of Wisdom

"... lead to the obtaining of wisdom...."

60 (10) The Growth of Wisdom

"... lead to the growth of wisdom...."

61 (11) The Expansion of Wisdom

"... lead to the expansion of wisdom...."

VII. Great Wisdom

62 (1) Greatness of Wisdom

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10 [412] "Bhikkhus, these four things, when developed and cultivated, lead to greatness of wisdom. What four? Association with good persons, hearing the true Dhamma, prop er attention, practice in accordance with the Dhamma. These four things, when develope d and cultivated, lead to greatness of wisdom."

15 *63 (2)–74 (13) Extensiveness of Wisdom, Etc.*

"Bhikkhus, these four things, when developed and cultivated, lead to extensiveness of wisdom ... to vastness of wisdom ... to depth of wisdom ... to the state of unequalled wisdom&368 ... to breadth of wisdom ... to abundance of wisdom ... to quickness of wisdom ... to buoyancy of wisdom ... to joyousness of wisdom ... [413] ... to swiftness of wisdom ... to sharpness of wisdom ... to penetrativeness of wisdom.&369 What fou r? Association with good persons, hearing the true Dhamma, proper attention, practice in accordance with the Dhamma. These four things, when developed and cultivated, lead to penetrativeness of wisdom."

Book XII Chapter 56

Connected Discourses on the Truths

(Sacca-saṃyutta)

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I. Concentration

1 (1) Concentration

10 [414] Setting at Sāvatthī. "Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.&370

"And what does he understand as it really is? He understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understand s as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.'

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands thin gs as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' &371 An exertion should be made to understand: 'This is the origin of suffering.' An exertion should be made to understand: 'This is the cessation of suffering.' An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

2 (2) Seclusion

"Bhikkhus, make an exertion in seclusion. A bhikkhu who is secluded understands t hings as they really are.

"And what does he understand as it really is? He understands as it really is: 'This is suffering.'... 'This is the origin of suffering.'... 'This is the cessation of suffering.'... 'This is the way leading to the cessation of suffering.' [415]

"Bhikkhus, make an exertion in seclusion. A bhikkhu who is secluded understands t hings as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

35 3 (3) Clansmen (1)

"Bhikkhus, whatever clansmen in the past rightly went forth from the household life into homelessness, all did so in order to make the breakthrough to the four noble truths as they really are. Whatever clansmen in the future will rightly go forth from the househ old life into homelessness, all will do so in order to make the breakthrough to the four n oble truths as they really are. Whatever clansmen at present have rightly gone forth from the household life into homelessness, all have done so in order to make the breakthrough to the four noble truths as they really are.

"What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cess ation of suffering. Whatever clansmen rightly went forth ... will rightly go forth ... have rightly gone forth from household life into homelessness, all have done so in order to make the breakthrough to these four noble truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

4 (4) Clansmen (2)

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"Bhikkhus, whatever clansmen in the past rightly went forth from the household life into homelessness and made the breakthrough to things as they really are, all made the breakthrough to the four noble truths as they really are. Whatever clansmen in the future will rightly go forth from the household life into homelessness and make the breakthrough to things as they really are, [416] all will make the breakthrough to the four noble tru ths as they really are. Whatever clansmen at present rightly gone forth from the household life into homelessness and made the breakthrough to things as they really are, all make the breakthrough to the four noble truths as they really are.

"What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. Whatever clansmen made the breakthrough ... will make the breakthrough ... have made the breakthrough to things as they really are, all have made the breakthrough to these four noble truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

5 (5) Recluses and Brahmins (1)

"Bhikkhus, whatever recluses or brahmins in the past fully awakened to things as they really are, all fully awakened to the four noble truths as they really are. Whatever recluses or brahmins in the future will fully awaken to things as they really are, all will fully awaken to the four noble truths as they really are. Whatever recluses or brahmins at present have fully awakened to things as they really are, all have fully awakened to the four noble truths as they really are.

"What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering. Whatever recluses or brahmins fully awakened ... will fully awa

ken ... have fully awakened to things as they really are, all those have fully awakened to these four noble truths as they really are. [417]

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

6 (6) Recluses and Brahmins (2)

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"Bhikkhus, whatever recluses or brahmins in the past revealed themselves as having fully awakened to things as they really are, all revealed themselves as having fully awakened to the four noble truths as they really are. Whatever recluses or brahmins in the fu ture will reveal themselves as having fully awakened to things as they really are, all will reveal themselves as having fully awakened to the four noble truths as they really are. Whatever recluses or brahmins at present reveal themselves as having fully awakened to things as they really are, all reveal themselves as having fully awakened to the four noble truths as they really are.

"What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering. Whatever recluses or brahmins revealed themselves ... will reve al themselves ... reveal themselves as having fully awakened to things as they really are , all reveal themselves as having fully awakened to these four noble truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

25 7 (7) Thoughts

"Bhikkhus, do not think evil unwholesome thoughts; that is, sensual thought, though t of ill will, thought of harming. For what reason? These thoughts, bhikkhus, are not ben eficial; they are not concerned with the fundamentals of the holy life; [418] they do not l ead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you think, bhikkhus, you should think: 'This is suffering'; you should think: 'This is the origin of suffering'; you should think: 'This is the cessation of suffering'; yo u should think: 'This is the way leading to the cessation of suffering.' For what reason? These thoughts, bhikkhus, are beneficial; they are concerned with the fundamentals of t he holy life; they lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

8 (8) Reflection

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"Bhikkhus, do not reflect in an evil unwholesome way:&372 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The T athāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.' For what reason? Because, bhikkhus, this reflection is not beneficial; it is not concerned with the fundamentals of the holy life; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to N ibbāna.

"When you reflect, bhikkhus, you should reflect: 'This is suffering'; you should reflect: 'This is the origin of suffering'; you should reflect: 'This is the cessation of suffering'; you should reflect: 'This is the way leading to the cessation of suffering.' For what r eason? Because, bhikkhus, this reflection is beneficial; it is concerned with the fundame ntals of the holy life; it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, [419] to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

9 (9) Disputatious Talk

"Bhikkhus, do not engage in disputatious talk,&373 saying: 'You don't understand this Dhamma and Discipline. I understand this Dhamma and Discipline. What, you understand this Dhamma and Discipline! You are practising wrongly, I am practising rightly. What should have been said before you said after; what should have been said after you said before. I am consistent, you are inconsistent. What you took so long to think out has been overturned. Your thesis has been refuted. Go off to rescue your thesis, you're defeated, or disentangle yourself if you can.' For what reason? Because, bhikkhus, this talk is not beneficial; it is not concerned with the fundamentals of the holy life; it does not I ead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you talk, bhikkhus, you should talk about: 'This is suffering'; you should talk about: 'This is the origin of suffering'; you should talk about: 'This is the cessation of suffering'; you should talk about: 'This is the way leading to the cessation of suffering.' For what reason? Because, bhikkhus, this talk is beneficial; it is concerned with the fund amentals of the holy life; it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

5 10 (10) Pointless Talk

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"Bhikkhus, do not engage in the various kinds of pointless talk,&374 that is, talk ab out kings, thieves, and ministers of state; talk about armies, dangers, and wars; talk about food, drink, garments, and beds; talk about garlands and scents; talk about relations, ve hicles, villages, towns, cities, and countries; talk about women and talk about heroes; [4 20] street talk and talk by the well; talk about those departed in days gone by; rambling chitchat; speculation about the world and speculation about the sea; talk about becoming this or that. For what reason? Because, bhikkhus, this talk is not beneficial; it is not con cerned with the fundamentals of the holy life; it does not lead to disenchantment, to disp assion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you talk, bhikkhus, you should talk about: 'This is suffering'; you should talk about: 'This is the origin of suffering'; you should talk about: 'This is the cessation of suffering'; you should talk about: 'This is the way leading to the cessation of suffering.' For what reason? Because, bhikkhus, this talk is beneficial; it is concerned with the fund amentals of the holy life; it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

II. Setting in Motion the Wheel of the Dhamma

11 (1) Setting in Motion the Wheel of the Dhamma

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. [421] There the Blessed One addressed the bhikkhus of the group of five thus: &375

"Bhikkhus, these two extremes should not be followed by one who has gone forth in to homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mo rtification, which is painful, ignoble, unbeneficial. Without veering towards either of the se extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

"And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision ... which leads to Nibbāna? It is this noble eightfold path; that is, right vie

w, right intention, right speech, right action, right livelihood, right effort, right mindfuln ess, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgat a, which gives rise to vision, which gives rise to knowledge, which leads to peace, to dir ect knowledge, to enlightenment, to Nibbāna.

"Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering;&376 union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

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"Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving w hich leads to re-becoming, accompanied by delight and lust, seeking delight here and th ere; that is, craving for sensual pleasures, craving for becoming, craving for disbecomin g.

"Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remaind erless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

"Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: [422] it is this noble eightfold path; that is, right view ... right concentration.

"This is the noble truth of suffering': thus, bhikkhus, in regard to things unheard be fore, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"This noble truth of suffering is to be fully understood': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

"This noble truth of suffering has been fully understood': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

"This is the noble truth of the origin of suffering': thus, bhikkhus, in regard to thing s unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and lig ht.

"This noble truth of the origin of suffering is to be abandoned': thus, bhikkhus, in r egard to things unheard before, there arose in me vision ... and light.

"This noble truth of the origin of suffering has been abandoned': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

"This is the noble truth of the cessation of suffering': thus, bhikkhus, in regard to th ings unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"This noble truth of the cessation of suffering is to be realized': thus, bhikkhus, in r egard to things unheard before, there arose in me vision ... and light.

"This noble truth of the cessation of suffering has been realized': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

"This is the noble truth of the way leading to the cessation of suffering': thus, bhikk hus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, tr ue knowledge, and light.

"This noble truth of the way leading to the cessation of suffering is to be developed : thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and lig ht.

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"This noble truth of the way leading to the cessation of suffering has been develope d': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowled ge, wisdom, true knowledge, and light.

"So long, bhikkhus, as my knowledge and vision of these four noble truths as they r eally are in their three phases and twelve aspects was not thoroughly purified in this way, &377 [423] I did not claim to have awakened to the unsurpassed perfect enlightenmen t in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans. But when my knowledge and vision of these four noble truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans. The knowledge and the vision arose in me: 'Unshakea ble is the liberation of my mind. This is my last birth. Now there is no more re-becomin g.'"

This is what the Blessed One said. Being pleased, the bhikkhus of the group of five delighted in the Blessed One's statement. And while this discourse was being spoken, there arose in the Venerable Kondañña the dust-free, stainless vision of the Dhamma: "Whatever is subject to origination is all subject to cessation."

And when the Wheel of the Dhamma had been set in motion by the Blessed One,&3 78 the earth devas raised a cry: "At Bārāṇasī, in the Deer Park at Isipatana, this unsurpa seed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the worl d." Having heard the cry of the earth devas, the devas of the realm of the Four Great Ki ngs raised a cry: "At Bārāṇasī ... this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped ... by anyone in the world." Having heard the cry of the devas of the realm of the Four Great Kings, the Tāvatiṃsa devas ... the Yāma devas ... the Tusita devas ... the Nimmānaratī devas ... the Paranimmitav asavattī devas ... the devas of Brahmā's company raised a cry: "At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, [424] which cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world."

Thus at that moment, at that instant, at that second, the cry spread as far as the Brah ma-world, and this ten thousandfold world-system shook, quaked, and trembled, and an

immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Blessed One uttered this inspired utterance: "Koṇḍañña has indeed underst ood! Koṇḍañña has indeed understood!" In this way the Venerable Koṇḍañña acquired t he name "Aññā Kondañña—Kondañña Who Has Understood."

12 (2) Tathāgatas

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"This is the noble truth of suffering': thus, bhikkhus, in regard to things unheard be fore, there arose in the Tathāgatas vision, knowledge, wisdom, true knowledge, and light.

"This noble truth of suffering is to be fully understood': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision ... and light.

"This noble truth of suffering has been fully understood': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision ... and light.

"This is the noble truth of the origin of suffering' ... 'This noble truth of the origin of suffering is to be abandoned' ... 'This noble truth of the origin of suffering has been abandoned': thus, bhikkhus, in regard to things unheard before, there arose in the Tathā gatas vision ... and light.

"This is the noble truth of the cessation of suffering' ... 'This noble truth of the cessation of suffering is to be realized' ... [425] 'This noble truth of the cessation of suffering has been realized': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision ... and light.

"'This is the noble truth of the way leading to the cessation of suffering' ... 'This no ble truth of the way leading to the cessation of suffering is to be developed' ... 'This no ble truth of the way leading to the cessation of suffering has been developed': thus, bhik khus, in regard to things unheard before, there arose in the Tathāgatas vision, knowledg e, wisdom, true knowledge, and light."

13 (3) Aggregates

"Bhikkhus, there are these four noble truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"And what, bhikkhus, is the noble truth of suffering? It should be said: the five aggregates subject to clinging; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. This is called the noble truth of suffering.

"And what, bhikkhus, is the noble truth of the origin of suffering? It is this craving which leads to re-becoming, accompanied by delight and lust, seeking delight here and t here; that is, craving for sensual pleasures, craving for becoming, craving for disbecoming. This is called the noble truth of the origin of suffering.

"And what, bhikkhus, is the noble truth of the cessation of suffering? It is the remain derless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it. This is called the noble truth of the cessation of suffering.

"And what, bhikkhus, is the noble truth of the way leading to the cessation of suffering? It is this noble eightfold path; that is, right view ... right concentration. This is calle d the noble truth of the way leading to the cessation of suffering. [426]

"These, bhikkhus, are the four noble truths.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'

10 ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

14 (4) Internal Sense Bases

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"Bhikkhus, there are these four noble truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"And what, bhikkhus, is the noble truth of suffering? It should be said: the six intern al sense bases. What six? The eye base ... the mind base. This is called the noble truth of suffering."

(The rest of the sutta is identical with $\S13$.)

15 (5) Remembrance (1)

"Bhikkhus, do you remember the four noble truths taught by me?"

When this was said, a certain bhikkhu said to the Blessed One: [427] "Venerable sir, I remember the four noble truths taught by the Blessed One."

"But how, bhikkhu, do you remember the four noble truths taught by me?"

"I remember suffering, venerable sir, as the first noble truth taught by the Blessed O ne. I remember the origin of suffering as the second noble truth taught by the Blessed O ne. I remember the cessation of suffering as the third noble truth taught by the Blessed One. I remember the way leading to the cessation of suffering as the fourth noble truth t aught by the Blessed One. It is in this way, venerable sir, that I remember the four noble truths taught by the Blessed One."

"Good, good, bhikkhu! It is good that you remember the four noble truths taught by me. Suffering, bhikkhu, is the first noble truth taught by me: remember it thus. The origin of suffering is the second noble truth taught by me: remember it thus. The cessation of suffering is the third noble truth taught by me: remember it thus. The way leading to the cessation of suffering is the fourth noble truth taught by me: remember it thus. In this way, bhikkhu, remember the four noble truths taught by me.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'

5 16 (6) Remembrance (2)

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"Bhikkhus, do you remember the four noble truths taught by me?" [428]

When this was said, a certain bhikkhu said to the Blessed One: "Venerable sir, I rem ember the four noble truths taught by the Blessed One."

"But how, bhikkhu, do you remember the four noble truths taught by me?"

"I remember suffering, venerable sir, as the first noble truth taught by the Blessed O ne. For if any recluse or brahmin should speak thus: 'This is not the first noble truth of suffering taught by the recluse Gotama; having rejected this first noble truth of suffering, I will make known another first noble truth of suffering'—this is impossible.

"I remember the origin of suffering as the second noble truth taught by the Blessed One.... I remember the cessation of suffering as the third noble truth taught by the Bless ed One.... I remember the way leading to the cessation of suffering as the fourth noble t ruth taught by the Blessed One. For if any recluse or brahmin should speak thus: 'This i s not the fourth noble truth of the way leading to the cessation of suffering taught by the recluse Gotama; having rejected this fourth noble truth of the way leading to the cessation of suffering, I will make known another fourth noble truth of the way leading to the c essation of suffering'—this is impossible.

"It is in this way, venerable sir, that I remember the four noble truths taught by the B lessed One."

"Good, good, bhikkhu! It is good that you remember the four noble truths taught by me. Suffering, bhikkhu, is the first noble truth taught by me: remember it thus. For if an y recluse or brahmin should speak thus ... (as above) ... [429] 'This is not the fourth no ble truth of the way leading to the cessation of suffering taught by the recluse Gotama; h aving rejected this fourth noble truth of the way leading to the cessation of suffering, I will make known another fourth noble truth of the way leading to the cessation of suffering'—this is impossible.

"In this way, bhikkhu, remember the four noble truths taught by me.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

17 (7) Ignorance

Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, it is said, 'i gnorance, ignorance.' What is ignorance, venerable sir, and in what way is one immerse d in ignorance?"

"Bhikkhu, non-knowledge of suffering, non-knowledge of the origin of suffering, no n-knowledge of the cessation of suffering, non-knowledge of the way leading to the cessation of suffering: this is called ignorance, bhikkhu, and it is in this way that one is im mersed in ignorance.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

18 (8) True Knowledge

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Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'true knowledge, true knowledge.' What is true knowledge, venerable sir, and in what way has one arrived at true knowledge?" [430]

"Bhikkhu, knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called true knowledge, bhikkhu, and it is in this way that one has arrived at true k nowledge.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

19 (9) Implications

"This is the noble truth of suffering': such has been made known by me. Therein, in numerable nuances, innumerable details, innumerable implications&379 (are contained in the statement): 'This is the noble truth of suffering.'

"This is the noble truth of the origin of suffering' ... 'This is the noble truth of the c essation of suffering' ... 'This is the noble truth of the way leading to the cessation of su ffering': such has been made known by me. Therein, innumerable nuances, innumerable details, innumerable implications (are contained in the statement): 'This is the noble tru th of the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

35 20 (10) Actual

"Bhikkhus, these four things are actual, unerring, not otherwise.&380 What four?

"This is suffering': this, bhikkhus, is actual, unerring, not otherwise. 'This is the ori gin of suffering': this is actual, unerring, not otherwise. 'This is the cessation of sufferin g': actual, unerring, not otherwise. [431] 'This is the way leading to the cessation of suff ering': this is actual, unerring, not otherwise.

"These four things, bhikkhus, are actual, unerring, not otherwise.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.'

... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

III. Kotigama

10 21 (1) Kotigama (1)&381

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On one occasion the Blessed One was dwelling among the Vajjian#s at Koṭigama. T here the Blessed One addressed the bhikkhus thus: "Bhikkhus, it is because of not under standing and not penetrating the four noble truths that you and I have roamed and wand ered through this long course of saṃsāra. What four?

"It is, bhikkhus, because of not understanding and not penetrating the noble truth of suffering that you and I have roamed and wandered through this long course of saṃsāra. It is because of not understanding and not penetrating the noble truth of the origin of su ffering ... the noble truth of the cessation of suffering ... the noble truth of the way lead ing to the cessation of suffering [432] that you and I have roamed and wandered through this long course of saṃsāra.

"That noble truth of suffering, bhikkhus, has been understood and penetrated. That noble truth of the origin of suffering has been understood and penetrated. That noble truth of the cessation of suffering has been understood and penetrated. That noble truth of the way leading to the cessation of suffering has been understood and penetrated. Craving for becoming has been cut off; the conduit to becoming has been destroyed; now there is no more re-becoming."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this:

30 "Because of not seeing as they are
The four noble truths,
We have wandered through the long course
In the various kinds of births.

Now these truths have been seen;
The conduit to becoming is severed;
Cut off is the root of suffering:
Now there is no more re-becoming."

22 (2) Kotigāma (2)

"Bhikkhus, those recluses or brahmins who do not understand as it really is: 'This is suffering'; who do not understand as it really is: 'This is the origin of suffering'; who do not understand as it really is: 'This is the cessation of suffering'; who do not understand as it really is: 'This is the way leading to the cessation of suffering': these I do not cons ider to be recluses among recluses or brahmins among brahmins, and these venerable on es do not, by realizing it for themselves with direct knowledge, enter and dwell, in this very life, in the goal of recluseship or the goal of brahminhood.

"But, bhikkhus, those recluses or brahmins who understand these things: these I con sider to be recluses among recluses and brahmins among brahmins, [433] and these ven erable ones, by realizing it for themselves with direct knowledge, enter and dwell, in this very life, in the goal of recluseship and the goal of brahminhood."

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, f urther said this: &382

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"Those who do not understand suffering, Who know not suffering's origin, Nor where suffering completely stops, Where it ceases without remainder; Who do not know that path Which leads to suffering's appeasement: They are devoid of mind's liberation And also of liberation by wisdom. Incapable of making an end, They fare on to birth and decay.

But those who understand suffering,
Who know too suffering's origin,
And where suffering completely stops,
Where it ceases without remainder;
Who understand that path
Which leads to suffering's appeasement:
They are endowed with mind's liberation
And also with liberation by wisdom.
Being capable of making an end,
They fare no more in birth and decay."

23 (3) Fully Enlightened One

Setting at Sāvatthī. "Bhikkhus, there are these four noble truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering. It is because he has fully awakened to these four noble truths as they really are that the Ta thāgata is called the Arahant, the Fully Enlightened One.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

10 24 (4) Arahant

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Setting at Sāvatthī. "Bhikkhus, whatever Arahants, Fully Enlightened Ones in the pa st fully awakened to things as they really are, all fully awakened to the four noble truths as they really are. [434] Whatever Arahants, Fully Enlightened Ones in the future will f ully awaken to things as they really are, all will fully awaken to the four noble truths as t hey really are. Whatever Arahants, Fully Enlightened Ones at present have fully awaken ed to things as they really are, all have fully awakened to the four noble truths as they re ally are.

"What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. Whatever Arahants, Fully Enlightened Ones fully awakened ... will fully awaken ... have fully awakened to things as they really are, all those have fully awakened to these four noble truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

25 (5) The Destruction of the Taints

"Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see.&383 For one who knows what, for one w ho sees what, does the destruction of the taints come about? The destruction of the taints comes about for one who knows and sees: 'This is suffering'; for one who knows and s ees: 'This is the origin of suffering'; for one who knows and sees: 'This is the cessation of suffering'; for one who knows and sees: 'This is the way leading to the cessation of s uffering.' It is for one who knows thus, for one who sees thus, that the destruction of the taints comes about.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

26 (6) Friends

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"Bhikkhus, those for whom you have compassion and who think you should be heed ed, whether friends or colleagues, relatives or kinsmen—[435] these you should exhort, settle, and establish for making the breakthrough to the four noble truths as they really a re.&384

"What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"Those for whom you have compassion ... these you should exhort, settle, and estab lish for making the breakthrough to these four noble truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

15 27 (7) Actual

"Bhikkhus, there are these four noble truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. These four noble truths, b hikkhus, are actual, unerring, not otherwise. Therefore they are called noble truths.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

28 (8) The World

"Bhikkhus, these are these four noble truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. In this world, with its dev as, Marā, and Brahmā, in this generation with its recluses and brahmins, its devas and h umans, the Tathāgata is the noble one. Therefore they are called noble truths.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.' [436]

29 (9) To Be Fully Understood

"Bhikkhus, there are these four noble truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. These are the four noble truths.

"Of these four noble truths, bhikkhus, there is a noble truth that is to be fully underst ood; there is a noble truth that is to be abandoned; there is a noble truth that is to be realized; there is a noble truth that is to be developed.

"And what, bhikkhus, is the noble truth that is to be fully understood? The noble truth of suffering is to be fully understood; the noble truth of the origin of suffering is to be abandoned; the noble truth of the cessation of suffering is to be realized; the noble truth of the way leading to the cessation of suffering is to be developed.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

30 (10) Gavampati

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On one occasion a number of elder bhikkhus were dwelling among the Cetas at Sah añcanika. Now on that occasion when the elder bhikkhus had returned from their alms r ound, after their meal they had assembled in the pavilion and were sitting together when this conversation arose: "Friend, does one who sees suffering also see the origin of suff ering, also see the cessation of suffering, also see the cessation of suffering?"

When this was said, the Venerable Gavampati said to the elder bhikkhus: "Friends, I have heard this in the presence of the Blessed One, I have learned this in his presence: [437] 'Bhikkhus, one who sees suffering also sees the origin of suffering, also sees the cessation of suffering, also sees the way leading to the cessation of suffering. One who sees the origin of suffering also sees suffering, also sees the cessation of suffering also sees the way leading to the cessation of suffering a lso sees suffering, also sees the way leading to the cessation of suffering also sees ation of suffering. One who sees the way leading to the cessation of suffering also sees suffering, also sees the origin of suffering, also sees the cessation of suffering also sees suffering, also sees the origin of suffering, also sees the cessation of suffering." &385

IV. The Siṃsapā Grove

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31 (1) The Siṃsapā Grove

On one occasion the Blessed One was dwelling at Kosambī in a *siṃsapā* grove. The n the Blessed One took up a few *siṃsapā* leaves in his hand and addressed the bhikkhus thus: "What do you think, bhikkhus, which is more numerous: these few *siṃsapā* leaves that I have taken up in my hand or those in the *siṃsapā* grove overhead?" [438]

"Venerable sir, the $simsap\bar{a}$ leaves that the Blessed One has taken up in his hand are few, but those in the $simsap\bar{a}$ grove overhead are numerous."

"So too, bhikkhus, the things I have directly known but have not taught you are num erous. The things I have taught you are few. And why, bhikkhus, have I not taught those

many things? Because they are not beneficial, not concerned with the fundamentals of t he holy life; they do not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have not taught them.

"And what, bhikkhus, have I taught? I have taught: 'This is suffering'; I have taught: 'This is the origin of suffering'; I have taught: 'This is the cessation of suffering'; I have taught: 'This is the way leading to the cessation of suffering.' And why, bhikkhus, have I taught this? Because this is beneficial, concerned with the fundamentals of the holy life; this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have taught this.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

32 (2) Acacia

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"Bhikkhus, if anyone should speak thus: 'Without having made the breakthrough to the noble truth of suffering as it really is, without having made the breakthrough to the n oble truth of the origin of suffering as it really is, without having made the breakthrough to the noble truth of the cessation of suffering as it really is, without having made the br eakthrough to the noble truth of the way leading to the cessation of the suffering as it re ally is, I will completely make an end to suffering': this is impossible.

"Suppose, bhikkhus, someone should say: 'Having made a basket of acacia leaves o r of pine needles or of myrobalan leaves,&386 [439] I will bring water or a palm fruit:& 387 this would be impossible. So too, bhikkhus, if anyone should speak thus: 'Without having made the breakthrough to the noble truth of suffering as it really is ... I will completely make an end to suffering': this is impossible.

"But if anyone, bhikkhus, should speak thus: 'Having made the breakthrough to the noble truth of suffering as it really is, having made the breakthrough to the noble truth of the origin of suffering as it really is, having made the breakthrough to the noble truth of the cessation of suffering as it really is, having made the breakthrough to the noble truth of the way leading to the cessation of the suffering as it really is, I will completely make an end to suffering': this is possible.

"Suppose, bhikkhus, someone should say: 'Having made a basket of lotus leaves or of kino leaves or of *māluva* leaves,&388 I will bring water or a palm fruit': this would be possible. So too, bhikkhus, if anyone should speak thus: 'Having made the breakthrough to the noble truth of suffering as it really is ... I will completely make an end to suffering': this is possible.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

33 (3) Stick

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"Bhikkhus, just as a stick thrown up into the air falls now on its bottom, now on its t op, so too as beings roam and wander on, hindered by ignorance and fettered by craving, now they go from this world to the other world, now they come from the other world t o this world.&389 For what reason? Because they have not seen the four noble truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cess ation of suffering. [440]

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

34 (4) Clothes

"Bhikkhus, if one's clothes or head were ablaze, what should be done about it?"

"Venerable sir, if one's clothes or head were ablaze, to extinguish one's blazing clot hes or head one should arouse extraordinary desire, make an extraordinary effort, stir up zeal and enthusiasm, be unremitting, and exercise mindfulness and clear comprehensio n.&390

"Bhikkhus, one might look on equanimously at one's blazing clothes or head, payin g no attention to them, but so long as one has not made the breakthrough to the four nob le truths as they really are, in one to make the breakthrough one should arouse extraordinary desire, make an extraordinary effort, stir up zeal and enthusiasm, be unremitting, a nd exercise mindfulness and clear comprehension. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

35 (5) A Hundred Spears

"Bhikkhus, suppose there was a man with a lifespan of a hundred years, who could I ive a hundred years. Someone would say to him: 'Come, good man, in the morning they will strike you with a hundred spears; at noon they will strike you with a hundred spear s; in the evening they will strike you with a hundred spears.&391 And you, good man, b eing struck day after day by three hundred spears will have a lifespan of a hundred years, will live a hundred years; and then, after a hundred years have passed, you will make t he breakthrough to the four noble truths, to which you had not broken through earlier. [4 41]

"It is fitting, bhikkhus, for a clansman intent on his good to accept the offer. For wh at reason? Because this saṃsāra, bhikkhus, is without discoverable beginning; a first poi

nt cannot be discerned of blows by spears, blows by swords, blows by axes. And even t hough this may be so, bhikkhus, I do not say that the breakthrough to the four noble trut hs is accompanied by suffering or displeasure. Rather, bhikkhus, the breakthrough to the four noble truths is accompanied only by happiness, accompanied only by joy. What fo ur? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

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36 (6) Creatures

"Bhikkhus, suppose a man were to cut up whatever grass, sticks, branches, and folia ge there is in this Jambudi3pa and collect them into a single heap. Having done so, he w ould impale the large creatures in the ocean on the large stakes, the middle-sized creatur es on the middle-sized stakes, and the small creatures on the small stakes. Still, bhikkhu s, the gross creatures in the ocean would not be exhausted even after all the grass, sticks, branches, and foliage in Jambudīpa had been used up and exhausted. The small creature s in the ocean that could not easily be impaled on stakes would be even more numerous than this. For what reason? [442] Because of the minuteness of their bodies.

"So vast, bhikkhus, is the plane of misery. The person who is accomplished in view, freed from that vast plane of misery, understands as it really is: 'This is suffering.'... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

37 (7) The Sun (1)

"Bhikkhus, this is the forerunner and harbinger of the rising of the sun, that is, the d awn. So too, bhikkhus, for a bhikkhu this is the forerunner and harbinger of the breakthr ough to the four noble truths as the really are, that is, right view. It is to be expected that a bhikkhu with right view&392 will understand as it really is: 'This is suffering.'... 'Th is is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'

38 (8) The Sun (2)

"Bhikkhus, so long as the sun and moon have not arisen in the world, for so long the re is no manifestation of great light and great radiance, but then blinding darkness preva ils, a dense mass of darkness; for so long day and night are not discerned, the month and fortnight are not discerned, the seasons and the year are not discerned.

"But, bhikkhus, when the sun and moon arise in the world, then there is the manifest ation of great light and great radiance; [443] then there is no blinding darkness, no dense mass of darkness; then day and night are discerned, the month and fortnight are discerned, the seasons and year are discerned.

"So too, bhikkhus, so long as a Tathāgata has not arisen in the world, an Arahant, a Fully Enlightened One, for so long there is no manifestation of great light and great radi ance, but then blinding darkness prevails, a dense mass of darkness; for so long there is no explaining, teaching, proclaiming, establishing, disclosing, analysing, or elucidating of the four noble truths.

"But, bhikkhus, when a Tathāgata arises in the world, an Arahant, a Fully Enlighten ed One, then there is the manifestation of great light and great radiance; then no blindin g darkness prevails, no dense mass of darkness; then there is the explaining, teaching, pr oclaiming, establishing, disclosing, analysing, and elucidating of the four noble truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cess ation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

39 (9) Indra's Pillar

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"Bhikkhus, those recluses or brahmins who do not understand as it really is 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they look up at the face of another recluse or brahmin, thinking: 'This worthy is surely one who really kno ws, who really sees.'

"Suppose, bhikkhus, a tuft of cotton wool or a tuft of kapok, light, wafted by the win d, had settled on an even piece of ground. [444] An easterly wind would drive it westward; a westerly wind would drive it eastward; a northerly wind would drive it southward; a southerly wind would drive it northwards. For what reason? Because of the lightness of the tuft of kapok.

"So too, bhikkhus, those recluses or brahmins who do not understand as it really is 'This is suffering'... 'This is the way leading to the cessation of suffering'—they look up at the face of another recluse or brahmin, thinking: 'This worthy is surely one who really knows, who really sees.'

"But, bhikkhus, those recluses or brahmins who understand as it really is 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they do not look up at the face of another recluse or brahmin, thinking: 'This worthy is surely one who really knows, who really sees.'

"Suppose, bhikkhus, there was an iron pillar or an Indra's pillar&393 with a deep ba se, securely planted, immobile, unshaking. Even if a forceful blast of wind comes from the east, that pillar would not shake, would not quake, would not tremble. Even if a forceful blast of wind comes from the west ... from the north ... from the south, that pillar would not shake, would not quake, would not tremble. For what reason? Because the Indra's pillar has a deep base and is securely planted.

"So too, bhikkhus, those recluses or brahmins who understand as it really is 'This is suffering'... 'This is the way leading to the cessation of suffering'—they do not look up at the face of another recluse or brahmin, thinking: 'This worthy is surely one who really knows, who really sees.' For what reason? Because, bhikkhus, they have clearly seen the four noble truths. What four? [445] The noble truth of suffering... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

40 (10) Seeking an Argument

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"Bhikkhus, if any bhikkhu understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering,' and then a recluse or brahmin comes from the east seeking an argument, searching for an argument, thinking: 'I will refute his thes is,' it is impossible that he could make that bhikkhu shake, make him quake, make him t remble. If a recluse or brahmin comes from the west ... from the north ... from the sout h seeking an argument ... it is impossible that he could make that bhikkhu shake, make him quake, make him tremble.

"Suppose, bhikkhus, there is a stone column sixteen yards long: an eight yards' portion of it would be sunk in the ground, an eight yards' portion of it would be above ground. Even if a forceful blast of wind would come from the east, the column would not shake, would not quake, would not tremble. For what reason? Because the stone column has a deep base and is securely planted.

"So too, bhikkhus, if any bhikkhu understands as it really is 'This is suffering' ... 'T his is the way leading to the cessation of suffering,' [446] and then a recluse or a brahmi n comes ... it is impossible that ... he could make that bhikkhu shake, make him quake, make him tremble. For what reason? Because he has clearly seen the four noble truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cess ation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

V. The Precipice

41 (1) Reflection about the World

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On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, t he Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, once in the past a certain man set out from Rājagaha and went to the Su māgadhā Lotus Pond, thinking: 'I will reflect about the world.'&394 [447] He then sat d own on the bank of the Sumāgadhā Lotus Pond reflecting about the world. Then, bhikkh us, the man saw a four-division army entering a lotus stalk on the bank of the pond. Hav ing seen this, he thought: 'I must be mad! I must be insane! I have seen something that d oes not exist in the world.' The man then entered the city and informed a great crowd of people: 'I must be mad, sirs! I must be insane! I have seen something that does not exist in the world.'

"(They said to him:) 'But how is it, good man, that you are mad? How are you insan e? And what have you seen that does not exist in the world?'

"'Here, sirs, I left Rajagaha and approached the Sumāgadhā Lotus Pond ... (as abov e) ... I saw a four-division army entering a lotus stalk on the bank of the pond. That's w hy I'm mad, that's way I'm insane, and that's what I have seen that does not exist in the world.'

"For sure, you're mad, good man! For sure, you're insane! And what you have seen does not exist in the world.'

"Nevertheless, bhikkhus, what that man saw was actually real, not unreal.&395 Onc e in the past the devas and the asuras were arrayed for battle. In that battle the devas wo n and the asuras were defeated. In their defeat, [448] the asuras were frightened and ente red the asura city through the lotus stalk, to the bewilderment of the devas.

"Therefore, bhikkhus, do not reflect about the world, thinking: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata neither exists nor doe s not exist after death.' For what reason? Because, bhikkhus, this reflection is not beneficial; it is not concerned with the fundamentals of the holy life; it does not lead to disence hantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you reflect, bhikkhus, you should reflect: 'This is suffering'; you should reflect: 'This is the origin of suffering'; you should reflect: 'This is the cessation of suffering'; you should reflect: 'This is the way leading to the cessation of suffering.' For what r eason? Because, bhikkhus, this reflection is beneficial; it is concerned with the fundame

ntals of the holy life; it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

42 (2) The Precipice

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On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vultur e Peak. Then the Blessed One addressed the bhikkhus thus: "Come, bhikkhus, let us go t o Paṭibhāna Peak for the day's abiding."

"Yes, venerable sir," those bhikkhus replied. [449] Then the Blessed One, together with a number of bhikkhus, went to Paṭibhāna Peak. A certain bhikkhu saw the steep pr ecipice off Paṭibhāna Peak and said to the Blessed One: "That precipice is indeed steep, venerable sir; that precipice is extremely frightful. But is there, venerable sir, any other precipice steeper and more frightful than that one?"

"There is, bhikkhu."

"But what, venerable sir, is that precipice steeper and more frightful than that one?"

"Those recluses and brahmins, bhikkhu, who do not understand as it really is: 'This i s suffering'; who do not understand as it really is: 'This is the origin of suffering'; who do not understand as it really is: 'This is the cessation of suffering'; who do not understa nd as it really is: 'This is the way leading to the cessation of suffering'—they delight in volitional constructions that lead to birth; they delight in volitional constructions that lea d to aging; they delight in volitional constructions that lead to death; they delight in volit ional constructions that lead to sorrow, lamentation, pain, displeasure, and despair. Deli ghting in such volitional constructions, they construct volitional constructions that lead t o birth; they construct volitional constructions that lead to aging; they construct volition al constructions that lead to death; they construct volitional constructions that lead to sor row, lamentation, pain, displeasure, and despair. Having constructed such volitional con structions, they tumble down the precipice of birth; they tumble down the precipice of a ging; they tumble down the precipice of death; they tumble down the precipice of sorro w, lamentation, pain, displeasure, and despair. They are not freed from birth, from aging , from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they are not freed from suffering, I say. [450]

"But, bhikkhu, those recluses and brahmins who understand as it really is: 'This is s uffering' ... 'This is the way leading to the cessation of suffering'—they do not delight in volitional constructions that lead to birth; they do not delight in volitional construction s that lead to aging; they do not delight in volitional constructions that lead to death; the y do not delight in volitional constructions that lead to sorrow, lamentation, pain, disple asure, and despair. Not delighting in such volitional constructions, they do not construct

volitional constructions that lead to birth; they do not construct volitional constructions t hat lead to aging; they do not construct volitional constructions that lead to death; they do not construct volitional constructions that lead to sorrow, lamentation, pain, displeasur e, and despair. Not having constructed such volitional constructions, they do not tumble down the precipice of birth; they do not tumble down the precipice of aging; they do not tumble down the precipice of sorrow, I amentation, pain, displeasure, and despair. They are freed from birth, from aging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they a re freed from suffering, I say.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'

43 (3) The Great Torment

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"Bhikkhus, there exists a hell named the Great Torment. There, whatever form one s ees with the eye is undesirable, [451] never desirable; unlovely, never lovely; disagreea ble, never agreeable.&396 Whatever sound one hears with the ear ... Whatever odour o ne smells with the nose ... Whatever taste one savours with the tongue ... Whatever tact ile object one feels with the body ... Whatever mental phenomenon one cognizes with the mind is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable."

When this was said, a certain bhikkhu said to the Blessed One: "That torment, vener able sir, is indeed terrible; that torment is indeed very terrible. But is there, venerable sir, any other torment more terrible and frightful than that one?"

"There is, bhikkhu."

"But what, venerable sir, is that torment more terrible and frightful than that one?"

"Those recluses or brahmins, bhikkhu, who do not understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they delight in volitional constructions that lead to birth; they delight in volitional constructions that lead t o aging ... to death ... to sorrow, lamentation, pain, displeasure, and despair. Delighting in such volitional constructions, they construct volitional constructions that lead to birth; they construct volitional constructions that lead to aging ... to death ... to sorrow, lame ntation, pain, displeasure, and despair. Having constructed such volitional constructions, they are tormented by the torment of aging ... by the torment of death ... by the torment of sorrow, lamentation, pain, displeasure, a nd despair. They are not freed from birth, from aging, from death, from sorrow, from la mentation, from pain, from displeasure, from despair; they are not freed from suffering, I say.

"But, bhikkhu, those recluses and brahmins who understand as it really is: 'This is s uffering' ... 'This is the way leading to the cessation of suffering'—they do not delight in volitional constructions that lead to birth; they do not delight in volitional construction s that lead to aging ... to death ... to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional constructions, they do not construct volitional construct ions that lead to birth; they do not construct volitional constructions that lead to aging ... to death ... to sorrow, lamentation, pain, displeasure, and despair. Not having constructed such volitional constructions, they are not tormented by the torment of birth; they a re not tormented by the torment of aging ... by the torment of death ... by the torment of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, [452] from aging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they are freed from suffering, I say.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

44 (4) Peaked House

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"Bhikkhus, if anyone should speak thus: 'Without having made the breakthrough to the noble truth of suffering, without having made the breakthrough to the noble truth of the origin of suffering, without having made the breakthrough to the noble truth of the c essation of suffering, without having made the breakthrough to the noble truth of the way leading to the cessation of suffering, I will completely make an end to suffering'—his is impossible.

"Just as, bhikkhus, if anyone should speak thus, 'Without having built the lower stor ey of a peaked house, I will erect the upper storey,' this would be impossible; so too, if anyone should speak thus: 'Without having made the breakthrough to the noble truth of suffering ... I will completely make an end to suffering'—this is impossible.

"But, bhikkhus, if anyone should speak thus: 'Having made the breakthrough to the noble truth of suffering, having made the breakthrough to the noble truth of the origin of suffering, having made the breakthrough to the noble truth of the cessation of suffering, having made the breakthrough to the noble truth of the way leading to the cessation of suffering, I will completely make an end to suffering'—this is possible.

"Just as, bhikkhus, if anyone should speak thus: 'Having built the lower storey of a peaked house, I will erect the upper storey': this would be possible; so too, if anyone should speak thus: 'Having made the breakthrough to the noble truth of suffering ... I will completely make an end to suffering': this is possible. [453]

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

45 (5) The Hair&397

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On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the H all with the Peaked Roof. Then, in the morning, the Venerable Ānanda dressed and, taki ng bowl and robe, entered Vesālī for alms. The Venerable Ānanda saw a number of Lic chavi youths practising archery in the training hall, shooting arrows from a distance thro ugh a very small keyhole, head through butt,&398 without missing. When he saw this, t he thought occurred to him: "These Licchavi youths are indeed trained! These Licchavi youths are indeed well trained, in that they shoot arrows from a distance through a very small keyhole, head through butt, without missing."

Then, when the Venerable Ānanda had walked for alms in Vesālī and had returned f rom his alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. [454]

(The Blessed One said:) "What do you think, Ānanda, which is more difficult and ch allenging: to shoot arrows from a distance through a very small keyhole, head through b utt, without missing, or to pierce with the arrow tip the tip of a hair split into seven stran ds?" & 399

"It is more difficult and challenging, venerable sir, to pierce with the arrow tip the tip of a hair split into seven strands."

"But, Ānanda, they pierce something even more difficult to pierce who pierce as it really is: 'This is suffering' ...; who pierce as it really is: 'This is the way leading to the cessation of suffering.'

"Therefore, Ānanda, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

46 (6) Darkness

"Bhikkhus, there are world interstices, vacant and abysmal&400 regions of blinding darkness and gloom, where the light of the sun and moon, so powerful and mighty, does not reach."

When this was said, a certain bhikkhu said to the Blessed One: "That darkness, vene rable sir, is indeed great; that darkness is indeed very great. But is there, venerable sir, a ny other darkness greater and more frightful than that one?"

"There is, bhikkhu."

"But what, venerable sir, is that darkness greater and more frightful than that one?"

"Those recluses and brahmins, bhikkhu, who do not understand as it really is: 'This is suffering'; [455] who do not understand as it really is: 'This is the origin of suffering'; who do not understand as it really is: 'This is the cessation of suffering', who do not understand as it really is: 'This is the way leading to the cessation of suffering'—they deli

ght in volitional constructions that lead to birth; they delight in volitional constructions t hat lead to aging ... to death ... to sorrow, lamentation, pain, displeasure, and despair. D elighting in such volitional constructions, they construct volitional constructions that lead to birth; they construct volitional constructions that lead to aging ... to death ... to sorrow, lamentation, pain, displeasure, and despair. Having constructed such volitional con structions, they tumble into the darkness of birth; they tumble into the darkness of aging ... into the darkness of death ... into the darkness of sorrow, lamentation, pain, displeas ure, and despair. They are not freed from birth, from aging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they are not freed from suffering, I say.

"But, bhikkhu, those recluses and brahmins who understand as it really is: 'This is s uffering' ... 'This is the way leading to the cessation of suffering'—they do not delight in volitional construction s that lead to birth; they do not delight in volitional construction s that lead to aging ... to death ... to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional constructions, they do not construct volitional construct tions that lead to birth; they do not construct volitional constructions that lead to aging ... to death ... to sorrow, lamentation, pain, displeasure, and despair. Not having constructed such volitional constructions, they do not tumble into the darkness of birth; they do not tumble into the darkness of aging ... into the darkness of death ... into the darkness of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, from a ging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they are freed from suffering, I say.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

47 (7) Yoke with a Hole (1)&401

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"Bhikkhus, suppose a man would throw a yoke with a single hole into the great ocea n, and there was a blind turtle which would come to the surface once every hundred years. What do you think, bhikkhus, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?" [456]

"If it would ever do so, venerable sir, it would be only after a very long time."

"Sooner, I say, would that blind turtle, coming to the surface once every hundred ye ars, insert its neck into that yoke with a single hole than the fool who has gone once to t he nether world (would regain) the human state. For what reason? Because here, bhikkh us, there is no conduct guided by the Dhamma, no righteous conduct, no wholesome act ivity, no meritorious activity. Here there prevails mutual devouring, the devouring of the weak. For what reason? Because, bhikkhus, they have not seen the four noble truths. W

hat four? The noble truth of suffering ... the noble truth of the way leading to the cessati on of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

48 (8) Yoke with a Hole (2)

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"Bhikkhus, suppose that this great earth had become one mass of water, and a man would throw a yoke with a single hole upon it. An easterly wind would drive it westwar ds; a westerly wind would drive it eastward; a northerly wind would drive it southwards; a southerly wind would drive it northwards. There was a blind turtle which would com e to the surface once every hundred years. What do you think, bhikkhus, would that blin d turtle, coming to the surface once every hundred years, [457] insert its neck into that y oke with a single hole?"

"It would be by chance, venerable sir, that that blind turtle, coming to the surface on ce every hundred years, would insert its neck into that yoke with a single hole."

"So too, bhikkhus, it is by chance&402 that one obtains the human state; it is by chance that a Tathāgata, an Arahant, a Fully Enlightened One arises in the world; it is by chance that the Dhamma and Discipline proclaimed by the Tathāgata shines in the world.

"You have obtained that human state, bhikkhus; a Tathāgata, an Arahant, a Fully En lightened One has arisen in the world; the Dhamma and Discipline proclaimed by the Ta thāgata shines in the world.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

49 (9) Sineru (1)

"Bhikkhus, suppose that a man would place on Sineru, the king of mountains, seven grains of gravel the size of mung beans.&403 What do you think, bhikkhus, which is m ore: the seven grains of gravel the size of mung beans that have been placed there or Sin eru, the king of mountains?"

"Venerable sir, Sineru, the king of mountains, is more. The seven grains of gravel the size of mung beans are trifling. Compared to Sineru, the king of mountains, the seven grains of gravel the size of mung beans are not calculable, do not bear comparison, do not amount even to a fraction. [458]

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has mad e the breakthrough, the suffering that has been utterly destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has b een destroyed and eliminated, the latter is not calculable, does not bear comparison, doe s not amount even to a fraction, as there is a maximum of seven more lives. He is one w ho understands as it really is: 'This is suffering' ... 'This is the way leading to the cessat ion of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

50 (10) Sineru (2)

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"Bhikkhus, suppose that Sineru, the king of mountains, would be destroyed and elim inated except for seven grains of gravel the size of mung beans.&404 What do you think, bhikkhus, which is more: the portion of Sineru, the king of mountains, that has been de stroyed and eliminated or the seven grains of gravel the size of mung beans that remain?"

"Venerable sir, the portion of Sineru, the king of mountains, that has been destroyed and eliminated is more. The seven grains of gravel the size of mung beans that remain a re trifling. Compared to the portion of Sineru that would be destroyed and eliminated, the seven grains of gravel the size of mung beans that remain are not calculable, do not be ar comparison, do not amount even to a fraction.

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has mad e the breakthrough, [459] the suffering that has been utterly destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that thas been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

VI. The Breakthrough

51 (1) The Fingernail&405

Then the Blessed One took up a little bit of soil in his fingernail and addressed the b hikkhus thus:

"Bhikkhus, what do you think which is more: the little bit of soil that I have taken up in my fingernail or this great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, that little bit of soil is n ot calculable, does not bear comparison, does not amount even to a fraction." [460]

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has mad e the breakthrough, the suffering that has been destroyed and eliminated is more, while t hat which remains is trifling. Compared to the former mass of suffering that has been de stroyed and eliminated, the latter is not calculable, does not bear comparison, does not a mount even to a fraction, as there is a maximum of seven more lives. He is one who und erstands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

52 (2) The Pond

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"Bhikkhus, suppose there was a pond fifty *yojanas* long, fifty *yojanas* wide, and fift y *yojanas* deep, full of water, overflowing so that a crow could drink from it, and a man would draw out some water from it on the tip of a blade of *kusa* grass. What do you thin k, bhikkhus, which is more: the water drawn out on the tip of the blade of *kusa* grass or t he water in the pond?"

"Venerable sir, the water in the pond is more. The water drawn out on the tip of the blade of *kusa* grass is trifling. Compared to the water in the pond, the water drawn out on the tip of the blade of *kusa* grass is not calculable, does not bear comparison, does not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

53 (3) Water at the Confluence (1)

"Bhikkhus, suppose that in the place where these great rivers meet and converge—t hat is, the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—a man would draw out two or three drops of water. [461] What do you think, bhikkhus, which is mor e: these two or three drops of water that have been drawn out or the water at the conflue nce?"

"Venerable sir, the water at the confluence is more. The two or three drops of water that have been drawn out are trifling. Compared to the water at the confluence, the two or three drops of water that have been drawn out are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

54 (4) Water at the Confluence (2)

"Bhikkhus, suppose that in the place where these great rivers meet and converge—t hat is, the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—their water would be destroyed and eliminated except for two or three drops. What do you think, bh

ikkhus, which is more: the water at the confluence that has been destroyed and eliminate d or the two or three drops of water that remain?"

"Venerable sir, the water at the confluence that has been destroyed and eliminated is more; the two or three drops of water that remain are trifling. Compared to the water at the confluence that has been destroyed and eliminated, the two or three drops of water t hat remain are trifling; they are not calculable, do not bear comparison, do not amount e ven to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...." [462]

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55 (5) The Earth (1)

"Bhikkhus, suppose that a man would place seven little balls of clay the size of jujub e kernels on the great earth. What do you think, bhikkhus, which is more: those seven lit tle balls of clay the size of jujube kernels that have been placed there or the great earth?

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"Venerable sir, the great earth is more. The seven little balls of clay the size of jujub e kernels are trifling. Compared to the great earth, those seven little balls of clay the size of jujube kernals are trifling; they are not calculable, do not bear comparison, do not am ount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

56 (6) The Earth (2)

"Bhikkhus, suppose that the great earth would be destroyed and eliminated except for seven little balls of clay the size of jujube kernels. What do you think, bhikkhus, which is more: the great earth that has been destroyed and eliminated or the seven little balls of clay the size of jujube kernels that remain?"

"Venerable sir, the great earth that has been destroyed and eliminated is more. The s even little balls of clay the size of jujube kernels that remain are trifling. Compared to the great earth that has been destroyed and eliminated, the seven little balls of clay the size of jujube kernels that remain are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...." [463]

35 *57 (7) The Ocean (1)*

"Bhikkhus, suppose that a man would draw out two or three drops of water from the great ocean. What do you think, bhikkhus, which is more: the two or three drops of wat er that have been drawn out or the water in the great ocean?"

"Venerable sir, the water in the great ocean is more. The two or three drops of water that have been drawn out are trifling. Compared to the water in the great ocean, the two or three drops of water that have been drawn out are not calculable, do not bear compar ison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

58 (8) The Ocean (2)

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"Bhikkhus, suppose that the great ocean would be destroyed and eliminated except f or two or three drops of water. What do you think, bhikkhus, which is more: the water i n the great ocean that has been destroyed and eliminated or the two or three drops of water that remain?"

"Venerable sir, the water in the great ocean that has been destroyed and eliminated i s more. The two or three drops of water that remain are trifling. Compared to the water t hat has been destroyed and eliminated, the two or three drops of water that remain are n ot calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...." [464]

59 (9) The Mountain (1)

"Bhikkhus, suppose that a man would place on the Himalayas, the king of mountain s, seven grains of gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the seven grains of gravel the size of mustard seeds that have been placed there or the Himalayas, the king of mountains?"

"Venerable sir, the Himalayas, the king of mountains, is more. The seven grains of g ravel the size of mustard seeds are trifling. Compared to the Himalayas, the king of mountains, the seven grains of gravel the size of mustard seeds are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

30 60 (10) The Mountain (2)

"Bhikkhus, suppose that the Himalayas, the king of mountains, would be destroyed and eliminated except for seven grains of gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the portion of the Himalayas, the king of mountains, that thas been destroyed and eliminated or the seven grains of gravel the size of mustard see ds that remain?"

"Venerable sir, the portion of the Himalayas, the king of mountains, that has been de stroyed and eliminated is more. The seven grains of gravel the size of mustard seeds that remain are trifling. Compared to the portion of the Himalayas, the king of mountains, th at has been destroyed and eliminated, the seven grains of gravel the size of mustard seed s that remain are not calculable, do not bear comparison, do not amount even to a fractio n."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has mad e the breakthrough, [465] the suffering that has been destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has b een destroyed and eliminated, the latter is not calculable, does not bear comparison, doe s not amount even to a fraction, as there is a maximum of seven more lives. He is one w ho understands as it really is: 'This is suffering' ... 'This is the way leading to the cessat ion of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

VII. First Raw Grain Repetition Series&406

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61 (1) Elsewhere

Then the Blessed One took up a little bit of soil in his fingernail and addressed the b hikkhus thus:

"What do you think, bhikkhus, which is more: the little bit of soil in my fingernail or the great earth?" [466]

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, that little bit of soil is n ot calculable, does not bear comparison, does not amount even to a fraction.""

"So too, bhikkhus, those beings are few who are reborn among human beings. But t hose beings are more numerous who are reborn elsewhere than among human beings. F or what reason? Because, bhikkhus, they have not seen the four noble truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering g.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'

62 (2) Outlying Countries

Then the Blessed One took up a little bit of soil in his fingernail and addressed the b hikkhus thus....

"So too, bhikkhus, those beings are few who are reborn in the middle countries. But those beings are more numerous who are reborn in the outlying countries among the uncultured barbarians...." [467]

63 (3) Wisdom

... "So too, bhikkhus, those beings are few who possess the noble eye of wisdom. B ut these beings are more numerous, who are immersed in ignorance, confused...."

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64 (4) Wines and Liquors

... "So too, bhikkhus, those beings are few who abstain from wine, liquors, and into xicants that are a basis for negligence. But these beings are more numerous who do not abstain from wines, liquors, and intoxicants that are a basis for negligence..."

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65 (5) Water-born

... "So too, bhikkhus, those beings are few who are born on high ground. But these beings are more numerous who are born in water...."

15 66 (6) Who Honour Mother

... "So too, bhikkhus, those beings are few who honour their mother. But these beings are more numerous who do not honour their mother...."

67 (7) Who Honour Father

20 ... "So too, bhikkhus, those beings are few who honour their father. But these being s are more numerous who do not honour their father...." [468]

68 (8) Who Honour Recluses

... "So too, bhikkhus, those beings are few who honour recluses. But these beings are more numerous who do not honour recluses...."

69 (9) Who Honour Brahmins

... "So too, bhikkhus, those beings are few who honour brahmins. But these beings are more numerous who do not honour brahmins...."

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70 (10) Who Respect Elders

... "So too, bhikkhus, those beings are few who respect their elders in the family. B ut these beings are more numerous who do not respect their elders in the family...."

VIII. Second Raw Grain Repetition Series

71 (1) Killing Living Beings&407

... "So too, bhikkhus, those beings are few who abstain from the destruction of life. But these beings are more numerous who do not abstain from the destruction of life...." [469]

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72 (2) Taking What Is Not Given

... "So too, bhikkhus, those beings are few who abstain from taking what is not give n. But these beings are more numerous who do not abstain from taking what is not give n...."

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73 (3) Sexual Misconduct

... "So too, bhikkhus, those beings are few who abstain from sexual misconduct. Bu t these beings are more numerous who do not abstain from sexual misconduct...."

15 *74 (4) False Speech*

... "So too, bhikkhus, those beings are few who abstain from false speech. But these beings are more numerous who do not abstain from false speech...."

75 (5) Divisive Speech

20 ... "So too, bhikkhus, those beings are few who abstain from divisive speech. But th ese beings are more numerous who do not abstain from divisive speech..."

76 (6) Harsh Speech

... "So too, bhikkhus, those beings are few who abstain from harsh speech. But thes e beings are more numerous who do not abstain from harsh speech...."

77 (7) Idle Chatter

... "So too, bhikkhus, those beings are few who abstain from idle chatter. But these beings are more numerous who do not abstain from idle chatter...." [470]

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78 (8) Seed Life&408

... "So too, bhikkhus, those beings are few who abstain from damaging seed and pla nt life. But these beings are more numerous who do not abstain from damaging seed and plant life...."

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79 (9) Improper Times

... "So too, bhikkhus, those beings are few who abstain from eating at improper tim es. But these beings are more numerous who do not abstain from eating at improper tim es...."

80 (10) Scents and Unguents

... "So too, bhikkhus, those beings are few who abstain from wearing garlands, emb ellishing themselves with scents, and beautifying themselves with unguents. But these b eings are more numerous who do not so abstain...."

IX. Third Raw Grain Repetition Series

81 (1) Dancing and Singing

10 ... "So too, bhikkhus, those beings are few who abstain from dancing, singing, instr umental music, and unsuitable shows. [471] But these beings are more numerous who do not so abstain...."

82 (2) High Beds

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15 ... "So too, bhikkhus, those beings are few who abstain from high and luxurious bed s and seats. But these beings are more numerous who do not so abstain...."

83 (3) Gold and Silver

... "So too, bhikkhus, those beings are few who abstain from accepting gold and silv er. But these beings are more numerous who do not so abstain...."

84 (4) Raw Grain

... "So too, bhikkhus, those beings are few who abstain from accepting raw grain. B ut these beings are more numerous who do not so abstain...."

85 (5) Raw Meat

... "So too, bhikkhus, those beings are few who abstain from accepting raw meat. B ut these beings are more numerous who do not so abstain...."

30 86 (6) Girls

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... "So too, bhikkhus, those beings are few who abstain from accepting women and girls. But these beings are more numerous who do not so abstain...." [472]

87 (7) Slaves

35 ... "So too, bhikkhus, those beings are few who abstain from accepting male and fe male slaves. But these beings are more numerous who do not so abstain..."

88 (8) Goats and Sheep

... "So too, bhikkhus, those beings are few who abstain from accepting goats and sh eep. But these beings are more numerous who do not so abstain...."

5 89 (9) Fowl and Swine

... "So too, bhikkhus, those beings are few who abstain from accepting fowl and swi ne. But these beings are more numerous who do not so abstain...."

90 (10) Elephants

10 ... "So too, bhikkhus, those beings are few who abstain from accepting elephants, ca ttle, horses, and mares. But these beings are more numerous who do not so abstain...."

X. Fourth Raw Grain Repetition Series

15 91 (1) Fields

[473] ... "So too, bhikkhus, those beings are few who abstain from accepting fields and land. But these beings are more numerous who do not so abstain..."

92 (2) Buying and Selling

20 ... "So too, bhikkhus, those beings are few who abstain from buying and selling. Bu t these beings are more numerous who do not so abstain...."

93 (3) Messages

... "So too, bhikkhus, those beings are few who abstain from running messages and errands. But these beings are more numerous who do not so abstain..."

94 (4) False Weights

... "So too, bhikkhus, those beings are few who abstain from false weights, false me tals, and false measures. But these beings are more numerous who do not so abstain...."

95 (5) Bribery

... "So too, bhikkhus, those beings are few who abstain from the crooked ways of br ibery, deception, and fraud. But these beings are more numerous who do not so abstain.

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96 (6)–101 (11) Mutilating, Etc.

... "So too, bhikkhus, those beings are few who abstain from mutilating, murder, bin ding, robbery, plunder, and violence. [474] But these beings are more numerous who do

not so abstain. For what reason? Because, bhikkhus, they have not seen the four noble t ruths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'
... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

XI. The Five Destinations Repetition Series

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102 (1) Passing Away as Humans (1)

Then the Blessed One took up a little bit of soil in his fingernail and addressed the b hikkhus thus:

"What do you think, bhikkhus, which is more: the little bit of soil in my fingernail or the great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, the little bit of soil that the Blessed One has taken up in his fingernail is not calculable, does not bear comparis on, does not amount even to a fraction.""

"So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings. But those beings are more numerous who, when they pass away as human beings, are reborn in hell. For what reason? Because, bhikkhus, the y have not seen the four noble truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' ... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

30 103 (2) Passing Away as Humans (2)

... "So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings. But those beings are more numerous who, when they pass away as human beings, are reborn in the animal realm..." [475]

35 104 (3) Passing Away as Humans (3)

... "So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings. But those beings are more numerous who, when they pass away as human beings, are reborn in the sphere of ghosts...."

105 (4)–107 (6) Passing Away as Humans (4–6)

... "So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among the devas. But those beings are more numerous who, when they pass away as human beings, are reborn in hell ... in the animal realm ... in the sphere of ghosts...."

108 (7)–110 (9) Passing Away as Devas (1–3)

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... "So too, bhikkhus, those beings are few who, when they pass away as devas, are reborn among the devas. But those beings are more numerous who, when they pass away as devas, are reborn in hell ... in the animal realm ... in the sphere of ghosts...."

111 (10)–113 (12) Passing Away as Devas (4–6)

... "So too, bhikkhus, those beings are few who, when they pass away as devas, are reborn among human beings. But those beings are more numerous who, when they pass away as devas, are reborn in hell ... in the animal realm ... in the sphere of ghosts...."

114 (13)–116 (15) Passing Away from Hell (1–3)

... "So too, bhikkhus, those beings are few who, when they pass away from hell, are reborn among human beings. But those beings are more numerous who, when they pass away from hell, are reborn in hell ... in the animal realm ... in the sphere of ghosts...." [476]

117 (16)–119 (18) Passing Away from Hell (4–6)

... "So too, bhikkhus, those beings are few who, when they pass away from hell, are reborn among the devas. But those beings are more numerous who, when they pass away from hell, are reborn in hell ... in the animal realm ... in the sphere of ghosts...."

120 (19)–122 (21) Passing Away from the Animal Realm (1–3)

... "So too, bhikkhus, those beings are few who, when they pass away from the ani mal realm, are reborn among human beings. But those beings are more numerous who, when they pass away from the animal realm, are reborn in hell ... in the animal realm ... in the sphere of ghosts...."

123 (22)–125 (24) Passing Away from the Animal Realm (4–6)

35 ... "So too, bhikkhus, those beings are few who, when they pass away from the ani mal realm, are reborn among the devas. But those beings are more numerous who, when they pass away from the animal realm, are reborn in hell ... in the animal realm ... in the sphere of ghosts...."

126 (25)–128 (27) Passing Away from the Sphere of Ghosts (1-3)

... "So too, bhikkhus, those beings are few who, when they pass away from the sphe re of ghosts, are reborn among human beings. But those beings are more numerous who, when they pass away from the sphere of ghosts, are reborn in hell ... in the animal real m ... in the sphere of ghosts...."

129 (28) Passing Away from the Sphere of Ghosts (4)

... "So too, bhikkhus, those beings are few who, when they pass away from the sphe re of ghosts, are reborn among the devas. But those beings are more numerous who, wh en they pass away from the sphere of ghosts, are reborn in hell." [477]

130 (29) Passing Away from the Sphere of Ghosts (5)

... "So too, bhikkhus, those beings are few who, when they pass away from the sphe re of ghosts, are reborn among the devas. But those beings are more numerous who, wh en they pass away from the sphere of ghosts, are reborn in the animal realm."

131 (30) Passing Away from the Sphere of Ghosts (6)

... "So too, bhikkhus, those beings are few who, when they pass away from the sphe re of ghosts, are reborn among the devas. But those beings are more numerous who, wh en they pass away from the sphere of ghosts, are reborn in the sphere of ghosts. For what t reason? Because they have not seen the four noble truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' An exertion should be made to understand: 'This is the origin of suffering.' An exertion should be made to understand: 'This is the cessation of suffering.' An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

This is what the Blessed One said. Being pleased, those bhikkhus delighted in the Bl essed One's statement.

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