The Collection of Connected Discourses
(Saṃyutta Nikāya)

Part One

The Book of Connected Discourses with Verses
(Sagāthāvagga Saṃyuttapāḷi)
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 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 said to him:

“How, dear sir, did you cross the flood?”

“How, dear sir, did you cross the flood?”

“When I came to a standstill, friend, then I sank; but when I struggled, then I got swept away. It is in this way, friend, that by not halting and by not straining I crossed the flood.”

“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.”

This is what that devatā said. 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) Emancipation

Setting at Sāvatthī. Then, when the night had advanced, a certain devatā 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 said to him:

“Do you know, dear sir, emancipation, release, seclusion for beings?”
“I know, friend, emancipation, release, seclusion for beings.”
“But in what way, dear sir, do you know emancipation, release, seclusion for beings?”

“By the utter destruction of delight in becoming,
By the extinction of perception and consciousness,
By the cessation and appeasement of feelings:
It is thus, friend, that I know for beings—
Emancipation, release, seclusion.”

3 (3) Reaching

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

“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.”

(The Blessed One:)

“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.”

4 (4) Time Flies By

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

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

(The Blessed One:)

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.”

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:)

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.”

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:)

10 “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

Setting at Sāvatthi. 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,

10 Fast asleep, they have not yet awakened:  
The time has come for them to awaken.”&14

(The Blessed One:)

12 “Those who have penetrated things well,  
Who cannot be led into others’ doctrines,

15 Those awakened ones, having rightly known,  
Fare evenly amidst the uneven.”&15

8 (8) Completely Muddled

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

13 “Those who are utterly muddled about things,  
Who may be led into others’ doctrines,

25 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,

30 Those awakened ones, having rightly known,  
Fare evenly amidst the uneven.”

9 (9) One Prone to Conceit

Setting at Sāvatthi. 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

(The Blessed One:)
16 “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.”\&17 [5]

10 (10) Forest

Setting at Sāvatthi. Standing to one side, that devatā recited this verse in the presence 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

(The Blessed One:)
18 “They do not sorrow over the past, 
Nor do they hanker for the future. 
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, 
Fools wither away 
Like a green reed mowed down.”

II. Nandana
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:

“Once in the past, bhikkhus, a certain devatā of the Tāvatimśa host was revelling in Nandana Grove, supplied and endowed with the five cords of celestial sensual pleasure, accompanied by a retinue of celestial nymphs. On that occasion he spoke this verse:

They do not know bliss
Who have not seen Nandana,
The abode of the glorious male devas
Belonging to the host of Thirty.’

“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 appeasement is blissful.’

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.’

“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 Sāvatthi. 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.”

(The Blessed One:)

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,
The ox, the best of quadrupeds;
A maiden is the best of wives,
The first born, the best of sons.”

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.”

15 (5) Murmuring

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

35 “When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How delightful that appears to me!”

16 (6) Drowsiness and Lethargy

“Drowsiness, lethargy, lazy stretching,
Discontent, torpor after meals:
Because of this, here among beings,
The noble path does not appear.”

10

“Drowsiness, lethargy, lazy stretching,
Discontent, torpor after meals:
When one dispels this with energy,
The noble path is cleared.”

15 17 (7) Difficult to Practise

“Reclusship is hard to practise
And hard for the inept to endure,
For many are the obstructions there
In which the fool founders.”

20

“How many days can one practise reclusship
If one does not rein in one’s mind?
One would founder with each step
Under the control of one’s intentions.”

25

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.”

30

18 (8) A Sense of Shame

“Is there any person in the world
Who is restrained by a sense of shame,
One who is as keen to avoid blame
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,  
    For sure I am free from bondage.”&29

15

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,  
    Craving that you tell me is bondage.”

25

41  “It’s good that you have no little hut,  
    Good that you have no little nest,  
    Good that you have no lines extended,  
    Good that you are free from bondage.”

30

20 (10) Samiddhi

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 stood in one robe drying his limbs.
Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stood in the air and addressed the Venerable Samiddhi in verse:

42 "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]

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

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 youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time.”

“I have not abandoned what is directly visible, friend, in order to pursue what takes time. 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 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 personally experienced by the wise.”&33

“But how is it, bhikkhu, that the Blessed One has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater? How is it that this Dhamma is directly visible, immediate, inviting one to come and see, worthy 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 other devatās of great influence.&34 If you would approach him and ask him about this matter, 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 with that devatā, [11] adding: “If that devatā’s statement is true, venerable sir, then that devatā 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
Became 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.”

20 “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:)

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 explain it to me in such a way that I might understand in detail the meaning of what he stated in brief.”

(The Blessed One:)

35 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.

“If you understand, spirit, speak up.”
“I understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One thus:

“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.”

III. A Sword

21 (1) A Sword
[13] Setting at Sāvatthī. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

“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.”

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.”

“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.”

“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,  
Developing the mind and wisdom,  
A bhikkhu ardent and discerning:  
He can disentangle this tangle.”

Those for whom lust and hatred  
Along with ignorance have been expunged,  
The arahants with taints destroyed:  
For them the tangle is disentangled.

Where name-and-form cease,  
End without remainder,  
And also impingement and perception of form:  
It is here this tangle is cut.”

“From whatever one reins in the mind,  
From that no suffering comes to one.  
Should one rein in the mind from everything,  
One is freed from every kind of suffering.”
“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.”

25 (5) The Arahant

“If a bhikkhu is an arahant,
Consummate, with taints destroyed,
One who bears his final body,
Would he still say ‘I speak’?
And would he say ‘They speak to me?’”

“If a bhikkhu is an arahant,
Consummate, with taints destroyed,
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.”

“When a bhikkhu is an arahant,
Consummate, with taints destroyed,
One who bears his final body,
Is it because he has come upon conceit
That he would say ‘I speak,’
That he would say ‘They speak to me’?”

“No knots exist for one with conceit cast off;
For him all knots of conceit are consumed.
Though the wise one has transcended the conceived
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.”
Sources of Light

“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:
How are we to understand it?”

“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,
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.”

Streams

“From where do the streams turn back?
Where does the round no longer revolve?
Where do name-and-form
Cease utterly without remainder?”

“Where water, earth, fire and air,
Do not gain a footing:
It is from here that the streams turn back,
Here that the round no longer revolves;
Here name-and-form
Cease utterly without remainder.”

Those of Great Wealth

“Those of great wealth and property,
Even khattiyas who rule the country,
Look at each other with greedy eyes,
Insatiable in sensual pleasures.
Among these who have become so avid,
Flowing along in the stream of becoming,
Who here have abandoned craving?”
Who in the world are no longer avid?”

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

29 (9) Four Wheels

“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?”

“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.”

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?”

“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.”

IV. The Satullapa Host
31 (1) With the Good

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 Blessed One:

“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:

“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

“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.  
Having learnt the true Dhamma of the good,  
One shines amidst one’s relations.”

“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.”
80  “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.”

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: [18]

81  “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One is released from all suffering.”

This is what the Blessed One said. Being pleased, those devatās paid homage to the Blessed 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, 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. 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 Blessed One:

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

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

83  “That which the miser fears when he does not give
Is the very danger that comes to the non-giver.
The hunger and thirst that the miser fears
Afflict that fool in this world and the next.

Therefore, having put away stinginess,
Conquering the stain, one should give a gift.
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:

“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.”

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.”

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

“The bad do not emulate the good,
Who give what is hard to give
And do deeds hard to do:
The Dhamma of the good is hard to follow.

Therefore their destiny in the beyond
Differs for the good and the bad:
The bad sink down to hell,
The good are bound for heaven.”

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:
“If one practises the Dhamma
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.”

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:

“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.”

30 (3) Good

Setting at Sāvatthī. 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. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One:
“Good is giving, dear sir!
Through stinginess and negligence
A gift is not given.
One who knows, desiring merit,
Should surely give a gift.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

“Good is giving, dear sir!
And further:
Even when there’s little, giving is good.
Some provide from what 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.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

“Good is giving, dear sir!
Even when there’s little, giving is good.
And further:
When done with faith too, giving is good.
Giving and warfare are similar, they say:
A few good ones conquer many.
If one with faith gives even a little,
He thereby becomes happy in the other world.”

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

“Good is giving, dear sir!
Even when there’s little, giving is good.
When done with faith too, giving is good.
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,
That mortal arrives at celestial states.”

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.

98 Giving with discretion is praised by the Sublime One—
To those worthy of offerings
Here in the world of the living.

20

What is given to them bears great fruit
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.

35 In that they praise the timid, not the brave,
For out of fear the good do no evil.”
Then another devatā said to the Blessed One: [22] “Which one, Blessed One, has spoken well?”

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

5 101 “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.”

10

34 (4) There Are No

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. 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 Blessed 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
    The state of no-more-coming-back.”

25

103 “Misery is born of desire,
    Suffering is born of desire.
    By the removal of desire misery is removed,
    By the removal of misery suffering is removed.”

30

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.”

[23]
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.

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,
They do not find the one whose knots are cut,
The one untroubled, free of longing.”

“If devas and humans have not seen
The one thus liberated here or beyond,”
(said the Venerable Mogharāja),
“Are they to be praised who venerate him,
The best of men, faring for the good of humans?”

“Those bhikkhus too become worthy of praise,
(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.”

35 (5) Faultfinders

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 “faultfinding” devatās, (all) of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One and stood in the air.

Then one devatā, standing in the air, recited this verse in the presence of the Blessed One:

“If one shows oneself in one way
While actually being otherwise,
What one enjoys is obtained by theft
Like the gains of a cheating gambler.”
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:)
“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 heads at the Blessed One’s feet and said to the Blessed One: “A transgression overcame us, venerable 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 sake of restraint in the future.”

Then the Blessed One displayed a smile. 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:

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

(The Blessed One:)
“If there was no transgression,
If here there was no going astray,
And if enmities were appeased,
Then one would be faultless here.”
“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 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.

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.”

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 Saṭṭhūla 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 Blessed 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:

```
119 “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.

5 Foolish folk devoid of wisdom
    Devote themselves to negligence.
10 But the wise man guards diligence
    As his foremost treasure.

121 Do not yield to negligence,
    Don’t be intimate with sensual delight.
15 For the diligent ones, meditating,
    Attain supreme happiness.” [26]
```

37 (7) Concourse

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

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
30 stood to one side. Standing to one side, one devatā recited this verse in the presence of th
30 e Blessed One:

```
122 “A great concourse takes place in the woods,
    The deva hosts have assembled.
35 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:

124 “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

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

125 “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 painful, 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 with one leg overlapping the other, mindful and clearly comprehending.

Then, when the night had advanced, seven hundred devatās belonging to the Satullapā 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, through his nāga-like 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 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 arisen that are painful … disagreeable, through his thoroughbred 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 chief bull, sir! And when bodily feelings have arisen that 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 arisen that are painful … disagreeable, through his beast-of-burden’s 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 tamed, sir! And when bodily feelings have arisen that are 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 and not bent back, and not blocked and checked by forceful suppression.&88 If anyone would 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?”

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

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.

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, when the night had advanced, Kokanadā, Pajjunna’s 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:

“I worship the Buddha, the best of beings,
Dwelling in the woods at Vesālī. [30]
Kokanadā am I,
Kokanadā, Pajjunna’s daughter.

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.

Those ignorant folk who go about
Criticizing the noble Dhamma
Pass on to the terrible Roruva hell
And for long experience suffering.
But those who have peace and acquiescence
In regard to the noble Dhamma,
On discarding the human body,
Will fill the hosts of devas.”

40 (10) Pajjunna’s Daughter (2)
Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood, in the Hall with the Peaked Roof. Then, when the night had advanced, Cūḷako 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:

“Here came Kokanadā, Pajjunna’s daughter,
Beautiful as the gleam of lightning.
Venerating the Buddha and the Dhamma,
She spoke these verses full of meaning. [31]

Though the Dhamma is of such a nature
That I might analyse it in many ways,
I will state its meaning briefly
To the extent I have learnt it by heart.&95

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.”

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 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 these verses in the presence of the Blessed One:

137  “When one’s house is all ablaze
The vessel taken out
Is the one that is useful,
Not the one left burnt inside.

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]

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.

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.”

42 (2) Giving What

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.”

142  “Giving food, one gives strength;
Giving clothes, one gives beauty;
Giving a vehicle, one gives ease;
Giving a lamp, one gives sight;
The one who gives a residence
Is the one who gives everything.
But the one who teaches the Dhamma
Is the one who gives the Deathless.”

43 (3) Food

“They always take delight in food,
Both devas and human beings.
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.
Deeds of merit are the support for living beings
(When they arise) in the other world.”

44 (4) One Root

“The seer has crossed over the abyss
With its one root, two whirlpools,
Three stains, five extensions,
An ocean with twelve eddies.”

45 (5) Perfect

“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,
The great seer treading the noble path.”
46 (6) Nymphs

“Resounding with a host of nymphs,
Haunted by a host of demons!
This grove is to be called ‘Deluding’:
How does one escape from it?”

“The straight way’ that path is called,
And ‘fearless’ is its destination.
The chariot is called ‘unrattling,’
Fitted with wheels of wholesome states.

The sense of shame is its leaning board,
Mindfulness its upholstery;
I call the Dhamma the charioteer,
With right view running out in front.

One who has such a vehicle—
Whether a woman or a man—
Has come by this vehicle
In the vicinity of Nibbāna.”

47 (7) Planters of Groves

“For whom does merit always increase,
Both by day and by night?
Who are the people going to heaven,
Established in Dhamma, endowed with virtue?”

“Those who set up a park or a grove,
The people who construct a bridge,
A place to drink and a well,
Those who give a residence;
For them merit always increases,
Both by day and by night;
Those are the people going to heaven,
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,
A place that gives me joy.”

157 Action, knowledge, righteousness,
Virtue, an excellent life:
By this are mortals purified,
Not by clan or wealth.

158 Therefore a person who is wise,
Out of regard for his own good,
Should carefully examine the Dhamma:
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
At best can only equal him.”

49 (9) Stingy

160 “Those who are stingy here in the world,
Niggardly folk, revilers,
People who make obstacles
For others engaged in giving alms:
What kind of result do they reap?
What is their future destiny?
We’ve come to ask the Blessed One this:
How are we to understand it?”

162 “Those who are stingy here in the world,
Niggardly folk, revilers,
People who make obstacles
For others engaged in giving alms:
They might be reborn in hell,
In the animal realm or Yama’s world.
If they come back to the human state
They take birth in a poor family
Where clothes, food, pleasures, and sport
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.”

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,
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:
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
And deeply respectful towards the Sangha,
These brighten up the heavens
Where they’ve been reborn.

168 If they come back to the human state
They take rebirth in a wealthy family
Where clothes, food, pleasures, and sport
Are obtained without difficulty.

169 They rejoice like the gods who control
The goods amassed by others.
This is the result in this very life;
And in the future a good destiny.”
50 (10) Ghaṭīkāra

170 “Seven bhikkhus reborn in Avihā
Have been fully liberated.
With lust and hatred utterly destroyed,
They have crossed over attachment to the world.”

(The Blessed One:)

171 “And who are those who crossed the swamp,
The realm of Death so hard to cross?
Who, having left the human body,
Have overcome the celestial bond?”

(Ghaṭīkāra:)

172 “Upaka and Palagaṇḍa,
With Pukkasāti—these are three.
Then Bhaddiya and Bhaddadeva,
And Bāhudantī and Piṅgiya.
These, having left the human body,
Have overcome the celestial bond.”

(The Blessed 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
Whereby they cut through the bondage of becoming?”

(Ghaṭīkāra:)

174 “It was not apart from the Blessed One!
It was not apart from your Teaching!
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
They cut through the bondage of becoming.”
(The Blessed One:)
176 “Deep is the speech you utter,
    Hard to understand, very hard to grasp.
    Having understood whose Dhamma
Do you utter such speech?”

(Ghaṭikāra:)
177 “In the past I was the potter,
    Ghaṭikāra in Vehalīṅga.
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.”

(The Blessed One:)
180 “Just so it was at that time,
    As you say, O Bhaggava: & 114
In the past you were the potter,
25 Ghaṭikara in Vehalīṅga.
    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.
30 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 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.”

52 (2) Undecaying

15 185  “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?”

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.”

53 (3) The Friend

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?
What is the friend in the future life?”

30 188  “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
Is one’s friend again and again.
The deeds of merit one has done—
That is the friend in the future life.”

54 (4) Support

5 189 “What is the support of human beings?
Creatures who dwell on the earth—
What is the best companion here?
By what do they sustain their life?”

10 190 “Sons are the support of human beings;
A wife is the best companion;
Creatures who dwell on the earth
Sustain their life by rain.”

55 (5) Produces (1)

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.”

56 (6) Produces (2)

193 “What is it that produces a person?
What does he have that runs around?
What enters upon samsāra?
From what has he not gained release?”

30 194 “Craving is what produces a person;
His mind is what runs around;
A being enters upon samsāra;
From suffering he is not released.” [38]
57 (7) Produces (3)

“What is it that produces a person?
What does he have that runs around?
What enters upon samsāra?
What determines his destiny?”

“Caving is what produces a person;
His mind is what runs around;
A being enters upon samsāra;
Kamma determines his destiny.”

58 (8) The Deviant Path

“What is declared the deviant path?
What undergoes destruction night and day?
What is the stain of the holy life?
What is the bath without water?”

“Lust is declared the deviant path;
Life undergoes destruction night and day;
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.”

59 (9) Partner

“What is a person’s partner?
What is it that instructs him?
Taking delight in what is a mortal
Released from all suffering?”

“Faith is a person’s partner,
And wisdom is what instructs him.
Taking delight in Nibbāna, a mortal
Is released from all suffering.”
60 (10) Poetry

201 “What is the scaffolding of verses?
What constitutes their phrasing?
On what base do verses rest?
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;
The poet is the abode where verses dwell.”

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.”

62 (2) Mind

25 205 “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.”
63 (3) Craving

“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?”

“The world is led around by craving;
By craving it’s dragged here and there.
Craving is the one thing that has
All under its control.”

64 (4) Fetter

“By what is the world tightly fettered?
What is its means of travelling about?
What is it that one must forsake
In order at last to say, ‘Nibbâna’?”

“The world is tightly fettered by delight;
Thought is its means of travelling about.
Craving it what one must forsake
In order at last to say, ‘Nibbâna’?”

65 (5) Bondage

“By what is the world held in bondage?
What is its means of travelling about?
What is it that one must forsake
In order to cut off all worldly bondage?”

“The world is held in bondage by delight;
Thought is its means of travelling about.
Craving is what one must forsake
In order to cut off all worldly bondage.”

66 (6) Afflicted

“By what is the world afflicted?
By what is it enveloped?
By what dart has it been wounded?
With what is it always burning?”

The world is afflicted with death;
It is enveloped by old age;
Wounded by the dart of craving,
It is always burning with desire.”

67 (7) Ensnared

By what is the world ensnared?
By what is it enveloped?
By what is the world shut in?
On what is the world established?”

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.”

68 (8) Shut In

By what is the world shut in?
On what is the world established?
By what is the world ensnared?
By what is it enveloped?”

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.”

69 (9) Desire

By what is the world bound?
By the removal of what is it freed?
What is it that one must forsake
In order to cut off all worldly bondage?”
“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]

70 (10) World

“In what has the world arisen?  
In what does it form intimacy?  
By clinging to what is the world  
Harassed in regard to what?”

“In six has the world arisen;  
In six it forms intimacy;  
By clinging to six the world  
Is harassed in regard to six.”

VIII. Having Slain

71 (1) Having Slain

Setting at Sāvatthi. Standing to one side, that devatā addressed the Blessed One in verse:

“Having slain what does one sleep soundly?  
Having slain what does one not sorrow?  
What is that one thing, O Gotama,  
Whose killing you approve?”

(The Blessed One:)  
“Having slain anger, one sleeps soundly;  
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.”
72 (2) Chariot

225 “What is the token of a chariot?
    What is the token of a fire?
    What is the token of a country?
    What is the token of a woman?”

226 “A standard is the token of a chariot;
    Smoke, the token of a fire;
    The king is a country’s token;
    A husband, the token of a woman.”

73 (3) Treasure

227 “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?”

228 “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.”

74 (4) Rain

(One devatā:)

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?”

(Another 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.”

(The Blessed 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.”

75 (5) Afraid
232 "Why are so many people here afraid 
When the path has been taught with many bases? 
I ask you, O Gotama, broad of wisdom: 
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, 
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.”

76 (6) Does Not Decay
234 "What decays, what does not decay? 
What is declared the deviant path? 
What is the impediment to (wholesome) states? 
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 
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, 
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:  
Here’s where menfolk are enmeshed.  
Austerity and the holy life—  
That is the bath without water.

238 There are six fissures in the world  
Wherein the mind does not stand firm:  
Laziness and negligence,  
Indolence, lack of self-control,  
Drowsiness and lethargy—  
Avoid these fissures completely.”

77 (7) Sovereignty

239 “What is sovereignty in the world?  
What ranks as the best of goods?  
What in the world is a rusty sword?  
What a plague in the world?  
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?”

240 “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  
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]

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?”

“A person should not give himself away;
He should not relinquish himself.
One should release speech that’s good,
But should not release speech that’s bad.”

“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;
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.”

“What is the source of light in the world?
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?”

“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.

Rain nurtures both the slack and active
Just as a mother nurtures her child.

Those creatures who dwell on the earth—
They sustain their life by rain.”

81 (11) Without Conflict

Who here in the world are without conflict?
Whose mode of life is not squandered?
Who here fully understand desire?
Who enjoy perpetual freedom? [45]

Whom do parents and brothers worship
When he stands firmly established?

Whom do khattiyas venerate here
Even though he be of humble birth?”

“Recluses are without conflict in the world;
The recluse life is not squandered;
Recluses fully understand desire;
They enjoy perpetual freedom.

Parents and brothers worship a recluse
When he stands firmly established.
Khattiyas venerate a recluse here
Even though he be of humble birth.”
I. The First Chapter
(Suriya)

10  **I (1) Kassapa (1)**

[46] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Then, when the night had advanced, Kassapa, son of the devas, 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 said to the Blessed One:

“The Blessed One has revealed the bhikkhu but not the instruction to the bhikkhu.”

“Well then, Kassapa, clear up this point yourself.”

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.”

25 This is what Kassapa, son of the devas, said. The Teacher approved. Then Kassapa, son 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

Setting at Sāvatthī. Then, when the night had advanced, Māgha, son of the devas, 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 addressed the Blessed One in verse:&146

10 257 “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?”

15 258 “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,
For having slain that, one does not sorrow.”

4 (4) Māgadha

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

25 259 “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?”

30 260 “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,
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
Setting at Sāvatthī. Then, when the night had advanced, Dāmali, son of the devas, 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 this verse in the presence of the Blessed One:

10 262 “This should be done by the brahmin:
   Striving without weariness,
   That by his abandoning of sensual desires
   He does not yearn for becoming.”

15 263 “For the brahmin there is no task to be done,
   (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;
20 But a footing gained, standing on the ground,
   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.”

6 (6) Kāmada
Setting at Sāvatthī. Standing to one side, Kāmada, son of the devas, said to the Blessed One:

30 “Hard to do, Blessed One! Very hard to do, Blessed One!”

35 “They do even what is hard to do,
   (O Kāmada,” said the Blessed One),
35 “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.”

“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.”

“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 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.”
“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.”

8 (8) Tāyana

Setting at Sāvatthī. Then, when the night had advanced, Tāyana, son of the devas, formerly the founder of a religious sect, 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 these verses in the presence of the Blessed One:

“Having made an exertion, cut the stream! Dispel sensual desires, O brahmin! Without having abandoned sensual desires, A sage does not reach unity.

If one would do what should be done, One should firmly make an exertion. For a slack wanderer’s life Only scatters more dust.

Better left undone is the misdeed, A deed that later brings repentance. Better done is the good deed Which when done is not repented.

As kusa-grass, wrongly grasped, Cuts the very hand that grasps it, So the recluse life, wrongly taken up, Drags one down to hell.

Any deed that is slackly done, Any corrupted vow, A holy life that breeds suspicion, Does not yield abundant fruit.”
This is what Tāyana, 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: “Bhikkhus, 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.’

“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, bhikkhus. 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.”

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:

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.”

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.”

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

278 “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?”

279 “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

15 Setting at Sāvatthī. Now on that occasion Suriya, son of the devas, had been seized by Rāhu, lord of the asuras. Then, recollecting the Blessed One, Suriya, son of the devas, 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 the asuras, in verse:

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

282 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.”
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:

“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?”

“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.”

II. Anāthapiṇḍika

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 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:

“They will surely reach to safety
Like deer in a mosquito-free marsh,
Who, having attained the jhānas,
Are unified, discerning, mindful.”

“They will surely reach the far shore
Like a fish when the net is cut,
Who, having attained the jhānas,
Are diligent and have cast off conflict.”

12 (2) Veṇhu
Setting at Sāvatthī. Standing to one side, Veṇhu, son of the devas, recited this verse in the presence of the Blessed One:
“Happy indeed are those human beings
Attending on the Sublime One,
Applying themselves to Gotama’s Teaching,
Who train in it with diligence.”

“When the course of teaching is proclaimed by me,
(O Ven̄hu, ” said the Blessed One),
“Those meditators who train therein,
Being diligent at the proper time,
Will not come under Death’s control.”

13 (3) Dīghalāṭṭhi
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, Dīghalāṭṭhi, 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:

“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:

“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.”

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

“Who here crosses over the flood,
Unwearying by day and night?
Who does not sink in the deep,
Without support, without a hold?”

“One always perfect in virtue,
Endowed with wisdom, well concentrated,
One energetic and resolute
Crosses the flood so hard to cross.
One who desists from sensual perception,
Who has overcome the fetter of form,
Who has destroyed delight in becoming—
He does not sink in the deep.”

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

“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.”
“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.”

17 (7) Subrahmā
Standing to one side, Subrahmā, son of the devas, addressed the Blessed One in verse:

“Always frightened is this mind,
The mind is always agitated
About unarisen problems
And about arisen ones.
If there exists release from fear,
Being asked, please declare it to me.”

“Not apart from enlightenment and austerity,
Not apart from restraint of the sense faculties,
Not apart from relinquishing all,
Do I see any safety for living beings.”

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 Aṇjana Grove, the Deer Park. Then, when the night had advanced, Kakudha, son of the devas, of stunning beauty, illuminating the entire Aṇjana Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

“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?”
“Yes, friend.”
“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.”

“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.”

“How are you untroubled, bhikkhu?
How is no delight found in you?
How come, when you sit all alone,
Discontent doesn’t spread over you?”

“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.”

“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.”

“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.”

“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

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

307 “This indeed is that Jeta’s Grove,
The resort of the Order of seers,
Dwelt in by the Dhamma King,
A place that gives me joy.

308 Action, knowledge, righteousness,
Virtue, an excellent life:
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]
Should carefully examine the Dhamma:
Thus he is purified in it.

310 Sāriputta truly is endowed with wisdom,
With virtue and with inner peace.
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: “Bhikkhus, 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, that son of the devas must surely have been Anāthapiṇḍika. For Anāthapiṇḍika the householder had full confidence in the Venerable Sāriputta.”

“Good, good, Ānanda! You have drawn the right inference by reasoning. For that son of the devas, Ānanda, was Anāthapiṇḍika.”

III. Various Sectarians

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 devas, 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 these verses in the presence of the Blessed One:

311  “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.

312  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.

313  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.

314  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.

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.”

Then the Blessed One replied to Siva, son of the devas, in verse:

317 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One is released from all suffering.”

20 (2) Khema

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
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,
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,
The result of which one experiences
Joyfully with a happy mind.”

321 “One should promptly do the deed
One knows leads to one’s own welfare;
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,
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.”

23 (3) Seri
Standing to one side, Seri, son of the devas, addressed the Blessed One in verse:

324 “They always take delight in food,
Both devas and human beings.
So what sort of spirit could it be
That does not take delight in food?”

325 “When they give out of faith
With a heart of confidence,
Food accrues to (the giver) himself
Both in this world and the next.

326 Therefore, having removed stinginess,
Conquering the stain, one should give a gift.
Deeds of merit are the support for living beings
(When they arise) in the other world.” [58]

“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.’

“There once was a king named Seri, a donor, a philanthropist, one 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 came 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 first 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 gifts, 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.’ 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 long am I to dwell in heaven.’ It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One:

‘When they give it out of faith …
(When they arise) in the other world.’” [60]
24 (4) Ghaṭikāra

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]

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

327 “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.

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

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

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.”
26 (6) Rohitassa

Setting at Savatthi. Standing to one side, Rohitassa, son of the devas, said to the Blessed 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 reborn?"

"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."

"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, possessed of spiritual power, able to travel through the sky. My speed was such, venerable sir, that I could move just as swiftly as a firm-bowed archer—trained, skilful, practised, experienced—could easily shoot past the shadow of a palmyra tree with a light arrow. My stride was such, venerable sir, that it seemed to reach from the eastern ocean to the western 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 hundred 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 age, does not die, does not pass away, and is not reborn—I say that it cannot be known, seen, 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."

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.
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.

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

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

28 (8) Nandivisāla
Standing to one side, Nandivisāla, son of the devas, addressed the Blessed One in verse:

“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?”

“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

Setting at Savatthi. Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Do you too, Ānanda, approve of Sāriputta?”

“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, venerable sir, is wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom. 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 censures evil. Indeed, venerable sir, who would not approve of the Venerable Sāriputta, unless he was foolish, full of hatred, deluded, or mentally deranged?” [64]

“So it is, Ānanda, so it is! Indeed, Ānanda, who would not approve of Sāriputta, unless he were mentally deranged?”

Then, while this praise of the Venerable Sāriputta was being spoken, Susīma, son of the devas, accompanied by a great assembly of deva-sons, approached the Blessed One.& Having approached, he paid homage to the Blessed One, stood to one side, and said to him: “So it is, Blessed One! So it is, Sublime One! Indeed, venerable sir, who would not approve of the Venerable Sāriputta … (all as above) … unless he were mentally deranged? In my case too, venerable sir, no matter what assembly of deva-sons I have approached, I have often heard this same report: ‘The Venerable Sāriputta is wise … one who censures evil. Indeed, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged?’”

Then, while this praise of the Venerable Sāriputta was being spoken, the sons of the devas in Susīma’s assembly—being pleased, gladdened, elated by rapture and joy—displayed diverse lustrous colours. Just as a beryl gem—beautiful, of fine quality, eight-faceted, 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 lustrous 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 the 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.
And 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 too the 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, son of the devas, in verse:

338 “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.”

30 (10) Various Sectarians

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 Sahalī 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.

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

339 “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.”
Then Sahali, son of the devas, spoke this verse referring to Makkhali Gosāla in the presence of the Blessed One:

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.”

10

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

341  “A scrupulous discerning bhikkhu,
   Well restrained by the four controls,
   Explaining what is seen and heard:
   Surely, he could not be a sinner.”

15

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

342  “Pakudhaka Kātiyāna and the Nigaṇṭha,
   Along with Makkhali and Pūraṇa:
   Teachers of companies, attained to recluseship:
   They were surely not far from saintly men.”

20

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

343  “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.”

30

35
Then Māra the Evil One took possession of Vetambarī, son of the devas, and recited his verse in the presence of the Blessed One:

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.”

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.”

Then Mānavagāmiya, son of the devas, with reference to the Blessed One, recited the verses in the Blessed One’s presence:

346 “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.

347 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.”
I (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 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: “Does Master Gotama too claim, ‘I have awakened to the unsurpassed perfect enlightenment’?”

“If, great king, one speaking rightly could say of anyone, ‘He has awakened to the unsurpassed perfect enlightenment,’ it is of me that one might rightly say this. For I, great king, have awakened to the unsurpassed perfect enlightenment.”

“Master Gotama, even those recluses and brahmmins who are the heads of orders and companies, the teachers of companies, well known and famous founders of sects considered by the multitude to be holy men—that is, Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nātaputta, Sañjaya Belatthaputta, Pakudha Kaccāyana, Ajita Kesakambala—even these, when I asked them whether they had awakened to the unsurpassed perfect enlightenment, did not claim to have awakened to it. So why then should Master Gotama do so when 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 ‘young.’ 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 ‘young.’” [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:
A man should not disparage him.

349 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.

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.

351 For as that fierce snake glides along,
Manifesting in diverse shapes, &
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.

352 One should not despise as ‘young’
A blazing fire that devours much,
A conflagration with blackened trail:
A man should not disparage it.

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.

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.

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.

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 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. From today let the Blessed One remember me as a lay follower who has gone for refuge for life.”

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, arise 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.

“Greed, hatred, and delusion,
Arisen from within oneself,
Injure the person of evil mind
As its own fruit destroys the reed.”
3 (3) Aging and Death

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

“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 property, 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 and death. Even in the case of those affluent brahmīns … affluent householders—rich … with 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 completely liberated through final knowledge: even for them this body is subject to breaking up, subject to being laid down.

“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.”

4 (4) Dear

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: ‘Who now treat themselves as dear, and who treat themselves as a foe?’ Then, venerable 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 reason? 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
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
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?

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;
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
(When they arise) in the other world.”

5 (5) Self-protected

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: ‘Who now protect themselves and who leave themselves unprotected?’ Then, venerable 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 thems
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 company of elephant troops protects them, nor a company of cavalry, nor a company of charioteers, nor a company of infantry, still they protect themselves. For what reason? Because 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.)

6 (6) Few

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: ‘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 who, when they obtain superior possessions, become intoxicated and negligent, and who 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.)

7 (7) The Judgement Hall

Setting at Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, when I am sitting in the judgement hall, 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 wealth 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.’

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

“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

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?”

“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 Blessed 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

Setting at Sāvatthi. 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] fiv
e hundred goats, and five hundred rams had been led to the pillar for the sacrifice. And hi-
s slaves, servants, and workers, spurred on by punishment and fear, were busy making th-
ese 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 hi-
m, 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 sacri-
fice. 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:

367 “The horse sacrifice, human sacrifice,
Sammāpāsa, vājapeyya, niragga-ā:
These great sacrifices, fraught with violence,
Do not bring abundant fruit.&214

368 The great seers of proper conduct
Do not attend that sacrifice
Where goats, sheep, and cattle
Of various kinds are slain.

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
Attend a sacrifice like this.

370 The wise person should offer this,
A sacrifice bringing great fruit.
For one who makes such sacrifice
It is indeed better, never worse.
Such a sacrifice is truly vast
And the devatās too are pleased.”

10 (10) Bondage

Now on that occasion a great mass of people had been put in bondage by King Pasenadi of Kosala—some with ropes, some with clogs, some with chains. 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 recited 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—

372 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.”

II. The Second Chapter
(Without a Son)

11 (1) Seven Jātīlas

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, in the evening, the Blessed One 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]

Now on that occasion seven jātīlas, seven nigaṇṭhas, 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. Then King Pasenadi of Kosala rose from his seat, arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, extending his hands in reverential salutation towards the seven jātīlas, seven nigaṇṭhas, seven naked ascetics, seven one-rob
ed ascetics, and seven wanderers, he announced his name three times: “I am the king, venerable sirs, Pasenadi of Kosala!… I am the king, venerable sirs, Pasenadi of Kosala!”

Then, not long after those seven jatilas … and seven wanderers had departed, King Pasenadi 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 the world who are arahants or who have entered upon the path to arahantship.”

“Great king, being a layman who enjoys sensual pleasures, dwelling at home with a bed crowded with children, enjoying the use of Kāsian sandalwood, wearing garlands, scents, and unguents, receiving gold and silver, it is difficult for you to know: ‘These are arahants 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 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.

“It is by dealing with someone, great king, that his honesty 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.

“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.

“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.”

“It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been stated 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 the country. First information is gathered by them and afterwards I will make them disclose it. Now, venerable sir, when they have washed off the dust and dirt and are freshly bathed and groomed, with their hair and beards trimmed, clad in white garments, they 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 recited 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

Setting at Sāvatthi. Now on that occasion five kings headed by King Pasenadi were enjoying themselves supplied and endowed with the five cords of sensual pleasure when this conversation arose among them: “What is the best of sensual pleasures?”

Some among them said: “Forms are the best of sensual pleasures.” Some said: “Sounds are the best.” Some: “Odours are the best.” Some: “Tastes are the best.” Some: “Tactile objects are the best.”

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 matter. 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 Pasenadi, approached the Blessed One, paid homage to him, and sat down to one side. King Pasenadi then reported their entire discussion to the Blessed One, asking: “What now, venerable sir, is the best of sensual pleasures?”

“Great king, I say that what is best among the five cords of sensual pleasure is determined by whatever is most agreeable. Those same forms that are agreeable to one person, 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 than those forms. For him those forms are then supreme; for him those forms are unsurpassed.

“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. 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 then supreme; for him those tactile objects are unsurpassed.”

Now on that occasion the lay follower Candanaṅgalika was sitting in that assembly. Then the lay follower Candanaṅgalika 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, Sublime One!”

“Then express your inspiration, Candanañgalika,” the Blessed One said.227

Then the lay follower Candanañgalika, 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 Aṅgirasa, the Radiant One,
     Like the sun beaming in the sky.”228

Then those five kings bestowed five upper robes upon the lay follower Candanañgalika. But the lay follower Candanañgalika bestowed those five upper robes upon the Blessed One.

13 (3) A Bucket Measure of Food

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 approached 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 huffing and puffing, on that occasion recited this verse:

376  “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 Pasenadi of Kosala. The king then addressed him thus: “Come now, dear Sudassana, learn this verse from the Blessed One and recite it to me whenever I am taking my meal. I will then present you daily with a hundred kahāpanas 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 utteranc
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.”

14 (4) Battle (1)
Setting at Sāvatthī. Then King Ajātasattu of Magadha, the Videhi son, mobilized a four-division army and marched in the direction of Kāsi against King Pasenadi of Kosala. King Pasenadi heard this report, mobilized a four-division army, and launched a counter-march in the direction of Kāsi against King Ajātasattu. Then King Ajātasattu of Magadha and King Pasenadi of Kosala fought a battle. In that battle King Ajātasattu defeated 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 from 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. (The Blessed One said:)

“Bhikkhus, King Ajātasattu of Magadha has evil friends, evil companions, evil comrades. King Pasenadi of Kosala has good friends, good companions, good comrades. Yet for this day, bhikkhus, King Pasenadi, having been defeated, will sleep badly tonight.”

377 “Victory breeds enmity,
The defeated one sleeps badly.
The peaceful one sleeps at ease,
Having abandoned victory and defeat.”

15 (5) Battle (2)
[84] (Opening as in §14:)
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 recited these verses:

5

378 "A man will go on plundering
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

Setting at Sāvatthi. 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." When this was said, King Pasenadi was displeased. [238] Then the Blessed One, having understood 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.”

17 (7) Diligence (1)

Setting at Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “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 footprint 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.”

383 “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.”

18 (8) Diligence (2)

Setting at Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “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 companions, bad comrades.’”

35
“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. Then the bhikkhu Ānanda approached me, paid homage 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.’

“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, 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. 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 relinquishment. He develops right intention … right speech … right action … right livelihood … right effort … right mindfulness … right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, Ānanda, that a bhikkhu who has a good friend, a good companion, a good comrade, develops and cultivates the noble eightfold path.

“By this method too, Ānanda, it may be understood how the entire holy life is good friendship, 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, Ānanda, that it may be understood how the entire holy life is good friendship, good companionship, good comradeship.’

“Therefore, great king, you should train yourself thus: ‘I will be one who has good friends, good companions, good comrades.’ It is in such a way that you should train yourself.

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

“When, great king, you are dwelling diligently, with diligence for support, your retinue 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 retinue of khattiya vassals will think thus … your troops will think thus … your subjects in town 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 yourself will be guarded and protected, your retinue of harem women will be guarded and protected, your treasury and storehouse will be guarded and protected.

385 “For one who desires lofty riches
Following each other in succession,
The wise here praise diligence
In performing deeds of merit.

386 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.”

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 conveying his heirless fortune to the palace, as he died intestate. There were eighty lakhs of gold, [90] not to speak of silver. And yet, venerable sir, that financier householder’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 dilapidated little cart with a leaf awning.”

“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 recluse and brahmans, 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 wealth, 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, goes to waste, not to utilization.

“But, great king, when a good man gains abundant wealth, he makes himself happy and pleased, and he makes his mother and father happy and pleased, and his wife and children, and his slaves, workers, and servants, and his friends and colleagues; and he establishes 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 clear, 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.

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

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.”
(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 householder provided a paccekbuddha named Tagarasikhi with almsfood. Having said, ‘Give alms to the recluse,’ he rose from his seat and departed. But after giving, he later felt regret and thought: ‘It would have been better if the slaves or workers had eaten that almsfood!’ Moreover, he murdered his brother’s only son for the sake of his fortune.&247

“Because that financier householder provided the paccekbuddha Tagarasikhi with almsfood, 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 financier seven times in this same city of Sàvatthi. But because that financier householder later felt regret about giving, as a result of that kamma his mind did not incline to the enjoyment 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 householder 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 thousands 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 not 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 Hell?” [93]

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

“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.

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

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 four? 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.

“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 workers or a family of cartwrights or a family of flower-scavengers—a poor family in which there is little food and drink and which subsists with difficulty, [94] one where food and clothing are obtained with difficulty; and he is ugly, unsightly, deformed, chronically ill—purblind or cripple-handed or lame or paralyzed.&249 He is not one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, 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 person 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 good 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, that a person is one heading from darkness to light.

“And how, great king, is a person one heading from light to darkness? Here some person has been reborn in a high family—an affluent khattiya family, an affluent brahmin family, or an affluent householder family—one which is rich, with great wealth and property, [95] with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food, drink, clothing, and vehicles; garlands, scents, and ungualents; bedding, housing, 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 descend from a mansion to an elephant mount, or from an elephant mount to horseback, or from horseback to a palanquin, or from a palanquin to the ground, or from the ground to underground darkness: this person, I say, is exactly 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.

(i)

“The person, O king, who is poor,
Lacking in faith, stingy,
Niggardly, with bad intentions,
Wrong in views, disrespectful,
Who abuses and reviles recluses,
Brahmins, and other mendicants;
A nihilist, a scoffer, who hinders
Another giving food to beggars:

394 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,
Endowed with faith, generous,
One who gives, with best intentions,
A person with unscattered mind

396 Who rises up and venerates recluses,
Brahmins, and other mendicants;
One who trains in righteous conduct,
Who hinders none giving food to beggars:

397 When such a person dies, lord of the people,
He goes, O king, to the threefold heaven,
Heading from darkness to light.

20

(iii)

398 “The person, O king, who is rich,
Lacking in faith, stingy,
Niggardly, with bad intentions,
Wrong in views, disrespectful,

399 Who abusest and reviles recluses,
Brahmins, and other mendicants;
A nihilist, a scoffer, who hinders
Another giving food to beggars:

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 “The person, O king, who is rich,
Endowed 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.”

22 (2) Grandmother

Setting at Sāvatthī. The Blessed One said to King Pasenadi of Kosala as he was sitting 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, advanced in life, come to the last stage, 120 years from birth. Venerable sir, my grandmother 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-treasure 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 … 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 death.”

“It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been stated 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, terminate in death, and cannot escape death. Just as all the potter’s vessels, whether unbaked or baked, are subject to a breakup, terminate in their breakup, and cannot escape their breakup, so all beings are subject to death, terminate in death, and cannot escape death.

“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,
The doers of merit to a happy realm.

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

23 (3) World
Setting at Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Venerable sir, how many things are there in the world which, when they arise, arise for one’s harm, suffering, and discomfort?”

“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 which, 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. Delusion 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.

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

24 (4) Archery
Setting at Sāvatthi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One:

“Venerable sir, where should a gift be given?”

“Wherever one’s mind has confidence, great king.”

“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, great 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, practised, inexperienced, timid, petrified,
frightened, quick to flee. Would you employ that man, and would you have any use for such a man?”

“Surely not, venerable sir.”

“Then a brahmin youth would arrive … a vessa youth … a sudda youth … who is untrained … quick to flee. Would you employ that man, and would you have any use for such a man?”

“Surely not, venerable sir.”

“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 trained, skilful, practised, experienced, brave, courageous, bold, ready to stand his place. Would you employ that man, and would 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 untrained … ready to stand his place. Would you employ that man, and would you have any use for such a man?”

“Surely I would, venerable sir.”

“So too, great king, when a person has gone forth from the household life into homelessness, no matter from what clan, if he has abandoned five factors and possesses five factors, then what is given to him is of great fruit. What five factors have been abandoned? Sensual 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 beyond training, the aggregate of the knowledge and vision of liberation of one beyond training. He possesses these five factors. Thus what is given to one who has abandoned five factors and who possesses five factors is of great fruit.

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—

408 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.

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:
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,
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,
Satisfies with food and drink
The mendicants who live on alms.

413 Rejoicing, he distributes gifts,
He proclaims, ‘Give, O give.’
For that is his thundering
Like the sky when it rains.
That shower of merit, so vast,
Will pour down on the giver.”

25 (5) The Simile of the Mountain

Setting at Śāvatthī. The Blessed One said to King Pasenadi of Kosala as he was sitting 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 head-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.”
“What do you think, great king? Here, a man would come to you from the east, 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 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 … Then a third man 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 arise, such a terrible destruction of human life, the human state being so difficult to obtain, what should be done?”

“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 the Dhamma, to live righteously, and to do wholesome and meritorious deeds?”

“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, 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; 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, cavalry battles (fought by) head-anointed khattiya kings … There are chariot battles … infantry battles … [102] but there is no place for those infantry battles, no scope for them, when 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 vaults 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 aging and death are rolling in. 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?”
“So it is, great king! So it is, great king! As aging and death are rolling in on you, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?”

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

414 “Just as mountains of solid stone, Massive, reaching to the sky, Might draw together from all sides, Crushing all in the four quarters—

415 So aging and death come rolling in, In and over living beings— Khattiyas, brahmins, and vessas, Suddas, candalas, and other outcasts: They spare none along the way But come crushing everything.

416 There’s no ground there for elephant troops, 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, Out of regard for his own good, Steadfast, should settle faith In the Buddha, Dhamma, and Sangha.

418 When one conducts oneself by Dhamma With body, speech, and mind, They praise one here in the present life, And after death one rejoices in heaven.”
Book IV
Chapter 4
Connected Discourses with Māra
(Māra-saṅyutta)

I. The First Chapter
(Lifespan)

I (1) Austere Practice

[103] 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 attained complete enlightenment.

Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: “I am indeed freed from that gruelling asceticism! It is good indeed that I am freed from that useless gruelling asceticism! It is good that, steady and mindful, I have attained enlightenment!”

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

“Having forsaken the austere practice
By which men purify themselves,
Being impure, you think you’re pure:
You have missed the path to purity.”

Then the Blessed One, having understood, “This is Māra the Evil One,” replied to him in verses:

“Having known as useless any austerity
Aimed at the immortal state,
That all such penances are futile
Like oars and rudder on dry land,
I developed the path to enlightenment—
Virtue, concentration, and wisdom—
And thereby attained supreme purity:
You’re defeated, End-maker!”
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 attained 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.

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 him in verse:

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!”

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.”

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!”
&269
   “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 l
   iberation.”&270
   Then Māra the Evil One approached the Blessed One and addressed him in verse:&271

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!”

30   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!”
&275
   “Venerable sir!” those bhikkhus replied. The Blessed One said this:
“Bhikkhus, I am freed from all snares, both celestial and human. You too, bhikkhus, are freed from all snares, both celestial and human. Wander forth, O bhikkhus, 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. 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 they do not hear the Dhamma. [106] There will be those who will understand the Dhamma. I too, bhikkhus, will go to Senânigama in Uruvelâ in order to teach the Dhamma.”

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

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

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 sitting out in the open in the thick darkness of the night while it was drizzling. Then Måra the Evil One … manifested himself in the form of a giant king serpent and approached the Blessed 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 darting 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 Måra the Evil One,” addressed Måra the Evil One in verses:

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.\textsuperscript{275}

Though many creatures crawl about,
Many terrors, flies, serpents, \textsuperscript{[107]}
The great sage gone to his empty hut
Stirs

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.”\textsuperscript{276}

Then Māra the Evil One \ldots disappeared right there.

\textbf{7 (7) Sleep}

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:

\begin{quote}
\begin{itemize}
\item “What, you sleep? Why do you sleep?
\item What’s this, you sleep like a wretch?\textsuperscript{277}
\item Thinking ‘The hut’s empty’ you sleep:
\item What’s this, you sleep when the sun has risen?”
\end{itemize}
\end{quote}

\begin{quote}
\begin{itemize}
\item “Within him craving no longer lurks,
\item Entangling and binding, to lead him anywhere;
\item With the destruction of all acquisitions
\item The Awakened One sleeps:
\item Why should this concern you, Māra?”\textsuperscript{278}
\end{itemize}
\end{quote}

Then Māra the Evil One \ldots disappeared right there.
8 (8) He Delights

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.”

“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 thus: “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 there is no avoiding death. One who lives long, bhikkhus, lives a hundred years or a little longer.”

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

“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.”

“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.

10 (10) Lifespan (2)
(Opening as in preceding sutta:)

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

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.”

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.”

Then Māra the Evil One … disappeared right there.

II. The Second Chapter
(Rulership)

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, trepidati
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:

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, Anāthapiṇḍika’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 Dhamma 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:

441 "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?”

442 “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

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, 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 with one leg overlapping the other, mindful and clearly comprehending.&283

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

“I do not lie down 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.

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
When my dart has been drawn out?

I do not lie awake in dread,
Nor am I afraid to sleep.
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 village of Ekasālā. Now on that occasion the Blessed One was teaching the Dhamma surrounded by a large assembly of laypeople.

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

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

“This is not suitable for you,
“That you instruct others.
When so engaged don’t get caught
In attraction and repulsion.”

“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

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:

“There is a snare moving in the sky,
A mental which moves about
By means of which I’ll catch you yet:
You won’t escape me, recluse!”

“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 Māra 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.”

452 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.”

Then Māra the Evil One … disappeared right there.

17 (7) Six Bases for Contact

On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. Now on that occasion the Blessed One was instructing, exhorting, 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. 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 world
With 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 Mára’s realm.”

Then Māra the Evil One … disappeared right there.

18 (8) Alms

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 One 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 when 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 will 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

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 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. [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. Let 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 are 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 mine, mind-contact and its base of consciousness are mine. Where can you go, recluse, to escape from me?”

“The eye is yours, Evil One, forms are yours, eye-contact and its base of consciousness 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. 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. 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, 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.”

“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.”

“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

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?”

Then Māra the Evil One, having known with his own mind the reflection in the Blessed One’s mind, approached the Blessed One and said to him: “Venerable sir, let the Blessed One 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.”

“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 spiritual 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 need only resolve that the Himalayas, the king of mountains, should become gold, and it would turn to gold.”

“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

460 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)

21 (1) A Number
Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyan s at Silavati. 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, crooked 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 black hair, endowed with the blessing of youth, in the prime of life, without having dallied with 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 takes 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 personally experienced by the wise.” [118]

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

Then those bhikkhus approached the Blessed One, paid homage to him, sat down to one 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 recited this verse:

\[
\begin{align*}
461 & \text{ How could a person incline to sensual pleasures} \\
& \text{ Who has seen the source whence suffering springs?} \\
& \text{ Having known acquisition as a tie in the world,} \\
& \text{ A person should train for its removal.”} [119]
\end{align*}
\]

**22 (2) Samiddhi**

On one occasion the Blessed One was dwelling among the Sakyans at Silāvati. Now on that occasion the Venerable Samiddhi was dwelling not far from the Blessed One—diligent, ardent, and resolute. Then, while the Venerable Samiddhi was alone in seclusion, 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 Discipline! 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, frightful and terrifying, as though the earth were splitting open.

Then the Venerable Samiddhi approached the Blessed One, paid homage to him, sat down 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 to confound you. Go back, Samiddhi, and dwell diligent, ardent, and resolute.”

“"Yes, venerable sir,” the Venerable Samiddhi replied. [120] Then he rose from his seat, 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 arose in his mind … And a second time Māra the Evil One … made a loud noise, frightful and terrifying, as though the earth were splitting open.

Then the Venerable Samiddhi, having understood, “This is Māra the Evil One,” addressed him in verse:

\[
\begin{align*}
462 & \text{ “I have gone forth out of faith} \\
& \text{ From the home to the homeless life.} \\
& \text{ My mindfulness and wisdom are mature;} \\
& \text{ And my mind, well concentrated.}
\end{align*}
\]
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 disapponted, disappeared right there.

23 (3) Godhika

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 … A fifth time … A sixth time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached 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 from temporary liberation of mind. Let me use the knife.”&309 Then Māra the Evil One, having known with his own mind the reflection in the Venerable Godhika’s mind, approached 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!

465 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?”

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

466 “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.”

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 number 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.

Now on that occasion a cloud of smoke, a swirl of darkness, was moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters. The Blessed One then addressed the bhikkhus thus: “Do you see, bhikkhus, that cloud of smoke, that swirl of darkness, moving to the east … and to the intermediate quarters?”

“Yes, venerable sir.”

“That, bhikkhus, is Māra the Evil One searching for the consciousness of the clansman 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.”

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.

469 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

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]

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?  
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  
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,  
You won’t escape me, recluse.”
“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.”

“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?”

“Those people going to the far shore
Ask what lies beyond Death’s realm.
When asked, I explain to them
The truth without acquisitions.”

“You should know thus, O Evil One:
Even my path you will not see.”

“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?”

“Those people going to the far shore
Ask what lies beyond Death’s realm.
When asked, I explain to them
The truth without acquisitions.”

“Suppose, venerable sir, not far from a village or a town there was a lotus pond in which a crab was living. 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 would cut it off, break it, and smash it to bits with sticks and stones. Thus, venerable sir, when 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 contortions of mine have been cut off, broken, and smashed to bits by the Blessed One. Now, 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 disappointment:

“There was a crow that walked around
A stone that looked like a lump of fat.
‘Let’s find something tender here,’ (he thought,)
‘Perhaps there’s something nice and tasty.’

But because he found nothing tasty there,
The crow departed from that spot.
Just like the crow that attacked the stone,
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.

25 (5) Māra’s Daughters

Then Māra’s daughters—Taṅhā, Arati, and Ragā—approached Māra the Evil One and addressed him in verse:

479 “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.”

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—Taṅhā, Arati, and Ragā—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 extinction of acquisitions.

Then Māra’s daughters—Taṅhā, Arati, and Ragā—went off to the side and took counsel: “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 extinction 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 given birth once … 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, 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 extinction of acquisitions.

Then Māra’s daughters—Taṅhā, Aratī, and Ragā—went off to the side and said: “What 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, 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—Taṅhā, Aratī, and Ragā—approached the Blessed One and stood to one side. Standing to one side, Māra’s daughter Taṅhā addressed the Blessed One in verse:

481 “Is it because you are sunk in sorrow
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?”

482 “Having conquered the army of the pleasant and agreeable,
Meditating alone, I discovered bliss,
The attainment of the goal, the peace of the heart.
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:

483 “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?”

“Tranquil in body, in mind well released,
Constructing nothing, mindful, homeless,
Knowing Dhamma, meditating thought-free,
He does not erupt, or drift, or stiffen.

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.”

“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?”

Then Māra’s daughters—Taṅhā, Arati, and Ragā—approached Māra the Evil One. Māra saw them coming in the distance and addressed them in verses:

“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—
Taṅhā, Aratī, and Ragā—
But the Teacher swept them away right there
As the wind, a fallen cotton tuft.
Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

Then, in the morning, the bhikkhunī Ālavikā dressed and, taking bowl and robe, entered Sāvatthī for alms. When she had walked for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Blind Men’s Grove seeking seclusion.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhunī Ālavikā, 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 Ālavikā: “Now who is it 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 seclusion.”

Then the bhikkhunī Ālavikā, having understood, “This is Māra the Evil One,” replied to him in verses:

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.

493 Sensual pleasures are like sword stakes;
The aggregates, their chopping block.
What you call sensual delight
Has become for me non-delight.”

Then Māra the Evil One, realizing, “The bhikkhunī Ālavikā knows me,” sad and disappoointed, disappeared right there.

2 Somā

Setting at Sāvatthī. Then, in the morning, the bhikkhunī Somā dressed and, taking bowl and robe, entered Sāvatthī for alms. When she had walked for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Blind Men’s Grove 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 bhikkhunī Somā, desiring to make her fall away from concentration, approached her and addressed 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.”

Then it occurred to the bhikkhunī Somā: “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 Somā, having understood, “This is Māra the Evil One,” replied to him in verses:

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

496 One to whom it might occur,
‘I’m a woman’ or ‘I’m a man’
Or ‘I’m anything at all’—
Then Māra the Evil One, realizing, “The bhikkhuni Somā knows me,” sad and disappointed, disappeared right there.

3 Gotamī

Setting at Sāvatthī. Then, in the morning, the bhikkhuni Kisāgotami dressed and, taking bowl and robe, entered Sāvatthī for alms. When she had walked for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Blind Men’s Grove 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 bhikkhuni Kisāgotami, desiring to make her fall away from concentration, approached her and addressed her in verse:

“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?”

Then it occurred to the bhikkhuni Kisāgotami: “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 bhikkhuni Kisāgotami, having understood, “This is Māra the Evil One,” replied to him in verses:

“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.

Delight everywhere has been destroyed,
The mass of darkness has been sundered.
Having conquered the army of Death,
I dwell without defiling taints.”
Then Māra the Evil One, realizing, “The bhikkhunī Kisāgotami knows me,” sad and disappointed, disappeared right there.

4 Vijayā

Setting at Sāvatthī. Then, in the morning, the bhikkhunī Vijayā dressed … she sat down 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 bhikkhunī Vijayā, desiring to make her fall away from concentration, approached her and addressed 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 to him in verses:

501 “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.

502 I am repelled and humiliated
By this foul, putrid body,
Subject to break up, fragile:
I’ve uprooted sensual craving. &344

503 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 disappointed, disappeared right there.

5 Uppalavannā

Setting at Sāvatthī. Then, in the morning, the bhikkhunī Uppalavāṇṇā 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 bhikkhunī Uppalavāṇṇā, desiring to make her fall away from concentration, approached her and addressed her in verse:

504 “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:
Foolish girl, have you no fear of rogues?” [347]

Then it occurred to the bhikkhunī Uppalavāṇṇā: [132] “Now who is this…? This is Māra the Evil One … desiring to make me fall away from concentration.”

Then the bhikkhunī Uppalavāṇṇā, having understood, “This is Māra the Evil One,” replied to him in verses:

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]

506 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.

507 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]
Then Māra the Evil One, realizing, “The bhikkhuni Uppalavanna knows me,” sad and disappointed, disappeared right there.

6 Cālā

Setting at Sāvatthi. Then, in the morning, the bhikkhuni Cālā dressed … she sat down at the foot of a tree for the day’s abiding.

Then Māra the Evil One approached the bhikkhuni Cālā and said to her: “What don’t you approve of, bhikkhuni?”

“I don’t approve of birth, friend.”

508 “Why don’t you approve of birth?
Once born, one enjoys sensual pleasures.
Who now has persuaded you of this:
‘Bhikkhuni, don’t approve of birth’?”

509 “For one who is born there is death;
Once born, one encounters sufferings—
Bondage, murder, affliction—
Hence one shouldn’t approve of birth.

The Buddha has taught the Dhamma,
The transcendence of birth;
For the abandoning of all suffering
He has settled me in the truth. [133]

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.”

Then Māra the Evil One, realizing, “The bhikkhuni Cālā knows me,” sad and disappointed, disappeared right there.

7 Upacālā

Setting at Sāvatthi. Then, in the morning, the bhikkhuni Upacālā dressed … she sat down 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.”

512 “There are Tāvatiṃsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
And devas who exercise control.
Direct your mind there
And you’ll experience delight.”

513 “There are Tāvatiṃsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
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,
All the world is burning,
All the world is ablaze,
All the world is quaking.

515 That which does not quake or blaze,
That to which worldlings do not resort,
Where there is no place for Māra:
That is where my mind delights.”

Then Māra the Evil One, realizing, “The bhikkhunī Upacālā knows me,” sad and disappointed, disappeared right there.

8 Sisupacālā

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

Then Māra the Evil One approached the bhikkhunī Sisupacālā and said to her: “Whose creed do you approve of, bhikkhunī?”
“I don’t approve of anyone’s creed, friend.”

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?”

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]

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.

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.”

25 Then Māra the Evil One, realizing, “The bhikkhunī Sisupacālā knows me,” sad and disappointed, disappeared right there.

9 Selā
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.

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

35 “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 One … 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,
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
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,
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

Setting at Sāvatthī. Then, in the morning, the bhikkhunī Vajirā dressed and, taking bowl 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 Grove 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 bhikkhunī Vajirā, desiring to make her fall away from concentration, approached her and addressed her in verse:

524 “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 bhikkhuni Vajirā: “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 bhikkhuni Vajirā, having understood, “This is Māra the Evil One,” replied to him in verses:

“Why now do you assume ‘a being’?
Māra, have you grasped a view?
This is a heap of sheer constructions:
Here no being is found.

Just as, with an assemblage of parts,
The word ‘chariot’ is used,
So, when the aggregates are present,
There’s the convention ‘a being.’

It’s only suffering that comes to be,
Suffering that stands and falls away.
Nothing but suffering comes to be,
Nothing but suffering ceases.”

Then Māra the Evil One, realizing, “The bhikkhuni Vajirā knows me,” sad and disappointed, disappeared right there.
Book VI
Chapter 6
Connected Discourses with Brahmās
(Brahma-saṃyutta)

1 I. The First Chapter
(The Request)

10 I (I) Brahmā’s Request

[136] Thus have I heard.&362 On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Neraṅjarā 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, to be experienced by the wise. But this generation delights in adhesion, takes delight in adhesion, rejoices in adhesion.&363 For such a generation this state is hard to see, that is, specific 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 Blessed One:&365

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.

529 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 Blessed 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.” 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 Brahman-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 reverently, and said to him: “Venerable sir, let the Blessed One teach the Dhamma; let the Sublime 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
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.

531 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.

532 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.”

Then the Blessed One, having understood Brahmā’s request, out of compassion for beings surveyed the world with the eye of a Buddha. As he did so, the Blessed One saw beings with little dust in their eyes 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 difficult to teach, and a few who dwelt seeing blame and fear in the other world. 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 their eyes 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 dwelt 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 request) regarding the teaching of the Dhamma,” paid homage to the Blessed One and disappeared right there.

2 (2) Reverence

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 shortly after he had become fully enlightened. Then, while the Blessed One was alone in seclusion, 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 dwell in dependence?”

Then it occurred to the Blessed One: “It would be for the sake of fulfilling an unfulfilled aggregate of virtue that I would honour, respect, and dwell in dependence on another recluse or brahmin. However, in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, I do not see another recluse or brahmin more perfect in virtue than myself, whom I could honour and respect, and on whom 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....
“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 vision 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 knowledge and vision of liberation than myself, whom I could honour and respect, and on whom 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 Blessed 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:

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

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.”

3 (3) Brahmadeva

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Ānāthapiṇḍika’s Park. Now on that occasion a certain brahmin lady had a son named 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 Brahmadeva, 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 coming back to this world.” And the Venerable Brahmadeva became one of the arahants.

Then, in the morning, the Venerable Brahmadeva dressed and, taking bowl and robe, entered Sāvatthī for alms. Walking on continuous alms rounds in Sāvatthī, he came to his own mother’s residence. Now on that occasion the brahmin lady, the Venerable Brahmadeva’s mother, had been offering a constant oblation to Brahmā. 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 sense 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?”

This Brahmadeva, madam,
Without acquisitions, has surpassed the devas.
Owning nothing, nourishing no other,
The bhikkhu has entered your house for alms.

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.

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.

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.

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.”

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.

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 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.”

Then, having known with his own mind the reflection in Baka the Brahmā’s mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm,
he Blessed One disappeared from Jeta’s Grove and reappeared in that Brahma-world. Baka 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 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.”

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 has 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 superior to this.”

(Baka the Brahmā:)
544 “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.”

(The Blessed One:)
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.”

(Baka the Brahmā:)
546 “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.”
(The Blessed One:)

547  “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

548  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.

549  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]

550  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:)

551  “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)

30  Setting at Sāvatthi. Now on that occasion the following evil speculative view had arisen 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 disappeared 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 that 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 Brahma-world. 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.

Then it occurred to the Venerable Mahākassapa: “Where now is the Blessed One dwelling at present?” With the divine eye … the Venerable Mahākassapa saw the Blessed One 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 reappeared 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 Mahākappīna: “Where now is the Blessed One dwelling at present?” With the divine eye … the Venerable Mahākappīna 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 Mahākappīna disappeared from Jeta’s Grove and reappeared in that Brahma-world. Then the Venerable Mahākappīna stationed himself in the western 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 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 One—having entered into meditation on the fire element.

Then the Venerable Mahāmoggallāna addressed that Brahmā in verse:

```
552 "Today, friend, do you still hold that view,
The view that you formerly held?
Do you see the radiance
Surpassing that in the Brahma-world?"
```
“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’?”

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 disappeared from that Brahma-world and reappeared in Jeta’s Grove.

Then that Brahmā addressed one of his assemblymen thus: “Come now, dear sir, approach 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 Venerable 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.”

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 Venerable 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 delighted in his statement.
6 (6) A Brahmah World (Negligence)

Setting at Sāvatthī. Now on that occasion the Blessed One had gone for his day’s abiding and was in seclusion. Then the independent Brahmās Subrahmā and Suddhāvāsa approached the Blessed One and stood one at each doorpost. 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 seclusion. Such and such a Brahma-world is rich and prosperous, and the Brahmā there is dwelling 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 extended 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 Fully 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 thousand transformations of himself, he said to the independent Brahmā Subrahmā: “Do you see, 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 should I go to attend upon?”

Then the independent Brahmā Subrahmā, having created two thousand transformations of himself, said to that Brahmā: “Do you see, dear sir, how much power and might I have?”

“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. You should go, dear sir, to attend upon that Blessed One, the Arahant, the Fully Enlightened One.”

Then that Brahmā addressed the independent Brahmā Subrahmā in verse: [148]

“Three (hundred) supaṇṇas, four (hundred) geese,
And five hundred falcons:
This palace, O Brahmā, of the meditator shines
Shedding light in the northern quarter.”

556 “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.”

Then the independent Brahmā 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)
Setting at Sāvatthī. Now on that occasion the Blessed One had gone for his day’s abiding and was in seclusion. Then the independent Brahmā Subrahmā and Suddhāvāsa approached the Blessed One and stood one at each doorpost. Then, referring to the bhikkhu Kokālika, the independent Brahmā Subrahmā recited this verse in the presence of the Blessed One:

“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.”

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 One:

“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, gravely ill. Then, when the night had advanced, the independent Brahmā Tudu, of stunning
beauty, illuminating the entire Jeta’s Grove, approached the bhikkhu Kokālika. 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?”

“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.”

“When a person has taken birth
An axe is born inside his mouth
With which the fool cuts himself
Uttering defamatory speech.

He who praises one deserving blame,
Or blames one deserving praise,
Casts with his mouth an unlucky throw
By which he finds no happiness.

Trifling is the unlucky throw
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.

For a hundred thousand nirabbudas
And thirty-six more, and five abbudas,
The maligner of noble ones goes to hell,
Having set evil speech and mind against them.”

10 (10) Kokālika (2)

Setting at Sāvatthi. 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 Moggallāna 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 thus, Kokālika! Do not speak thus, Kokālika! Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved.”
A second time the bhikkhu Kokålika 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 second time the Blessed One said to the bhikkhu Kokålika: “Do not speak thus, Kokålika!… Sāriputta and Moggallāna are well behaved.”

A third time the bhikkhu Kokålika 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 Kokålika: “Do not speak thus, Kokålika!… Sāriputta and Moggallāna are well behaved.”

Then the bhikkhu Kokålika rose from his seat, paid homage to the Blessed One, and departed, keeping him on his right. Not long after the bhikkhu Kokålika 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 Kokålika died, and because he had harboured animosity towards Sāriputta and Moggallāna, after his death he was reborn in the Paduma hell.

Then, when the night had advanced, Brahmå Sahampati, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One, paid homage to him, stood to one side, and said to him: “Venerable sir, the bhikkhu Kokålika has died, and because he had harboured animosity towards Sāriputta and Moggallāna, after his death he has been reborn in the Paduma hell.” This is what Brahmå 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: “Bhikkhus, last night, when the night had advanced, Brahmå Sahampati approached me and said to me:… (as above) … Having said this, he paid homage to me and, keeping me on his right, he disappeared right there.”

When this was said, a certain bhikkhu said to the Blessed One: “Venerable sir, how long 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 meas-ures of sesamum seed. At the end of every hundred years a man would remove one seed from there. That Kosalan cartload of twenty measures of sesamum seed might by this effort be depleted and eliminated more quickly than a single Abbuda hell would go by. Twenty Abbuda hells are the equivalent of one Nirabbuda hell; twenty Nirabbuda hells are the equivalent of one Ababa hell; twenty Ababa hells are the equivalent of one Aṭṭa hell; twenty Aṭṭa hells are the equivalent of one Ahaha hell; twenty Ahaha hells are the equivalent of one Kumuda hell; twenty Kumuda 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 Puṇḍarika hell; and twenty Puṇḍarika hells are the equivalent of one Paduma hell. Now, bhikkhu, the bhikkhu Kokålika has been reborn in the Paduma hell because he harboured animosity towards Sāriputta and Moggallāna.”

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

563–566 “When a person has taken birth
… (verses as in preceding sutta) … [153]
Having set evil speech and mind against them.”

II. The Second Chapter
(Brahmā Pentad)

II (1) Sanaṅkumāra

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the bank of the river Sappini. Then, when the night had advanced, Brahmā Sanaṅkumāra, of stunning beauty, illuminating the entire bank of the river Sappini, approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he recited this verse in the presence of the Blessed One:

567 “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 Sanaṅkumāra said. The Teacher approved. Then Brahmā Sanaṅkumāra, thinking, “The Teacher has approved of me,” paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

12 (2) Devadatta

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. 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. Standing to one side, referring to Devadatta, he recited this verse in the presence of the Blessed One:

568  “As its own fruit brings destruction
To the plantain, bamboo, and reed,
As its embryo destroys the mule,
So do honours destroy the scoundrel.”

13 (3) Andhakavinda

On one occasion the Blessed One was dwelling among the Magadhans at Andhakavinda. 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, when the night had advanced, Brahmā Sahampati … 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:

569  “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.”

570  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.

571  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.

For this has actually been seen by me,
It is not merely hearsay:
Within a single holy life
A thousand have left Death behind.

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.”

14 (4) Aruṇavatī

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī…. 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 named Aruṇavā whose capital was named Aruṇavatī. The Blessed One Sikhī, the Arahant, the Fully Enlightened One, dwelt in dependence on the capital Aruṇavatī.

The chief pair of disciples of the Blessed One Sikhī were named Abhibhū and Sambhava, an excellent pair. Then the Blessed One Sikhī addressed 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 draw in his extended arm, so the Blessed One Sikhī, the Arahant, the Fully Enlightened One, and the bhikkhu Abhibhū disappeared from the capital Aruṇavatī and reappeared in that 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 assemblymen.’ – ‘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 Brahmā’s assemblymen. Thereupon Brahmā and Brahmā’s assembly and
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: ‘Brahmin, 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 were 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 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]\\n
\[576\] 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 assembly and in Brahmā’s assemblymen, just as quickly as a strong man might extend his drawn-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 reappeared in the capital Aruṇavatī. Then the Blessed One Sikhi addressed the bhikkhus thus: ‘Bhikkhus, did you hear the verses which the bhikkhu Abhibhū recited while he was standing in the Brahma-world?’ – ‘We did, venerable sir.’ – ‘What were the verses that you heard, 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 the Brahma-world.’ – ‘Good, good, bhikkhus! It is good that you heard the verses which 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 Blessed One’s statement.

15 (5) Final Nibbāna

On one occasion the Blessed One was dwelling at Kusinārā in Upavattana, the sāla tree grove of the Mallans, between the twin sāla trees, on the occasion of his final Nibbāna.

Then the Blessed One addressed the bhikkhus thus: “Now [158] I address you, bhikkhus: 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 space, he attained the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of nothingness. 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-non-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
Having emerged from the fourth jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the second jhāna. Having emerged from the second jhāna, he 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, immediately after this the Blessed One attained final Nibbāna.

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Brahmā Sahampati recited this verse:

```
577 "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 Tathāgata endowed with the powers,
The Buddha, has attained final Nibbāna."
```

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Sakka, lord of the devas, recited this verse:

```
578 "Impermanent indeed are constructions,
Subject to arising and vanishing.
Having arisen, they cease:
Their appeasement is blissful"
```

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Ónanda recited this verse:

```
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:
“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.

With unshrinking mind
He endured the pain;
Like the quenching of a lamp
Was the deliverance of the mind.”
I. The Arahants Chapter

1 (1) Dhanañjyanī

[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 Dhanañjāni, had full confidence in the Buddha, the Dhamma, and the Sangha.&428 Once, while the brahmin lady Dhanañjāni was bringing the brahmin his meal, she stumbled, whereupon she uttered three times his 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 brahmans, its devas and humans, who could refute the doctrine of the Blessed One, the Arahant, the Fully Enlightened One. But go, brahmin. When you have gone, you will understand.”

Then the brahmin of the Bhāradvāja clan, angry and displeased, approached the Blessed 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?
Having slain what does one not sorrow?
What is the one thing, O Gotama,
Whose killing you approve?”

583 “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: “Magnificent, 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 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 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, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bhāradvāja, 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 coming back to this world.”

And the Venerable Bhāradvāja became one of the arahants.

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: “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, brahmin? Do your friends and colleagues, kinsmen and relatives, as well as guests come to visit 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 rails 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 belongs 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.”

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?”

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.

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.

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.”

When this was said, the brahmin Akkosaka Bhāradvāja said to the Blessed One: “Magnificent, 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, dwelling alone … the Venerable Bhāradvāja became one of the arahants.

3 (3) Asurindaka

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Asurindaka Bhāradvāja heard: “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 abused 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!”

“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.”

When this was said, the brahmin Asurindaka Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!…” And the Venerable Bhāradvāja became one of the arahants.

4 (4) Bilaṅgika

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Bilaṅgika Bhāradvāja heard: “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 silently stood to one side. Then the Blessed One, having known with his own mind the reflection in the brahmin Bilaṅgika Bhāradvāja’s mind, addressed him in verse:

“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 Bilaṅgika Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!…” And the Venerable Bhāradvāja became one of the arahants.

5 (5) Ahimsaka

Setting at Sāvatthī. Then the brahmin Ahimsaka Bhāradvāja, Bhāradvāja the Harmless, 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: “I am Ahimsaka the Harmless, Master Gotama. I am Ahimsaka the Harmless, Master Gotama.”

15 “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
As he does not harm others.”

When this was said, the brahmin Ahimsaka Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!…” And the Venerable Ahimsaka Bhāradvāja became one of the arahants.

6 (6) Tangle

Setting at Sāvatthī. Then the brahmin Jatā Bhāradvāja, Bhāradvāja of the Tangle, 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 addressed the Blessed One in verse:

“A tangle inside, a tangle outside,
This generation is entangled in a tangle.
I ask you this, O Gotama,
Who can disentangle this tangle?”
595 “A man established on virtue, wise,
Developing the mind and wisdom,
A bhikkhu ardent and discerning:
He can disentangle this tangle.

596 Those for whom lust and hatred
Along with ignorance have been expunged,
The arahants with taints destroyed:
For them the tangle is disentangled.

597 Where name-and-form cease,
End without remainder,
And also impingement and perception of form:
It is here this tangle is cut.”

When this was said, the brahmin Jatå Bhåradvåja said to the Blessed One: “Magnificent, Master Gotama!…” And the Venerable Bhåradvåja became one of the arahants.

7 (7) Suddhika

Setting at Såvatth¥. Then the brahmin Suddhika Bhåradvåja approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial 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
Though he be virtuous and austere in practice;
One accomplished in knowledge and conduct is purified,
Not the others, the common folk.”

599 “Even though one mutters many chants,
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,
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.”

When this was said, the brahmin Sudhikā Bhāradvāja said to the Blessed One: “Magnificent, 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.”

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Rājagaha 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:

601 “One endowed with the triple knowledge,
Of proper birth, of ample learning,
Accomplished in knowledge and conduct,
Might partake of this milk-rice meal.”

602 “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]

603 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:

604 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.”

“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 Aggika Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!”… And the Venerable Aggika Bhāradvāja became one of the arahants.

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?”

The brahmin Sundarika Bhāradvāja saw the Blessed One sitting at the foot of a tree with 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 shavenheaded. 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?”

“Ask not of birth but ask of conduct:
Fire is indeed produced from any wood.
A resolute sage, though from low family,
Is a thoroughbred restrained by a sense of shame.”

The sacrificer should invoke this one:
One tamed by truth, perfect by taming,
One who has reached the end of knowledge,
A fulfiller of the holy life.
Then he makes a timely oblation
To one worthy of receiving offerings.”

“Surely my sacrifice is well performed
As I have seen such a knowledge-master.
Because I had not seen those like yourself
Other people ate the sacrificial cake.

“Let Master Gotama eat. The worthy is a brahmin.”

“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.”

“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 properly 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 where 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 Blessed One and stood to one side. The Blessed One then addressed him with verses:

612 “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.

613 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.

614 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

615 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.

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.”

When this was said, the brahmin Sundarika Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!”… And the Venerable Sundarika Bhāradvāja became one of the arahants.

10 (10) Many Daughters

On one occasion the Blessed One was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion fourteen oxen belonging to a certain brahmin of the Bhāradvāja 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 he 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 and 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.

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.
Surely this recluse does not have
A bedspread that for seven months
Has been covered with swarms of vermin:
Hence this recluse is happy.

Surely this recluse does not have
Seven daughters left for widows,
Some with one son, some with two:
Hence this recluse is happy.

Surely this recluse does not have
A tawny wife with pockmarked face
Who wakes him up with a kick:
Hence this recluse is happy.

Surely this recluse does not have
Creditors who call at dawn,
Chiding him, ‘Pay up! Pay up!’:
Hence this recluse is happy.

“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.

Surely, brahmin, I do not have
A field of blighted sesameum plants,
Some with one leaf, some with two:
Hence, O brahmin, I am happy.

Surely, brahmin, I do not have
Rats inside an empty barn
Dancing around merrily:
Hence, O brahmin, I am happy.
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.

Surely, brahmin, I do not have
Seven daughters left for widows,
Some with one son, some with two:
Hence, O brahmin, I am happy.

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.

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: “Magnificent, Master Gotama!”… And the Venerable Bhāradvāja became one of the arahants.

II. The Lay Followers

11 (1) Kasi Bhāradvāja

[172] Thus have I heard. On one occasion the Blessed One was dwelling among the Magadhans at Dakkhiṇāgiri near the brahmin village of Ekañāla. Now on that occasion the brahmin Kasi Bhāradvāja, Bhāradvāja the Ploughman, had five hundred ploughs fastened to their yokes at the time of sowing. 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 place. 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 to 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.”

“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:

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?”

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.”

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.

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.

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 ploughing 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.

10 As such a principle exists, O brahmin,
This is their rule of conduct.

637 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: “Magnificent, 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 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 Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.”

12 (2) Udaya

Setting at Sāvatthi. Then, in the morning, the Blessed One dressed and, taking bowl and 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. 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.”
“Again and again, they sow the seed; 
Again and again, the sky-god sends down rain; 
Again and again, ploughmen plough the field; 
Again and again, grain comes to the realm.

Again and again, the mendicants beg; 
Again and again, the donors give; 
When donors have given again and again, 
Again and again they go to heaven.

Again and again, the dairy folk draw milk; 
Again and again, the calf goes to its mother; 
Again and again, one wearies and trembles; 
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.

But when one has obtained the path 
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, Master Gotama! Magnificent, Master Gotama!… Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.”

13 (3) Devahita

Setting at Sāvatthī. Now on that occasion the Blessed One was afflicted by winds and the Venerable Upavāṇa was his attendant. 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 bowl and robe, went to the residence of the brahmin Devahita, where he stood silently to one side. The brahmin Devahita saw the Venerable Upavāṇa standing silently to one side and addressed him in verse: [175]
“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?”

“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.

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.”

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 subsi
ded.

Then the brahmin Devahita approached the Blessed One and exchanged greetings wit
him, after which he sat down to one side and addressed the Blessed One in verse:

“Where should one give a proper gift?
Where does a gift bear great fruit?
How, for one bestowing alms,
Does an offering bring success—just how?”

“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:
Here one should give a proper gift,
Here a gift bears great fruit.
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, Master Gotama! Magnificent, Master Gotama!… Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.”

14 (4) The Affluent One

Setting at Sāvatthī. Then a certain affluent brahmin, shabby, clad in a shabby cloak, 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 from the house.”

“Well then, brahmin, learn these verses and recite them when the multitude has assembled in the meeting hall with your sons sitting together there:

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.

649 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.

650 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.

651 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.

652 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 sitting 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 brahmans 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! Magnificent, Master Gotama!… Let Master Gotama remember me as a lay follower who from today has gone for refuge for life.”

15 (5) Mānatthaddha

Setting at Sāvatthī. Now on that occasion a brahmin named Mānatthaddha, Stiff with Conceit, was residing at Sāvatthī. He did not pay homage to his mother or father, nor 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 one side, but the Blessed One did not address him. Then the brahmin Mānatthaddha, thinking, “This recluse Gotama doesn’t know anything,” wanted to turn back, [178] but the Blessed One, having known with his own mind the reflection in the brahmin’s mind, addressed the brahmin Mānatthaddha in verse:

653 “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.

Then the brahmin Mānatthaddha, thinking, “The recluse Gotama knows my mind,” prostrated 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 indeed, 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?
Whom is it proper to venerate deeply?”

655 “First one’s own mother and father,
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.

656 Having struck down conceit, humble,
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]

16 (6) Paccanika

Setting at Sāvatthī. Now on that occasion a brahmin named Paccanīkasāta, Relisher of 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 walking 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.

658  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 woodland thicket. Now on that occasion the brahmin Navakammika Bhāradvāja was getting some work done in that woodland thicket. The brahmin Navakammika Bhāradvāja saw 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 thought: “I take delight in getting work done in this woodland thicket. What does this recluse Gotama take delight in getting done?”

Then the brahmin Navakammika Bhāradvāja approached the Blessed One [180] and addressed 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.”

When this was said, the brahmin Navakammika Bhāradvāja 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.”

18 (8) The Wood Gatherers

On one occasion the Blessed One was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion a number of brahmin boys, students of a certain brahmin 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 legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, they approached the brahmin of the Bhāradvāja clan and said to him: “See 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 front of him.”

Then the brahmin of the Bhāradvāja clan, together with those brahmin boys, went to that 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:

“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!

In the forest where no song or music sounds, A solitary sage has resorted to the woods!
This strikes me as a wonder—that you dwell
With joyful mind all alone in the woods.

663 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?”

664 “Whatever the many desires and delights
Always attached to the manifold elements,
Longings sprung from the root of unknowing:
All I have demolished along with their root.

665 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.”

When this was said, the brahmin of the Bhāradvāja clan 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.”

19 (9) *The Mother Supporter*

Setting at Sāvatthī. Then a brahmin who supported his mother approached the Blessed One … and said to him: “Master Gotama, I seek almsfood righteously and thereby support 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 righteously [182] and thereby supports his mother and father generates much merit.

666 “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 remember me as a lay follower who from today has gone for refuge for life."

20 (10) The Almsman

Setting at Sāvatthī. Then an alms-gathering brahmin approached the Blessed One and said to him: "Master Gotama, I am an almsman and you are an almsman. What is the difference between us in this respect?"

"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."

When this was said, the alms-gathering brahmin 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."

21 (11) Saṅgārava

Setting at Sāvatthī. Now on that occasion a brahmin named Saṅgārava was residing at Sāvatthī. He was a practitioner of water-purification, one who believed in purification by water, who dwelt devoted to the practice of immersing himself in water at dusk and dawn.

Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered 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 Saṅgārava is residing at Sāvatthī. He is a practitioner of water-purification … devoted to the practice of immersing himself in water at dusk and dawn. It would be good, venerable sir, if the Blessed One would approach the brahmin Saṅgārava 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 brahmin Saṅgārava approached the Blessed One and exchanged greetings with him, after which 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, devoted to the practice of immersing yourself in water at dusk and dawn?”

“Yes, Master Gotama.”

“For what reason do you do this, brahmin?”

“Here, Master Gotama, whatever evil deed I have done during the day I wash away by bathing at dusk. Whatever evil deed I have done at night I wash away by bathing at dawn.”

“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.”

When this was said, the brahmin Saṅgārava 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.”

“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. Then the Blessed One dressed and, taking bowl and robe, entered Khomadussa for alms.

Now on that occasion the brahmin householders of Khomadussa had assembled in council on some business matter while rain fell continuously. Then the Blessed One approached the council. The brahmin householders of Khomadussa saw the Blessed One coming in the distance and said: “Who are these shaveling recluses, and who are those who will know the rule of the council?”

Then the Blessed One addressed the brahmin householders of Khomadussa in verse:

“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 One: “Magnificent, 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 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. We go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Sangha. Let Master Gotama remember us as lay followers who from today have gone for refuge for life.”
Thus have I heard. On one occasion the Venerable Vaṅgīsa was dwelling at Āḷavī at the Aggālavaka Cetiya together with his preceptor, the Venerable Nigrodhakapp a. Now on that occasion the Venerable Vaṅgīsa, newly ordained, not long gone forth, had been left behind as a caretaker of the dwelling.

Then a number of women, beautifully adorned, approached the Aggālavaka Park in order to see the dwelling. When the Venerable Vaṅgīsa saw those women, dissatisfaction arose in him; lust infested his mind. Then it occurred to him: “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 by myself.”

Then the Venerable Vaṅgīsa, having dispelled his own dissatisfaction and aroused delight by himself, on that occasion recited these verses:

1 Renounced

“Alas, though I am one who has renounced, 
Gone from home into homelessness, 
These thoughts still run over me, 
Impudent thoughts from the Dark One.

Even if mighty youths, great archers, 
Trained men, masters of the bow, 
A thousand such men who do not flee 
Should surround me on all sides,

And if women were to come here 
Still more numerous than this, 
They would never make me tremble 
For I stand firmly in the Dhamma.
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.

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.”

2 Discontent

On one occasion the Venerable Vaṅgīsa was dwelling at Ālavi at the Aggālavaka Cetiya together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, when the Venerable Nigrodhakappa returned from his almsround, after his meal he would enter 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 Vaṅgīsa; lust had infested his mind. Then it occurred to the Venerable Vaṅgīsa: “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 Vaṅgīsa, having dispelled his own dissatisfaction and aroused delight, on that occasion recited these verses:

“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.

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.

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]

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

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

On one occasion the Venerable Vaṅgīsa was living at Ālavī at the Aggālava Cetiya to gether with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, the Venerable Vaṅgīsa, because of his own ingenuity, had been looking down at other well-behaved bhikkhus.&497 Then the thought occurred to the Venerable Vaṅgīsa: “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 because of my ingenuity I look down upon other well-behaved bhikkhus.”

Then the Venerable Vaṅgīsa, having aroused remorse in himself, on that occasion recited these verses:

“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.\[188\]

Therefore be unbarren here and strenuous;
Having abandoned the hindrances, be pure.
Having entirely abandoned conceit—
An end-maker by knowledge, peaceful.”\[500\]

On one occasion the Venerable Ānanda was dwelling at Sāvatthī in Jeta’s Grove, Anāthaṃ dikā’s Park. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvatthī for alms with the Venerable Vaṅgīsa as his companion. Now on that occasion dissatisfaction had arisen in the Venerable Vaṅgīsa; lust had infested his mind.\[501\] Then the Venerable Vaṅgīsa addressed the Venerable Ānanda in verse:

“I am burning with sensual lust,
My mind is engulfed by fire.
Please tell me how to extinguish it,
Out of compassion, O Gotama.”\[502\]

“It is through an inversion of perception
That your mind is engulfed by fire.
Turn away from the sign of beauty
Provocative of sensual lust.”\[503\]

See constructions as alien,
As suffering, not as self.
Extinguish the great fire of lust;
Don’t burn again and again.\[504\]

Develop the mind on foulness,
One-pointed, well concentrated;
Let your mindfulness dwell on the body,
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.”

5 Well Spoken

Setting at Sāvatthī. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

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

“Bhikkhus, when speech possesses four factors, then it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise. What four? Here, bhikkhus, a bhikkhu 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 unpleasant. 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.”

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

“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.”

Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, 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, Vaṅgīsa.”

Then the Venerable Vaṅgīsa extolled the Blessed One to his face with suitable verses:

“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,
Are firmly established on truth.

The secure speech which the Buddha utters
For the attainment of Nibbāna,
For making an end to suffering:
That is truly the foremost speech.

6 Sāriputta

On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Now on that occasion the Venerable Sāriputta was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk, (spoken) with words that were polished, fluent, articulate, expressing well the meaning. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, directing their whole mind to it:

Then it occurred to the Venerable Vaṅgīsa: “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 Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Venerable Sāriputta reverentially, said to him: “An inspiration has come to me, friend Sāriputta! An inspiration has come to me, friend Sāriputta!”

“Then express your inspiration, friend Vaṅgīsa.”

Then the Venerable Vaṅgīsa extolled the Venerable Sāriputta to his face with suitable verses:

“Deep in wisdom, intelligent,
Skilled in the true path and the false.
Sāriputta, of great wisdom,
Teaches the Dhamma to the bhikkhus.

He teaches briefly,
He speaks in detail.
His voice, like that of a myna bird,
Pours forth inspired discourse.

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.”

7 Pavāraṇā
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. Then, having surveyed the silent Bhikkhu Sangha, the Blessed One addressed the bhikkhus thus: “Come now, bhikkhus, let me invite you: Is there any deed of mine, either bodily or verbal, which you would censure?”

When this was said, the Venerable Sāriputta rose from his seat, arranged his upper robe over one shoulder, and, having saluted the Blessed One reverentially, said to him: “Venerable sir, there is no deed of the Blessed One, either bodily or verbal, that we censure. 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 disciples now dwell following that path and become possessed of it afterwards. And I, venerable sir, invite the Blessed One: Is there any deed of mine, either bodily or verbal, which 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 wisdom, of sharp wisdom, of penetrative wisdom. Just as the eldest son of a wheel-turning monarch 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.”

“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 censure. 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 liberated in both ways, while the rest are liberated by wisdom.”

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, 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, Vaṅgisa.”

Then the Venerable Vaṅgisa extolled the Blessed One to his face with suitable verses:

“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]

Just as a king, a wheel-turning monarch,
Accompanied by his ministers,
Travels all over this mighty earth
Bounded by the ocean—
So they attend on the victor in battle,
The unsurpassed caravan leader—
The disciples bearing the triple knowledge,
those who have left Death behind.

All are true sons of the Blessed One,
Here no worthless chaff is found.
I worship the Kinsman of the Sun,
Destroyer of the dart of craving.”

8 Over a Thousand

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park together with a great Sangha of bhikkhus, with 1250 bhikkhus. Now on that o
occasion the Blessed One was instructing, exhorting, inspiring, 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 vital concern, directing their whole mind to it.

Then it occurred to the Venerable Vaṅgīsa: “This Blessed One is instructing the bhikkhus 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 Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, 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, Vaṅgīsa.”

Then the Venerable Vaṅgīsa extolled the Blessed One to his face with suitable verses:

702 “Over a thousand bhikkhus here
Attend upon the Sublime One
As he teaches the dust-free Dhamma,
Nibbāna inaccessible to fear.

703 They listen to the stainless Dhamma
Taught by the Fully Enlightened One.
The Enlightened One indeed shines
Honoured by the Bhikkhu Sangha.

704 O Blessed One, your name is ‘Nāga,’
The best seer of the seers.
Like a great cloud bearing rain
You pour down on the disciples.

705 Having emerged from his daytime abode
From a desire to behold the Teacher,
Your disciple Vaṅgīsa, O great hero,
Bows down in worship at your feet.”

“Had you already thought out these verses, Vaṅgīsa, or did they occur to you spontaneously?”
“I had not already thought out these verses, venerable sir; they occurred to me spontaneously.”

“In that case, Vaṅgisa, let some more verses, not already thought out, occur to you.”

“Yes, venerable sir,” the Venerable Vaṅgisa replied. Then he extolled the Blessed One 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,
Unattached, dissecting into parts.”

707 For the sake of leading us across the flood
He declared the path with its many aspects;
In that Deathless declared (by him),
The seers of Dhamma stand immovable.

708 The light-maker, having pierced right through,
Saw the transcendence of all stations;
Having known and realized it himself,
He taught the best to the five.

709 When the Dhamma has been so well taught
How can those who understand it be negligent?
Therefore with reverence one should always train
Diligently in the Blessed One’s Teaching.”

9 Kondaañña

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Aññā Kondaañña, 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 Kondaañña, Blessed One! I am Kondaañña, Sublime One!”

Then it occurred to the Venerable Vaṅgisa: “This Venerable Aññā Kondaañña, 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 Kondaañña in the Blessed One’s presence with suitable verses.”
Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, 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, Vaṅgīsa.”

Then the Venerable Vaṅgīsa extolled the Venerable Aññā Kondañña in the Blessed One’s presence with suitable verses:

710  “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

711  Whatever may be attained by a disciple
Who practises the Master’s Teaching,
All that has been attained by him,
One who trained diligently.

712  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

Moggallāna

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 with his own mind (and saw that they were) released, without acquisitions.

Then it occurred to the Venerable Vaṅgīsa: “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 acquisitions. Let me extol the Venerable Mahāmoggallāna in the Blessed One’s presence with suitable verses.” [195]

Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, 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, Vaṅgīsa.”
Then the Venerable Vaṅgīsa 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.

714  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.”

11 Gaggarā

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 Vaṅgīsa: “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 Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, 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, Vaṅgīsa.”

Then the Venerable Vaṅgīsa extolled the Blessed One to his face with a suitable verse:

716  “As the moon shines in a cloudless sky,
      As the sun shines devoid of stain,
So you, Āṅgirasa, O great sage,
Outshine the whole world with your glory.”

12 Vaṅgīsa

On one occasion the Venerable Vaṅgīsa was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Vaṅgīsa had only recently attained arahantship and, while experiencing the happiness of liberation, on that occasion he recited these verses:

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.

718 He then taught me the Dhamma:
Aggregates, sense bases, and elements.
Having heard the Dhamma from him,
I went forth into homelessness.

719 Indeed, for the good of many,
The sage attained enlightenment,
For the bhikkhus and bhikkhunīs
Who have reached and seen the fixed course.

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.

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.”
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 gone 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 bhikkhu, 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,
Yet your mind gushes outwardly.
Remove, man, the desire for people;
Then you’ll be happy, devoid of lust.”

723 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.

724 Just as a bird littered with soil
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

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. [198] Now on that occasion when that bhikkhu had gone for his day’s abiding he fell asleep.

Then the devatā that inhabited that woodland thicket, having come...
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? 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 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 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 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 And by the destruction of the taints, He is sorrowless, beyond despair, Why trouble one gone forth?

730 When he is energetic and resolute, Always firm in his exertion, Aspiring to attain Nibbāna, Why trouble one gone forth?”&537
3 Kassapagotta

On one occasion the Venerable Kassapagotta was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when he had gone for his day’s abiding, the Venerable Kassapagotta exhorted a certain hunter. Then the devatā that inhabited 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
(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 urgency.

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:

734 “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

[199]
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.”

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. Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Ānanda, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

736  “Having entered the thicket at the foot of a tree,
Having placed Nibbāna in your heart,
Meditate, Gotama, and be not negligent!
What will this hullabaloo do for you?”

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 certain woodland thicket. Then a certain devatā of the Tāvatīmsa host named Jālini, a former consort of the Venerable Anuruddha, approached him and addressed him in verse:

737  “Direct your mind there (to that realm)
Where you dwelt in the past
Among the Tāvatīmsa devas
For whom all desires are fulfilled.
You will shine forth highly honoured,
Surrounded by celestial maidens.”

(Anuruddha:)

738  “Miserable are celestial maidens,
Established in their identity,  
And miserable too are those beings 
Attached to celestial maidens.”

(Jālini:) 
739 ‘They do not know bliss  
Who have not seen Nandana, 
The abode of the glorious male devas  
Belonging to the host of Thirty.’

(Anuruddha:) 
740 ‘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.””

Now I will never again dwell  
Among the deva host, Jālini!  
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 certain woodland thicket. Now on that occasion the Venerable Nāgadatta had been entering 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:

“Entering the village too early,  
Returning too late in the day,  
Nāgadatta associates too closely with lay folk,  
Sharing their pleasures and pains.”
743 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.”

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 woodland 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, manifested herself in the form of the mistress of that family. Having approached that bhikkhu, she addressed him in verse:

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?”

(The bhikkhu:)

745 “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.

746 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.”

9 Vajjian Prince (or Vesāli)

On one occasion a certain bhikkhu, a Vajjian prince, was dwelling at Vesāli in a certain woodland thicket. Now on that occasion an all-night festival was being held in Vesāli.

[202] Then that bhikkhu, lamenting as he heard the clamour of instruments, gongs, and music coming from Vesāli,
“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 bhikku, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

“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.”

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 woodland thicket. Now on that occasion that bhikkhu had been excessively engrossed in recitation, but on a later occasion he passed the time living at ease and keeping silent. Then the devatā that inhabited that woodland thicket, no longer hearing that bhikkhu recite the Dhamma, approached him and addressed him in verse:

“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.”
11 Unwholesome Thoughts

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland 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:

10 751 “Because of attending improperly,
You, sir, are eaten by your thoughts.
Having relinquished the improper way,
You should reflect properly.”

15 752 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

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Then the devatā that inhabited that woodland thicket approached that bhikkhu 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:)

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 certain woodland thicket. They were 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. Then the devatā that inhabited that woodland 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.

756 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.

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

758 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.”

Then those bhikkhus, stirred up by that devatā, acquired a sense of urgency.
14 The Thief of Scent

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland 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 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 verse:

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:)

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?”

761 One who digs up the lotus stalks,  
One who damages the lotus flowers,  
One of such rough behaviour:  
Why is he not spoken to?”

(The devatā:)

762 “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.

763 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:)

“Surely, spirit, you understand me,  
And you have compassion for me.  
Please, O spirit, speak to me again,  
Whenever you see such a deed.”

(The devatā:)  
“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.”

Then that bhikkhu, stirred by that devatā, acquired a sense of urgency.
Book X
Chapter 10
Connected Discourses with Yakkhas
(Yakkha-samyutta)

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. 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?”

767 “First there is the kalala, From the kalala comes the abbuda, From the abbuda the pesi is produced; From the pesi the ghana arises; 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, The person inside the mother’s womb.”

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 verse:

769 “When you’ve abandoned all the knots, As one fully liberated, It isn’t good for a recluse like you To be instructing others.”
“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.

But if with a mind clear and pure
He instructs others,
He does not thereby become attached
Through his compassion and kindness.”

3 Suciloma

On one occasion the Blessed One was dwelling at Gayā at the Taṅkita Bed, the haunt of the yakkha Suciloma. Now on that occasion the yakkha Khara and the yakkha Suciloma were passing by not far from the Blessed One. Then the yakkha Khara said to the yakkha Suciloma: “That is a recluse.”

“That is not a recluse; that is a sham recluse. I’ll soon find out whether he is a recluse or a sham recluse.”

Then the yakkha Suciloma approached the Blessed One and bent over the Blessed One. The Blessed One drew back. Then the yakkha Suciloma 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.”

“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 generation with its recluses and brahmans, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend.”

“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?”

“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.”

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.

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.”

4 Maṇībhadda
On one occasion the Blessed One was dwelling among the Magadhans at the Manimā laka Cetiya, the haunt of the yakkha Maṇībhadda. Then the yakkha Maṇībhadda approached the Blessed One and in the Blessed One’s presence recited this verse:

“It is always good for the mindful one,
The mindful one thrives in happiness.
It is better each day for the mindful one,
And he is freed from enmity.”

(The Blessed One:)”

“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.”
5 Sānu

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindikī’s Park. Now on that occasion a certain female lay follower had a son named Sānu who had been possessed by a yakkha. Then that female lay follower, lamenting, on that occasion recited these verses:

779 “The yakkhas do not sport around
With those who lead the holy life,
Who undertake the Uposatha duty
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:
So I have heard from the arahants.

781 “What you heard from the arahants is good:

782 Well equipped with its eight factors
On the fourteenth and fifteenth days,
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:

784 If you should do an evil deed,
Or if you are doing one now,
You won’t be free from suffering
Though you may fly up and flee.”

(The yakkha that has entered Sānu:)

781 “What you heard from the arahants is good:

782 Well equipped with its eight factors
On the fourteenth and fifteenth days,

783 When Sānu has awakened tell him
This injunction of the yakkhas:

784 If you should do an evil deed,
Or if you are doing one now,
You won’t be free from suffering
Though you may fly up and flee.”
“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?”

“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.

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.

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.”

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:

“Do not make a sound, Piyaṅkara,
A bhikkhu recites Dhamma-stanzas.
Having understood a Dhamma-stanza,
We might practise for our welfare.

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."

7 Punabbasu

On one occasion the Blessed One was dwelling at Sāvatthi in Jeta’s Grove, Anāthapindika’s Park. [210] Now on that occasion the Blessed One was instructing, exhorting, inspiring, 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 vital concern, applying their whole mind to it. Then the female yakkha Punabbasu’s Mother hushed her little children thus:

791 “Be quiet, Uttarikā,
Be quiet, Punabbasu,
While I am listening to the Dhamma
Of the Teacher, the Supreme Buddha.

792 When the Blessed One speaks of Nibbāna,
Release from all the knots,
There has arisen deep within me
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
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
From the suffering of living beings.

795 In this world steeped in suffering,
Fettered tightly by aging and death,
I wish to listen to that Dhamma
That he—the Buddha—awakened to
For freedom from aging and death.
So be quiet, Punabbasu!”

(Punabbasu:)

5  “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.

797  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:)

798  “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.

799  Punabbasu, be happy!
Today I have emerged at last.
Hear me too, O Uttarā:
The noble truths are seen!”

8 Sudatta

On one occasion the Blessed One was dwelling at Rājagaha in the Cool Grove. Now
on that occasion the householder Anāṭhapinīḍika had arrived in Rājagaha on some busines
s.& He heard: “A Buddha, it is said, has arisen in the world!” He wanted to go and see
the Blessed One immediately, [21] but it occurred to him: “It is not the right time to go
and see the Blessed One today. I will go and see the Blessed One early tomorrow morni
ng.”

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 Anāṭhapinīḍika approached
the gate of the charnel ground. Non-human beings opened the gate. Then, as the householder Anāthapiṇḍika was leaving the city, the light disappeared and darkness appeared. Fear, trepidation, and terror arose in him and he wanted to turn back. But the yakkha Sivaka, invisible, made the proclamation:

5

“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.

“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 turn back. But a third time the yakkha Sivaka, invisible, made the proclamation:

20

“A hundred (thousand) elephants …
Of a single step forward.

“Go forward, householder!… Going forward is better for you, not turning back again.

Then the darkness [212] disappeared and light appeared to the householder Anāthapiṇḍika, 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 walking back and forth in the open. The Blessed One saw the householder Anāthapiṇḍika coming in the distance. He descended from the walkway, sat down in the seat that was prepared, and said to the householder Anāthapiṇḍika: “Come, Sudatta.”

Then the householder Anāthapiṇḍika, thinking, “The Blessed One has addressed me by 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 slept well.”

801 “Always indeed he sleeps well,
The brahmin who is fully quenched,
Who does not cling to sensual pleasures,
Cool at heart, without acquisitions.

802 Having cut off all attachments,
Having removed care from the heart,
The peaceful one indeed sleeps well,
For he has attained peace of mind.”

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 assembly, 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:

803 “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?”

804 But the wise, as it were, drink it up—
That (Dhamma) irresistible,
Ambrosial, nutritious—
As travellers do a cloud.”

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:
“He has engendered much merit—
Wise indeed is this lay follower,
Who just gave food to Sukkā,
One released from all the knots.”

11 Cirā

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 bhikkhunī Cirā. Then a yakkha who had full confidence in the bhikkhunī Cirā, going from street to street and from square to square in Rājagaha, on that occasion recited this verse:

“He has engendered much merit—
Wise indeed is this lay follower,
Who just gave a robe to Cirā,
One released from all the bonds.”

12 Ālavaka

Thus have I heard. On one occasion the Blessed One was dwelling at Ālavi, the haunt of the yakkha Ālavaka. Then the yakkha Ālavaka approached the Blessed One and said to him: “Get 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 second time … [214] A third time the yakkha Ālavaka said to the Blessed One: “Get 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.”

“I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this generation with its recluses and brahmins, its devas and humans, who could drive me insane.
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

(Ālavaka:)

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

(Ālavaka:)

15 809  “How does one cross over the flood?
How does one cross the rugged sea?
How does one overcome suffering?
How is one purified?”

(The Blessed One:)

20 810  “By faith one crosses over the flood,
By diligence, the rugged sea.
By energy one overcomes suffering,
By wisdom one is purified.”&598

(Ālavaka:)

25 811  “How does one gain wisdom?&599
How does one find wealth?
How does one achieve acclaim?
How bind friends to oneself?
When passing from this world to the next,
How does one not sorrow?”

(The Blessed One:)

“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.

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
When passing from this world to the next.

The faithful seeker of the household life
In whom dwell these four qualities—
Truth, Dhamma, steadfastness, generosity—
Does not sorrow when he passes on.

Come now, ask others as well,
The many recluses and brahmins,
Whether there exists here anything better
Than truth, self-control, generosity, patience.”

(Āḷavaka:)

“Why now should I ask this question
Of the many recluses and brahmins?
Today I have understood
The good in the future life.

Indeed, for my sake the Buddha came
To reside at Āḷavi.
Today I have understood
Where a gift bears great fruit.

I myself will travel about
From village to village, town to town,
Paying homage to the Enlightened One
And to the excellence of the Dhamma.”
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, once in the past the asuras marched against the devas. Then Sakka, lord of the devas, addressed Suvīra, a son of the devas, thus: ‘Dear Suvīra, these asuras are marching against the devas. Go, dear Suvīra, launch a counter-march against the asuras.’ – ‘Yes, your lordship,’ Suvīra replied, but he became negligent. A second time Sakka addressed Suvīra … but a second time Suvīra became negligent. A third time Sakka addressed Suvīra … but a third time Suvīra became negligent. [217] Then, bhikkhus, Sakka addressed Suvīra in verse:

819 ‘Where one need not toil and strive
Yet still may attain to bliss:
Go there, Suvīra,
And take me along with you.’

(Suvīra:)

820 ‘That a lazy man who does not toil
Nor attend to his duties
Might still have all desires fulfilled:
Grant me that, Sakka, as a boon.’

(Sakka:)

821 ‘Where a lazy man who does not toil
Might achieve unending bliss:
Go there, Suvīra,
And take me along with you.’

(Suvīra:)
822 ‘The bliss, supreme deva, we might find
Without doing work, O Sakka,
Sorrowless, without despair:
Grant me that, Sakka, as a boon.’

(Sakka:)
823 ‘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.’

“So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, exercising supreme sovereignty and rulership over the Tāvatimsa devas, will be one who speaks in praise of initiative and energy, then how much more would it be fitting here for you,&#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 addresed is named Susīma.) [218]

3 (3) The Crest of the Standard

At Sāvatthi. 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 Sakka, lord of the devas, addressed the Tāvatimsa devas thus: “Dear sirs, when the devas are 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.”
“‘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 should 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 deva-king Īśāna’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.’

“Bhikkhus, for those who look up at the crest of the standard of Sakka, lord of the devas; or of Pajāpati, the deva-king; or of Varuṇa, the deva-king; or of Īśāna, the deva-king, whatever fear or trepidation or terror they may have may or may not be abandoned. For what 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 should recollect me thus: ‘The 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.’ For when 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 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.’ For when you 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, 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.’ For when you recollect the Sangha, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

“For what reason? Because, bhikkhus, the Tathāgata, the Arahant, the Fully Enlightened One is devoid of lust, devoid of hatred, devoid of delusion; he is brave, courageous, bold, 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,
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,
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,
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,
No fear or trepidation will come,
Nor any grisly terror.”

4 (4) Vepacitti (or Patience)

Setting at Sāvatthi. The Blessed One said this: [221]

“Once in the past, bhikkhus, the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, addressed the asuras thus: ‘Dear sirs, in the impending battle 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 Tāvatimsa 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 Tāvatimsa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in the Sudhamma assembly hall.”
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, in verse:

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?’

(Sakka:)

10 829 ‘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?’

(Mātali:)

15 830 ‘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.’

(Sakka:)

20 831 ‘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:)

25 832 ‘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]

(Sakka:)
'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.'

When one who is strong within 
Patiently endures a weakling, 
They call that the supreme patience; 
The weakling must be patient always.

They call that strength no strength at all— 
The strength that’s the strength of folly— 
But no one can reproach a person 
Who is strong because guarded by Dhamma.

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.

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.

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.’

“So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, exercising supreme sovereignty and rulership over the Tāvatimsa devas, will be one who speaks in praise of patience and gentleness, then how much more would it be fitting here for you, who have gone forth in such a well-expounded Dhamma and Discipline, to be patient and gentle.”
5 (5) Victory by What Is Well Spoken

Setting at Såvatth¥. ‘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.’

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, lord of the devas.’ When this was said, Sakka said to Vepacitti: ‘You, Vepacitti, being the senior deva here, speak a verse.’

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:

839  ‘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, 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 this was said, Vepacitti, lord of the devas, recited this verse:

840  ‘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.’

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 this was said, Vepacitti, lord of the devas, recited this verse:

841  ‘I see this fault, O Våsava,
     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:

5 842–847 ‘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.’

“When, bhikkhus, these verses were spoken by Sakka, lord of the devas, the devas applauded but the asuras were silent. Then the panel of judges appointed by the devas and the asuras said this: ‘The verses spoken by Vepacitti, lord of the asuras, advocate punishment and violence; hence they conduce to conflict, contention, and strife. But the verses spoken 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. Sakka, 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 spoken.”

6 (6) The Bird Nests
At Såvatth¥. “Bhikkhus, once in the past the devas and the asuras were arrayed for battle. In that battle the asuras won and the devas were defeated. In defeat the devas withdrew towards the north while the asuras pursued them. Then Sakka, lord of the devas, addressed his charioteer Måtali in verse:

848 ‘Avoid, O Måtali, 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

“Yes, your lordship,’ Måtali the charioteer replied, and he turned back the chariot with its team of a thousand thoroughbreds.

“Then, bhikkhus, it occurred to the asuras: ‘Now Sakka’s chariot with its team of a thousand 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, bhikkhus, 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 reflection in Sakka’s mind, approached Sakka, lord of the devas. Sakka saw Vepacitti coming in the distance and said to him: ‘Stop, Vepacitti, you’re caught!’

– ‘Dear sir, do not abandon the idea that just occurred to you.’

– ‘Swear, Vepacitti, that you won’t transgress against me.’

(Vepacitti:)

849 ‘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.’

8 (8) Verocana, Lord of the Asuras

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 Verocana, lord of the asuras, approached the Blessed One and stood one at each door post. Then Verocana, lord of the asuras, recited this verse in the presence of the Blessed One:

850 “A man should make a determined effort
Until his goal has been achieved.
A goal shines when achieved:
This is the word of Verocana.” [226]

(Sakka:)

851 “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.”

(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.”

(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 devas, 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 his left side towards them, 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 others, lowered his parasol, and entered the hermitage through an (ordinary) gate; then he stood on the lee side, in reverential salutation, paying homage to those seers who were virtuous 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.’
(Sakka:)

855 ‘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.’

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 unrighteous. 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.’

‘Then, bhikkhus, 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 their leaf huts along the shore of the ocean and reappeared in the presence of Sambara, 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.’

25 (Sambara:)

857 ‘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.’

30 (The seers:)

858 ‘Though we have asked for safety,
You give us only danger.
We receive this at your hands:
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 reappeared 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.”

II. The Second Chapter
(The Seven Vows)

II (1) Vows
At Sāvatthī. “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. 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 stinginess, freely generous, open-handed, delighting in relinquishment, devoted to charity,’
(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 Sakka.

“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 Tāvatimsa devas call him  
Truly a superior person.” [229]

12 (2) Sakka’s Names

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 brahmin 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 gifts 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 gifts considerately; therefore he is called Sakka.&638

“Bhikkhus, Sakka, lord of the devas, gives rest house; therefore he is called Vāsava.&639

“Bhikkhus, Sakka’s wife is the asura maiden named Sujā; therefore he is called Sujāmpati, Sujā’s husband.&641

“Bhikkhus, Sakka, lord of the devas, exercises supreme sovereign rulership over the Tāvatimsa 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 Great Wood in the Hall with the Peaked Roof. Then Mahāli the Licchavi approached the Blessed 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 devas; 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 brahmin 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

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 and 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 company of the Tāvatiṃsa devas, where he outshone the other devas in regard to beauty and glory.&642

Thereupon the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, saying: ‘It is wonderful indeed, sir! It is amazing indeed, sir! For formerly, when this 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 heavenly 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 Tāvatiṃsa devas,&643 Sakka, lord of the devas, on that occasion recited these verses:

862 ‘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

863 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.

864 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 (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]

865 “Shrines in parks and woodland shrines,
Well-constructed lotus ponds:
These are not worth a sixteenth part
Of a delightful human being.

866 Whether in a village or forest,
In a valley or on the plain—
Wherever the arahants dwell
Is truly a delightful place.”

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

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

868 "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

869 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 Sahampati
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:

20 870 “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]

(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:

871 “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
At Śāvatthī. 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 chariot 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.’

“Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, raised his hands in reverential salutation and worshipped the different quarters. Then Mātali the charioteer addressed Sakka in verse:

872 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?”

(Sakka:)

873 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—

874 But I worship those endowed with virtue,
Those long trained in concentration,
Those who have properly gone forth
With the holy life their destination.

875 I worship as well, O Mātali,
Those householders making merit,
The lay followers possessed of virtue
Who righteously maintain a wife.’

(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.’

(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]

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, raised his hands in reverential salutation and worshipped the Blessed One. Then Mātali the charioteer 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:)

879 ‘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

880 Those for whom lust and hatred
And ignorance have been expunged,
The arahants with taints destroyed:
These are the ones whom I worship, Mātali.

881 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.’

(Mātali:)

882 ‘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:)

10 883 “Having given this explanation,
Having worshipped the Blessed One,
The deva-king Maghavā, Sujā’s husband,
The chief, climbed into his chariot.”

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, raised his hands in reverential salutation and worshipped the Bhikkhu Sangha. Then Mātali the charioteer addressed Sakka, lord of the devas, in verse:

20 884 ‘It is these that should worship you—
The humans stuck in a putrid body,
Those submerged inside a corpse,
Afflicted with hunger and thirst.’

25 885 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.’

(Sakka:)

30 886 ‘This is why I envy them,
Those who dwell homeless, Mātali:
Whatever village they depart from,
They leave it without concern.
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:  
Those wise ones who give good counsel,  
Maintaining silence, of even faring.

While devas fight with asuras  
And people fight with one another,  
Among those who fight, they do not fight;  
Among the violent, they are quenched;  
Among those who grasp, they do not grasp:  
These are the ones whom I worship, 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.’

“Having given this explanation,  
Having worshipped the Bhikkhu Sangha,  
The deva-king Maghavā, Sujā’s husband,  
The chief, climbed into his chariot.”

III. The Third Chapter  
(Sakka Pentad)

21 (1) Having Slain

[237] At Sāvatthi, in Jeta’s Grove. Then Sakka, lord of the devas, approached the Blessed 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:

“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 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.”

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.

Thereupon the Tāvatimsa devas found fault with this, grumbled, and complained about it, saying: “It is wonderful indeed, sir! It is amazing indeed, sir! This ugly deformed yakkha [238] has sat down on the seat of Sakka, lord of the devas!’ But to whatever extent the Tāvatimsa devas found fault with this, grumbled, and complained about it, to the same extent that yakkha became more and more handsome, more and more comely, more and more graceful.

“Then, bhikkhus, the Tāvatimsa 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 devas deplore this … that yakkha became more and more handsome, more and more comely, more and more graceful.’ – ‘That must be the anger-eating yakkha.’

“Then, bhikkhus, Sakka, lord of the devas, approached that anger-eating yakkha.

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 devas!’ To whatever extent Sakka announced his name, to the same extent that yakkha became uglier and uglier and more and more deformed until he disappeared right there.

“Then, bhikkhus, having sat down on his own seat, instructing the Tāvatimsa devas, Sakka, lord of the devas, on that occasion recited these verses:

‘I am not one afflicted in mind,
Nor easily drawn by anger’s whirl.
I never become angry for long,
Nor does anger persist in me.”
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.”

23 (3) Magic

At Sāvatthi. The Blessed One said this: “Bhikkhus, once in the past Vepacitti, lord of the asuras, was sick, afflicted, gravely ill. Then Sakka, lord of the devas, approached Vepacitti to inquire about his illness. Vepacitti saw Sakka coming in the distance and said to him: ‘Cure me, lord of the devas.’ – ‘Teach me, Vepacitti, the Sambari magic.’ – ‘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.’

‘Then, bhikkhus, Vepacitti, lord of the asuras, addressed Sakka, lord of the devas, in verse:

‘A magician—O Maghavā, Sakka,
King of devas, Sujā’s husband—
Goes to the terrible hell,
Like Sambara, for a hundred years.’

24 (4) Transgression

At Sāvatthi. Now on that occasion two bhikkhus had a quarrel and one bhikkhu had transgressed against the other. Then the former bhikkhu confessed his transgression to the other bhikkhu, but the latter would not pardon him.

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down 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 accordance with the Dhamma. These are the two kinds of wise men.”
“Once in the past, bhikkhus, Sakka, lord of the devas, instructing the Tāvatimsa devas in the Sudhamma assembly hall, on that occasion recited this verse: [240]

896 ‘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.’”

25 (5) Non-anger

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. There the Blessed One said this:

“Bhikkhus, once in the past Sakka, lord of the devas, instructing the Tāvatimsa devas in the Sudhamma assembly hall, on that occasion recited this verse:

897 ‘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.’”
Chapter 1: Devatā-samyutta

1. Mārisa, “dear sir,” is the term which the devas generally use to address the Buddha, eminent bhikkhus (see, e.g., 40:10; IV 270,16), and members of their own community (11:3; I 218,34); kings also use it to address one another (3:12; I 80,4). SA explains that it is a term of affection originally meaning “one without suffering” (nidd ukkha).

The word “flood” (ogha) is used metaphorically, but here with technical overtones, to designate a doctrinal set of four floods, so called, according to SA, “because they keep beings submerged within the round of becoming and do not allow them to rise up to higher states and to Nibbāna.” The four (with definitions from SA) are: (i) the flood of sensuality (kāmogha) = 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 (diṭṭhogha) = the sixty-two views (see Brahmajāla Sutta, DN No.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.

2. Appatiṭṭham anāyāḥ ogham atarim. SA: The Buddha’s reply is intended to be paradoxical, for one normally crosses a flood by halting in places which offer a foothold and by straining in places that must be crossed.

SA glosses appatiṭṭham only with appatiṭṭhahanto (an alternative form of the present participle), but ST elaborates: “Not halting: not coming to a standstill on account of the defilements and so forth; the meaning is ‘not sinking’” (appatiṭṭhahanto ti kilesādānaṁ vasena asantiṭṭhanto, asaṁsādanto ti attho). The verb patitiṭṭhi ati usually means “to become established,” i.e., attached, principally on account of craving and other defilements: see below v.44 and n.36. Consciousness driven by craving is “established” (see 12:38–40, 12:64, 22:53–54), and when craving is removed it becomes “unestablished, unsupported.” The arahant expires “with consciousness unestablished” (appatiṭṭhitena viññāṇena ... parinibbuto; see 4:23 (I 12 2,12–13). All these nuances resonate in the Buddha’s reply.
The verb अयुहति is rare in the Nikāyas, but see below v.263df, v.264d, and Sn t210d. It is an intensification of उहति (augmented by अ- with -y- as liaison); the simple verb occurs at MN16,13–14, where it might be rendered “to be strained.” Its occurrence there ties up with the present context: a strained mind is far from concentration. In the later literature the noun form अयुहान prevents the technical sense of “accumulation,” with specific reference to kamma; in the formula of dependent origination (paticcasamuppāda), volitional constructions (saṅkhārā) are said to have the function of अयुहान; see Patīś14,26; Vism528,12 (PP17:51), 5 79,31–580,4 (PP17:292–93).

SA: The Blessed One deliberately gave an obscure reply to the deva in order to humble him, for he was stiff with conceit yet imagined himself wise. Realizing that the deva would not be able to penetrate the teaching unless he first changed his 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 (mājāma paṭipadā) in its most comprehensive range, both practical and philosophical. To make this implication clear SA enumerates seven dyads: (i) “halting” by way of defilements, one sinks; “straining” by way of volitional constructions, one gets swept away; (ii) by way of craving 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 Itt43,12–44,4); (v) by way of slackness one sinks, by way of restlessness 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 Nāṇananda suggests connecting the principle of “not halting, not straining” with each of the four floods: 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 nibbutam). Craving is designated attachment (visatt ikā) because it clings and adheres to the variety of sense objects.
In the commentaries the distinction between the two types of “quenching” is usually 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-nibbānadāhátu*) and the Nibbāna-element without residue (*anupādisesa-nibbānadāhátu*)—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 reached 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 stream-entry.

6. *Sattānāṃ nimokkhaṃ pamokkhaṃ vivekaṃ*. 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: *Nandibhava-parikkhayā ti nandiyā bhavassā parikkhayanaṃ; nandiyā ca bhavassā ca ti pi vātati;* “With delight-becoming-destruction: with the utter destruction of kamma-process becoming rooted in delight; it is also proper to understand it as meaning ‘(the destruction) of delight and of becoming.’” It would be more plausible, however, to construe this three-term *tappurisa* as an inverted compound placed in irregular order probably owing to the exigencies of verse. This interpretation is confirmed by SnA II 469,14 and DhpA IV 192,7–8 in their gloss on the related *bahubbhiḥ compound nastihbhatvam parikkhāṇaṃ as tisu bhavesu parikkhānatinhanam;* “one who has destroyed craving for the three realms of becoming.” See too below v.295c and n.165.

8. SA: By the first method of explanation, *delight in becoming* (*nandibhava*, or, following the gloss: “becoming rooted in delight”), being the threefold activity of kammic construction (*tividhakammābhisaṁkhāra*—see 12:51), implies the aggregate of volitional constructions (*sankhārakkhandha*); *perception and consciousness* implies the two aggregates associat
ed therewith; and by mentioning this, the feeling associated with those three aggregates is included. Thus, by way of the non-occurrence of the four kammically active mental aggregates (anupādīṇṇaka-arūpakkhandhā), “Nibbāna with residue” (sa-upādisesa-nibbāna) is indicated. By the phrase with the cessation and appeasement of feelings (vedanāṇāṁ nirodhā upasamā), the kammically acquired (upādīṇ nakā) 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 object. Thus, by way of the non-occurrence of the five kammically acquired aggregates, “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” (upāññiyati jīvitam) means: “(Life) is destroyed, it ceases; or it moves towards, i.e., gradually approaches, death” (upāññiyati ti pariṣkhyati nirujjhati; upagacchati vā; anupubbena maraṇam upetī ti attho). “Short is the lifespan” (appam āyu): “The lifespan is limited in two ways: first, because it is said, ‘One 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, ending for a mere act of consciousness.” SA continues as at Vism 238; PPt8:39.

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 lifespan, he was moved to pity and urged them to do “deeds of merit” (puññāni)—to develop the form-sphere and formless-sphere jhānas—so that they would be reborn into the form and formless realms with a long lifespan. The Buddha’s verse is a rejoinder intended to show that the deva’s advice is still tied to the round of becoming and does not lead to emancipation. The peace (santi) which the Buddha commands is Nibbāna.

SA explains two denotations of lokāmisa, literally “carnal things”: (i) figuratively (pariyāyena), it denotes the entire round of becoming with its three planes, the objective sphere of attachment, “the bait of the world”; (ii) literally (nippariyāyena), it signifies the four requisites (clothing, food, dwelling, and medicines), the material basis for survival. For the figurative use of āmisa see v.345d, v.453c, and
35:230; in the last text, however, the six sense objects are compared to baited hoo ks rather than to the bait itself.

11. *Vayogunā anupubbam 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* (*pañcasāṅgā*) are: lust, hatred, delusion, conceit, and view. 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 doctrinal set, no pentad of *sāṅga* can be found as such in the Nikāyas; the five *sāṅga* are mentioned at Vibhñ377,16-18.

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 redundant; the explanation would be more satisfactory if we take the first phrase to be stating that when the five faculties are asleep the five hindrances are awake, thus making more explicit the relationship of diametric opposition and mutual exclusion between the two pentads. SA continues: “It is by the same five hindrances that one gathers dust, i.e., the dust of the defilements; and it is by the five faculties that one is purified.”

14. SA identifies the *dhammā* of pāda a as the catusaccadhammā, “the things (or teachings) of the four (noble) truths.” *Who may be led into others’ doctrines:* SA: The doctrines of the other spiritual sects apart from the Buddha’s Teaching are called “others’ doctrines” (*paravādā*); specifically, the doctrines of the sixty-two views (see the Brahmajāla Sutta, DNtüNo.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 (sambuddhā).* SA: There are four kinds of awakened ones: omniscient Buddhas, pacecekabuddhas, “four-truth awakened ones” (i.e., arahant disciples), 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
uneven common domain of the world, or amidst the uneven community of sentient 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 experiences (munâtî ti monâm); 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 (pâra) is Nibbâna.

17. SA sees this couplet as an implicit formulation of the threefold training: by the abandoning of conceit the higher virtue (adhisîla) is implied; by well concentrated (sus amâhitatto), the training in concentration or the higher mind (adhicitta); and by lofty mind (sucetaso), denoting a mind endowed with wisdom, the training in the higher wisdom (adhipaññâ). To this we might add that the last phrase, everywhere released (sabbadhi vippamutto), points to the culmination of the threefold training in liberation (vimutti). See DN II 122,15–123,12.

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 tranquility of their minds would become manifest in their complexion (vannâ). 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, “calm and clear,” to capture the double nuance of pasîdati. The facial complexion (mukhavaññâ) or complexion of the skin (chavivâññâ) is understood to indicate success in meditation; see 21:2 (II 275,20–21), 28:1 (III 235,22); and Vin I 40,14, and 41,2.

19. On Tâvatimsa 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 celestial glory. SA glosses naradevânaµ with devapurisânaµ, “deva-males”; it is clearly not a dvanda compound. Tidasa, “the Thirty” (lit. “triple ten”), is a poetic epithet for Tâvatimsa.

20. SA ascribes this rejoinder to a female deva who was a noble disciple (ariyasâvikâ). 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 DN II 199,6–7), and the deva-king Sakka repeats it on the occasion
on of the Buddha’s parinibbāna: see v.578, where the first line reads *aniccā vata s ankhārā* rather than *aniccā sabbasaṅkhārā*. An identical exchange of verses occurs below at 9:6, with the goddess Jālinī and the Venerable Anuruddha as speakers.

SA: *Constructions* here are all constructions of the three planes of becoming (*sabbe tebhūmakasaṅkhārā*), which are impermanent in the sense that they become non-existent after having come to be (*hutvā abhāvatthena aniccā*). Their appeasement is blissful (*tesam vūpasamo sukho*): Nibbāna itself, called the appeasement of those constructions, is blissful.

21. *Upadhi*, “acquisitions” (from *upa + dhā*, “to rest upon”) means literally “that upon which 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.

SA offers a fourfold classification of *upadhi*: (i) *kāmāpadhi*, acquisitions as sensual pleasures and material possessions; (ii) *khandhāpadhi*, the five aggregates; (iii) *kilesāpadhi*, defilements, which are the foundations for suffering in the realm of misery; and (iv) *abhisanākhārūpadhi*, volitional constructions, accumulations of kamma, which are the foundation of all suffering in samsāra. In the deva’s verse *upadhi* is used in the first sense.

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.

22. SA: *There is no affection like that for oneself* because people, even if they discard their parents and neglect to care for their children, still care for themselves (see v.366). *There is no wealth equal to grain* because people, when famished, will give away 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-system and dispel the darkness concealing the three periods of time, which even the sun cannot do (see ANṭṭīṭṭī139–40). *Among the waters the rain is supreme* because i
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 Ā
bhassara deva-world.

23. From this point on, wherever the text does not specify the identity of the speakers, it i
s 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 sannisinnesu, which may be a “correction” of the original read
ing; the text available to the sub-commentator evidently read sannisīvesu. SA glos
ses: yathā phāsukaṭṭhānam upagantvā sannisinnesu vissamānesu. [ST: parissama
vinodanathām sabbaso sannisidantesu; d-kārassa hi v-kāraṁ 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 sanateva is problematic. SA glosses: sañati viya m
ahāviravam 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 sanate iva. Following a sug
estion of VĀT, I resolve it as sanati eva, taking the sense to be that the forest itse
lf is emitting the sound. The verb sanati means merely to make a sound, and is els
ewhere used to describe a noisy creek (Sn720–21), so here the sound might be m
ore appropriately described as a murmer than as a roar. In pāda d the verb is pañib
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, unabl
eto 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 (Vt64,31–32) and 46:51 (V
103,13–14). Formal definitions are at Vibh352. 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
ers (*visīdati*). But the phrase can also be interpreted by way of the modes of deport
ment (*iriyāpatha*); if a defilement arises while one is walking, (standing, sitting, or lying down), it is just there that one founders. *Intentions* (*sankappa*) 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 quench
ed 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 *santānakam* 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 aham*.

31. The opening portion of this sutta appears, with elaboration, in the prologue to the Sa middhi Jātaka (Ja No.167), which includes the first pair of verses as well. MN No .133 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.

SA: The devatā had spoken of *time* with reference to the time of youth, when
one is able to enjoy sensual pleasures. In pādas ab of his reply Samiddhi speaks w ith reference to the time of death (*marañkāla*), 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 (*samañadhāmmaparañkāla*), 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 MN185,30–87,28, 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 benefi cial 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, Visūta217,10–12 (PP7:84) does allow for an active sense with its alter native derivation: *nibbānam upaneti ti ariyamaggo upaneyyo ... opanayiko*, “it lea ds on to Nibbāna, 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 Visūta 217,3–9 (PP7:83), which is probably the etymologically correct one: *bhāvanāvase na attano citte upanayanam arahatī tī opanayiko ... asaṅkhato pana attano citten a upanayanam arahatī tī opanayiko; sacchikiriyyāvasena allīyam arahatī tī 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., Nibbāna) 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'üpánayiko* (at 55:7 (Vṭ353,21,26) and Vīnīṭī91,33–34) clearly means “applicable to oneself.” On the other hand, to indicate that the Dhamma conduces to Nibbāna the texts employ another expression, *niyyānika upasamaṇvattanika* (see, e.g., 55:25 (Vṭ380,11) and MNīṭī67,13), which would not fit the contexts where the above formula is used.

34. SA: “Each of the deva kings has a retinue of a hundred or a thousand *ko†is* of devas. Placing themselves in grand positions, they see the Tathāgata. How can powerless female devas like us get a chance to see him?” A *ko†i* = 10,000,000.

35. SA defines what can be expressed (*akkheyya*) as the five aggregates, the objective sphere of linguistic reference (not as the terms of expressions themselves). When ordinary beings perceive the five aggregates, their perceptions are infiltrated by the notions of permanence, pleasure, and self, elsewhere called “distortions” (*vipallās a*, ANīṭī52,4–8). These distorted perceptions then provoke the defilements, on account of which beings become established in what can be expressed (*akkheyyasmi m pati††hitā*). According to SA, this means they “become established in” the five aggregates in eight ways, i.e., by way of lust, hatred, delusion, views, the underlying 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 denotes all phenomena of the three planes, called sensual pleasures because they are pleasurable (*kaman¥yå*).] This suggestion seems confirmed by the last line: those who do not understand the five aggregates correctly “come under the yoke of Death”; 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 (*ñåtapariññå*) one understands the five aggregates in terms of their individual characteristics, etc.; (ii) by full understanding through scrutinization (*t¥raˆapariññå*) one scrutinizes them in forty-two modes as impermanent, suffering, etc.; (iii) by full understanding of abandonment (*pahånapariññå*) one abandons desire and lust for the aggregates by means of the supreme path. For a fuller discussion, see Vismṭ606–7 (PPṭ20:3–4) and Vismṭ611–13 (PPṭ20:18–19), based on Paṭiṣṭīṭī238–42, where, however, only forty modes are enumerated in connection with (ii). The forty-two modes appear at Vismṭ655,15-30 (PPṭ21:59), in connection with “discerning constructions as void.”
One does not conceive “one who expresses” (akkhâtaṁ na maṅñati). 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.”

That does not exist for him ...: In this line I follow SS in omitting, as an interpolation, the words na tassa atthi. SA explains that there exist no grounds for speaking 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 beyond the range of verbal expression (see Sn1076). It should be noted that thematically these two verses closely correspond to the Mūlapariyāya Sutta (MN No.1). SA states that this verse discusses the “directly visible” ninefold supramundane Dhamma, i.e., the four paths, their fruits, and Nibbāna.

37. The “three discriminations” (tayo vidhā) are the three modes of conceit: the conceit “I am better” (seyyo ‘ham asvimāna), the conceit “I am equal” (sadiso ‘ham asvimāna), and the conceit “I am worse” (hīno ‘ham asvimāna). See 22:49 (II 48–49), 45:162, 46:41. At Vibh389–90 it is shown that these three become ninefold insofar 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 shows how sensual pleasures are time-consuming, while the second couplet discusses the supramundane Dhamma.

38. The most common reading of this pāda is pahāsi saṅkhāṁ na vimānam ajjhagā, found 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 edam tividhamānam na upagato). SA’s alternative explanation, which takes vimānam to be the mother’s womb, the destination of the rebirth process, seems too fanciful to take seriously. Vimānadassī occurs at Sn887d in the sense of “contemptuous,” but this meaning of vimāna may be too narrow for the present context.

It is possible that the verse originally read na ca mānam 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 Sinhala mss. referred to in the notes to SA (Ce), and in Thai eds. of S and SA. The Skt counterpart (quoted from Ybhūṣ at Enomoto, §1078) has prahāya mānam ca na s angam eti, which corresponds more closely to the subordinate reading of the Pāli. The original finite verb may have been the rare reduplicative perfect ājā (as in SS) or āgā (as in Thai eds.). See von Hinüber, “On the Perfect in Pāli,” Selected Papers, pp.174–76.

SA understands pahāsi sankham to mean that the arahant can no longer be described by such concepts as lustful, hating, or deluded, but I understand the point to be that he has stopped forming papañcasañña-paniccha, “ideas and notions arisen from mental proliferation” (see MN112,2–3). It seems that this phrase refers back to v.45 and na vimānam ajjhagā back to v.46. Pādas cf may be describing the arahant after his parinibbāna, though elsewhere he is also said to be unfindable here and now (e.g., at 22:86; III118,35–36).

39. SA explains the avoidance of evil in deed, word, and mind by way of the ten courses of wholesome kamma (see MN147,12–17, 287,23–288,37, etc.). The phrase having abandoned sense pleasures rejects the extreme of indulgence in sensual pleasures; 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 avoids the two extremes. The whole verse can also be construed positively in terms of the 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 intention. SA says that at the end of the Buddha’s discourse the devatā was established in the fruit of stream-entry and spoke this verse, “a great Dhamma teaching,” in 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 Th39–40 and 1162–63. In the present form the pair of verses sets a problem in interpretation, for kāmarāga, sensual lust, is abandoned by the third path, while sakkāyadiṭṭhi, personality view, 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, since bhavarāga, lust for becoming, is abandoned by the fourth path, that of arahants.
The abandoning of sensual lust by way of suppression only (vikkhambhanappahāna m eva), i.e., temporarily through the attainment of jhāna, while the Buddha recommended 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 person; and (ii) to reap the result of that kamma when it comes to maturity.

42. At Snṭ662 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, background story is told at DhpAṭIII,31–33, commenting on Dhpṭ125; see BLṭ2:282–84. On the kammic result of harming innocents, see Dhpṭ137–40.

43. This verse and the next form the opening theme of Vism and are commented on at Vismṭ1–4; the explanation is incorporated into SA. VĀT suggests that the words ant ojatā bahijatā should be taken as bahubbhi compounds in apposition to pajā (“having a tangle inside, having a tangle outside”), but I translate in accordance with SA, which treats them as tappurisa.

SA: Tangle (jatā) is a term for the network of craving, in the sense that it “laces 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 referred 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 pragmatic wisdom that takes the lead in all tasks” (sabbakiccaparināyikā parihāriyap aññā).

SA: “Just as a man standing on the ground and taking up a well-sharpened knife 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 the power of energy, the knife of insight-wisdom well sharpened on the stone of concentration, might disentangle, cut away, and demolish the entire tangle of craving that had overgrown his own mental continuum” (adapted from PPṭ1:7).
45. While the previous verse shows the trainee (sekha), who is capable of disentangling the 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 vijñānakāśa). Here name (nāma) represents the four mental aggregates. SA treats impingement (paṭigha) as metrical shorthand for perception of impingement (patighasaññā). [According to ST, in pāda c we should read a compressed dvanda compound, paṭigharūpasaññā, the first part of which has been truncated, 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 Vibh 261,31–34 and Vismt329,22-24; PPṭ1 0:16). Perception of form (rūpasaññā) has a wider range, comprising as well the perceptions of form visualized in the jhānas [ST: perception of the form of the earth kasiṇa, etc.]. SA explains that the former implies sense-sphere becoming, the latter 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 round with its three planes is terminated; it is cut and ceases in dependence on Nibbāna.

47. SA: This deva held the view that one should rein in every state of mind; whether 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 the unconscious state is better.] The Buddha spoke the rejoinder to show that a distinction should be made between the mind to be reined in and the mind to be developed. See 35:205 (IVṭ195,15–30), where the Buddha advises reining in the mind (ta to cittaṁ nivāraye) from objects that arouse the defilements.

48. SA: This deva, who dwelt in a forest grove, heard the forest bhikkhus using such expressions as “I eat, I sit, my bowl, my robe,” etc. Thinking, “I had imagined these bhikkhus 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 implies belief in a self, they do not violate conventional discourse by saying, “The aggregates eat, the aggregates sit, the aggregates’ bowl, the aggregates’ robe”; for no one would understand them. See DNṭ1202,7–9: “Thus, Citta, there are these worldly
y expressions, worldly terms, worldly conventions, worldly concepts, which the Tathāgata uses without grasping them.”

50. SA: At this point the deva thought that while arahants may not speak thus because they 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,” in 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 find mānaganthā used as a bahubbhihi compound qualifying pajā (“a generation knotted by conceit”) and arahants described as mānaganthābhīhuno, (“those who have overcome the knots of conceit”), which supports my rendering here. The readings of pāda c vary: Be has maññatam, Ce maññanam (which is the gloss in SA (Be)), Ee yamatam (which may be a metrical shortening of yam matam). SA explains:

He has transcended the threefold conceiving due to craving, views, and conceit.

52. SA: The question refers to the “streams” of saṁsāra, the answer to Nibbāna. Portions of the reply can be found at DNīṭ223,13–15 and Udī9,4. On the stopping of the streams, see Snī1034–37, and on the round not resolving see the expression vattaṁ te sam natthi paññāpanāya at 22:56–57.

53. SA: “Among those who have become so avid (ussukkajātesu): Among those who are engaged in various tasks, avid to produce unarisen forms, etc., and to enjoy those that have arisen.” In pāda c of the second verse I read ke’dha taṁ with Be and Ce, as against gedhataṁ (“greed and craving”) in Ee and kodhanaṁ (“anger and craving”) in SS.

Ussuka (Skt utsuka) means anxiously desirous, zealous, or busily engaged in some pursuit. The corresponding noun is ussukka, which is sometimes found when the adjective would have been more appropriate. Ussuka is used with both a commendatory and a blameworthy sense. At 41:3 (IVī288,12 = 291,4, 302,7), it occurs in the commendatory sense, which I render “zealous.” See too MNīṭ324,27 and Vinīṭ49,19–50,8. The negative sense—of being greedy, ambitious, or “avid” (my preferred rendering)—is found here and at Dhpī199. 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 (Īṭ202,22), 21:4 (Īṭ277,12), 35:240 (IVīṭ178,1, here “keeping still”), and
51:10 (Vì262,18). The abstract noun appossukkatå, at 6:1 (It137,1,6), characterizes 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 bounded 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 (pākajāta) 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 Sn pp.34–35.

55. In pada a (= Dhp398a), Ee’s nandim should be amended to naddhim. SA explains that in the Dhp verse varattå is craving (tanhā), but as craving is mentioned separately in our verse, varattå is glossed differently.

SA: The thong (naddhi) is hostility (upanāha), i.e., strong anger; the strap (varattå) is the remaining defilements. Desire and greed refer to the same mental state spoken of in two senses: desire (icchā) is the preliminary weak stage, or the desire 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 Sn165–66, though with an additional couplet and with a variant line in place of the actual question. The inquirers there are the two yakkhas, 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, katham dakkhā pamuccati?, and the answer given is identical. Having antelope-calves (enijāṅgha) is one of the thirty-two marks of a great man (see DNIII156,5–12, MNIIIt136,14). On nāga, see below n.84.

57. SA: Here: in this name-and-form (nāmarūpa). By mentioning the five cords of sensual pleasure, form is indicated [ST: because they have the nature of form]. By mind (mano), name (nāma), i.e., the four mental aggregates, is indicated. Thus the basis (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
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 seven hundred men, while crossing the sea, was beset by a terrible storm. As the ship sank the crew members, praying frantically to their gods, noticed one of their number 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 Refuges 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 Tavatimsa 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 sesameum seeds, so one gains wisdom by learning the Dhamma of the good and by following a wise person.

60. I take sātatam 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 understand 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 AN IV 449–53.

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, etc. 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 kōtis of bhikkhus or worth ten kōtis of money. (One kōti = 10,000,000.) Are not worth even a fraction: the word “fraction” (kala) can mean a sixteenth part, or a hundredth part
or a thousandth part; here a hundredth part is intended. It one divides into a hundred parts (the value of) a gift given by him, the gift of ten thousand kōtis 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 with faith, etc., in giving even a small gift, crushes much stinginess and achieves abundant fruit.

67. SA explains dharmaladdhassā as either wealth righteously gained, or a person who has gained righteousness, i.e., a noble disciple. The former alternative makes better sense; see ANIII.68,13–20. Yama is the god of the nether world. SA says that Vetāraṇī is mentioned only as “the heading of the teaching,” i.e., as an example; he has actually passed over all thirty-one great hells.


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 (pāśānda, the non-Buddhist sects; see n.355) and gives to those endowed with such qualities as virtue, 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” (KS1:30, n.6).

69. In pāda a, I read addhā hi with SS (also at Ja III.472,29), as against saddhā hi in Be and Ee, and saddhābhi in Ce. SA glosses dharmapadam va in pāda b thus: nibbāna saṅkhātam dharmapadam eva, “just the state of Dhamma known as Nibbāna.” Usually dharmapada means a word, stanza, or saying of Dhamma (as at vv.749–50, 789), which is also plausible in this context, but I prefer to take it as a metrical contraction of dhamma-patipadā, the practice-path of Dhamma, a sense attested to at Sn88. The point the Buddha is then making is that the practice of Dhamma (by the noble eightfold path aimed at Nibbāna) is better than the practice of giving aimed at a heavenly rebirth.

70. In pāda d, we should adopt the reading of the agent noun āgantā in Be and Ce, as against āgantvā in Ee, which leaves the sentence with an unresolved absolutive clause
. We find āgantā used in the sense of āgāmi, and anāgantā used synonymously with āgāmi (in relation to itthattam, “this world”) at AN1163,30–64,18.

SA: They do not come from the realm of Death, that is, from the round of existence 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 is 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 three 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 verses (as the context reveals) are spoken by the Buddha, the speaker of the present verse remains unidentified. SA says that misery (agha) in pada a is the suffering of the five aggregates, and suffering (dukkha) in pada b is synonymous with it. Pada d is paraphrased: “By the removal of the five aggregates the suffering of the round is removed.”

72. In pada b the unusual compound sankapparāga is glossed by SA as sankappitarāga, “intended lust.” AA11407,79 glosses: sankappavasena uppannarāgo, “lust arisen by way of intention (or thought).” ST adds: subhādivasena sankappita-vatthumhi rāgo; “lust in regard to an object thought about as beautiful, etc.” The key to the expression, however, is probably Dhpt339d (= Th760d), where we find sankappā rāganissitā, “intentions based on lust.” SA sums up the purport of the verse thus: “Here the identification of sensuality with the sensual object is rejected; it is the sensual defilement that is called sensuality.”

73. Dhīra allows of two derivations, one meaning “wise,” the other “firm, steadfast”; see PED and SED, s.v. dhīra. I have usually translated it as “wise,” following the commentarial gloss pandita, 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.

74. Akiñcana in pada c is a common epithet of the arahant. SA explains it as devoid of the “something” (or impediments) of lust, hatred, and delusion (see 41:7; IVt297,18–19 = MN11298,14–15).

74. SA: Mogharāja was an elder skilled in the sequential structure of discourses (anusandhikusala). [ST: He was one of the sixteen pupils of the brahmin Bāvari; see Sn1116–19.] Having observed that the meaning of the last verse had not gone in sequence, he spoke thus to connect it in sequence (perhaps by drawing out its implicatio
nsVocê?). SA points out that although all arahants can be described as “the best of men, faring for the good of humans” (naruttamaṃ atthacaram narāṇam), the elder used this expression with specific reference to the Buddha (dasabalam sandhāy’eva). SA paraphrases his statement as an interrogative (te kim pasamsiyā udāhuapas aṃsiyā), which I follow, but it might also be read as a simple declaration which is first confirmed and then improved upon by the Buddha.

5 75. SA explains bhikkhu 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 take the word in both instances as a nominative plural. In both Be and Ce the word is clearly plural. The Buddha thus confirms that those who venerate him are praiseworthy, but steers the inquirer beyond mere devotion by adding that those who understand the truth and abandon doubt (by attaining the path of stream-entry) are even more praiseworthy; for they will eventually become “surmounters of ties” (saṅgātigā), i.e., arahants.

10 76. SA: There is no separate deva-world named “the faultfinders” (ujjhānaساaṇino). This name was given to these devas by the redactors of the texts because they arrived in order to find fault with the Tathāgata for his “misuse” of the four requisites. They had thought: “The recluse Gotama praises contentment with simple requisites to the bhikkhus, but he himself lives luxuriously. Daily he teaches the Dhamma to the 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 indicative of disrespect.

15 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 multitude with clever talk.” The same explanation is given at DhpAtIII735, to Dhp252 However, at JatVI528,19 the word kitavā occurs in a context which shows that it means a gambler; it is glossed by akkhadhatta, a dice-gambler, and I translate accordingly here. The deva utters this verse with reference to the Buddha. See Mahinda Palihawadana, “From Gambler to Camouflage: The Strange Semantic Metaphor of Pāli Kitavā,” Sri Lanka Journal of Buddhist Studies (1991), pp.17–27.

20 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 if 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
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 tenidha, as against kenidha in Be and Ee. The purpose of the verse is unclear and neither SA nor ST offers help. I translate kusala here in accordance with the gloss of ST: anavajja. At KS1:35 this verse seems to have 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.t20). The background story, related in detail in SA (as well as in DA on DN No.t20), begins when the Buddha intervened to prevent a war between the Sakyans and Koliyans, his paternal and maternal kinsmen, over the waters of the river Rohini. After he mediated a peaceful resolution of their conflict, 250 youths from each community went forth under him as monks. After a period of exertion, they all attained arahantship on the same day, the full-moon day of the month of Jeṭṭhamula (May-June). When the sutta opens, on the same night, they have all assembled in the Master’s presence 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 they attain final deliverance without ever returning from that realm. All the inhabitants are thus either non-returners or arahants.

84. In pāda a, I read khilam with Ce and Ee, as against khilam in Be. As indakkilam appears in pāda b, khilam would be redundant in pāda a. The two words are unrelated: khila is a wasteland, both literally and figuratively; khila, a stake or pillar, of which a particular kind, the indakhila, 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 indakhila—in the same way, as lust, hatred, and delusion. At 45:166 these three are called khila, but at MN127:19–22 paligha is identified with ignorance (avijjā). A set of five cetokhila is mentioned at MN127:9–27.

These bhikkhus are unstirred (anejā) by the stirring (or commotion, ejā) of craving (see 35:90). Nāga is a word used to designate various types of powerful bei
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 MN¹145,5–7. In rela
tion to the arahant the dominant sense is that of the bull elephant (see DhP, Ch.23
), 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 “edify-
ing etymology” thus: chandādhi 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 fear);
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 Nidd¹201,20–202
,19 for a full explanation. See too Sn¹522, which offers a similar etymology.

The “One with Vision” (cakkhumā) is the Buddha, so called because he posse-
ses the “five eyes” (see n.370).

85. SA: This verse refers to those who have gone for refuge by the definitive going for re
fuge (nibbematika-saranāgamana). ST: By this the supramundane going for refuge
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
l story of Devadatta’s evil schemes is related at Vin¹184–203; see too Nānāmoli,
, Life of the Buddha, Ch.13. This same incident forms the background to 4:13 bel
ow.

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 streng
th (see n.84); a lion (sīha) on account of his fearlessness; a thoroughbred (ājāniya)
on account of his familiarity with what he has learned (?byattāparicay-
attāna), 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) beca
use of bearing the burden; tamed (danta) because he is free from deviant conduct.

SA glosses nāgavatā as nāgabhāvena. Geiger takes nāgavatā as the instrumen
Notes to Part I

5 88. I read with Ce: Passa samādhiṁ subhāvitaṁ cittaṁ ca suvimuttaṁ na cābhinatatā na cāpanatatā na ca sasankhāraniggyhayavāritataṁ. Be is identical except that the final word in the compound is read as -gataṁ; Ee’s -cāritavatāṁ is clearly an error, rectified in PED, s.v. vāritavata. The same expression occurs elsewhere: at ANt IV.428,9–10 the full formula is used to describe a samādhi called aṅṅāphala, the fruit of final knowledge; sasankhāraniggyhayavāritata, at ANt.254,34, describes a samādhi developed as the basis for the six abhiññā; and at ANt.II.24,9, DN.279,4, and Vibh.334,15, it characterizes a “right concentration of fivefold knowledge” (pañcaññika sammā samādhi). In the present context, it seems, the expression qualifies cittaṁ, mind, though the mind has these qualities by virtue of the samādhi in which it is absorbed. At ANtIV.428,9–10 and elsewhere the phrase clearly qualifies the samādhi.

SA (Ce): The concentration is that of the fruit of arahantship (arahattaphala-samādhi). The mind is said to be well liberated (suvimutta) 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” (abhinatatā), that accompanied by hate to be “bent back” (apanatatā). Rejecting both, he speaks thus. Not blocked and checked by forceful suppression: It is not blocked and checked, having suppressed the defilements forcefully, 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 sa sasankhāraniggyhayavāritataṁ ti na sasankhārena sappayogena kilese niggahetvā vā vāritatāṁ; kilesānaṁ pana chinnattā vataṁ, phalasamādhinā samādhitānti a ttho). (N.B. While SA (Be) reads -gataṁ in the lemma, it reads -vataṁ twice in the explanation.)

SṬ: This is not achieved, not fixed, forcefully, with effort, by way of abandoning in a particular respect or by way of abandoning through suppression as is the mundane-jhāna mind or insight; but rather (it is achieved) because the defilements have been completely cut off (lokiyajjhānacittaṁ viya vipassanā viya ca sasankhā rena sappayogena tadaṅgappahāna-vikkhambhanappahānavasena ca vikkhambhet vā na adhigataṁ na ṭhapitaṁ, kiṅcarahi kilesānaṁ sabbaso chinnatāya).
The Pāli phrase is extremely difficult and the exact reading uncertain. Indeed, in the Central Asian Skt ms. corresponding to DN III 279,4 (Waldschmidt, Sanskrit texte aus den Turfanfuneden IV, p.70, V.8 (3)), the troublesome phrase is conspicuously absent. A Skt version in the Śrāvakabhūmi (ed. Shukla, Patna 1973, p.444, 19–21) reads vārivad dhrtam, “maintained like water,” which seems to me unlikely to correspond to the original reading. (I am grateful to Prof. Lambert Schmithausen for this reference.)

Ee places a space after niggayha, though all the other eds. integrate niggayha into the long compound; there is no way to determine, on the basis of grammar alone, which is correct. Each attempt to resolve the expression into its elements gives rise to its own special problems, and even the atthaṅkathā and tīkā offer conflicting explanations, e.g., DA III 1060,11-13 and VibhAt 421,13–15 take niggayha to be absolutive (as does SA) and turn vārita into the absolutive vāretvā; their respective tīkā, DTIII 284,24–27 (Be) and VibhMt 205,16–18 (Be), take niggayha as the gerundive niggahetabba and vārita as the gerundive vāretabba. Since niggayha occurs elsewhere unambiguously as an absolutive (e.g., at MN III 118,4, interestingly, as here, without a direct object) while I know of no instances in canonical Pāli of the word being used as a gerundive, I believe the commentaries are right in treating it as an absolutive. Norman questions this interpretation on the ground that there is no other known instance in Pāli of an absolutive occurring as the second member 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 conformity with the syntax of the Pāli.

Readings of the last part of the compound vary among the different traditions: in general vāritavata prevails in the Sinhalese tradition, vāritagata in the Burmese, with Burmese v.l. vārivāvata and vārivāvata also recorded. Vārita here is a past participle of the causative vāreti, 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 KS 1:39, vāritavatam is rendered “having the habit of self-denial.” Apparently CRD understands vata as equivalent to Skt vṛta. However, SA’s gloss, chinnattā vatam phalasamādhinā samāhitam, suggests that we have a past participle here, and I would propose that vata represents Skt vṛta, which ac...
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 enough:
samvuta, nibbuta, vivāta, āvāta, etc. Thus we would have here two past participles from the same root, one in the causative form, the other simple, so that the com-
mpound våritavata would mean “blocked and checked” (unfortunately two distinc-
t English verbs are needed to capture the nuances). Although this construction is cer-
tainly unusual, it need not be rejected out of hand, as it may have been used to der-
rive home a point requiring special emphasis. If the reading gata is accepted, vårit
agata could mean “gone to (attained to) control,” with varita taken as a noun of state. This certainly sounds more natural than våritavata, 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 satam samam. The mention of five Ve-
das is strange but SA explains: itihāsapāñcamānam vedānam, “the Vedas with the histories as a fifth.” SA glosses satam samam as vassasatam; Geiger is certainly wrong in rejecting this explanation (GermTr, p.41, n.3). SA also glosses hīnattarā pā as hīnatasabhāvā and mentions a variant, hīnatharūpā, glossed by ST as hīna tthajātikā parihīnathā, “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 sattānam. 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 (punappunam ravaṃ ravanti). At 3:20 the Flaming Roruva is spoken of as the Great Roruva (mahāroruva).

94. ST glosses khantiyā in pāda b as ńānakhantiyā, 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 dhammanijjhānakhanti at e.g. MNtIIt173, 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 as they are, skilled in the meaning and the doctrine, might explain, teach, proclaim, establish, disclose, analyse, and elucidate it, bringing forth examples, reasons, and 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; see 35:28).

97. Yakkha in päda c is glossed by ST as satta. Although ko is an interrogative, it seems that 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 (dvirāvattā) are the views of eternalism and annihilationism. [ST: Craving for becoming revolves by way of the eternalist view; 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 (dvādasavattā), the six internal and external sense bases.

Bhikkhu Ñañananda proposes an alternative interpretation of some of these terms: with reference to 36:4, he takes the abyss to be painful feeling, and with reference to 35:228, the ocean to be the six sense faculties. The two whirlpools are pleasant 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, because he possesses all excellent qualities (see too v.879c and n.653). The seer of the subtle goal (or “meanings”: nipunathadassim): because he sees the fine and recondite meanings such as the diversity of aggregates, etc. He is the giver of wisdom (paññādāyaka) by teaching the path of practice for the achievement of wisdom. Treating the noble path (ariye pathe kamamāna): the present tense is used with reference 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 nipunattha, 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 overzealous bhikkhu who had neglected sleep and food in order to attend to his meditation subject. Because of his excessive zeal, he died of a wind ailment and was immediately reborn in the Tāvatimśa heaven amidst a retinue of celestial nymphs (accharā). The change occurred so quickly that he did not even know he had expired and thought 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 still intact, surrounded by the retinue of nymphs, he went to the Buddha and spoke the first verse.

The verse devolves on a word play between Nandana, the garden of delight, and Mohana, the garden of delusion. The garden was “resounding with a host of nymphs” because the nymphs were singing and playing musical instruments. SA paraphrases 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 fearless (abhaya) because there is nothing to fear in that and because there is no fear for 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 kājati na viravati) even when mounted by 84,000 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 “Dhamma” that is called the charioteer is the supramundane path, with the right view of insight (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 insight 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 akājano in Be, as against akujano in Ce and Ee. Geiger goes against SA and derives akujano from kujati, “to be crooked” (GermTr, p.51, n.3), but see JātViṭ252,20, where the “chariot of the body” is described as vācāsaññam.
akūjano, “not rattling by restraint of speech,” which supports the reading and rendering 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 Vīt252–53.

102. SA: Having completed the discourse (the verse), the Buddha taught the four noble truths, and at the end of that discourse the deva was established in the fruit of stream-entry; the other beings present attained the fruits that accorded with their own supporting conditions.

103. SA explains all these as gifts to the Sangha. Parks (ārāma) are distinguished by planned 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 was 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 sermon to him while he was on his deathbed: see MN No.143, which also includes the 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 atti).

106. “Yama’s world” (yamaloka) here evidently refers to the pettivisaya, the realm of ghosts. Yama is the Lord of Death; see MNīīt179–86, ANīt138–42.

107. I read with Ce and Ee ete sagge pakāsenti, as against Be’s ete saggā pakāsanti, “these heavens shine.” I take sagge as accusative plural rather than locative singular, which is also plausible.

108. ST: Because they are endowed with happiness they are like the devas who exercise control over the goods created by others. The comparison is with the devas of the p araninmitavasavattī realm, the sixth sense-sphere heaven.

109. The deva Ghaṭikāra had been a potter during the dispensation of the Buddha Kassapa, who had a monastic seat at Vehaliṅga, the potter’s home town. At that time the future Buddha Gotama was his closest friend, the brahmin youth Jotipāla. Although Jotipāla went forth as a bhikkhu under the Buddha Kassapa, Ghaṭikāra had to remain 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 story, related in MNītNo.181, 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 immediately after taking rebirth into the Avihā Brahma-world.

110. In pāda a, I read *pākam* with Be and Ee as against *sāngam* (“tie”) in Ce. SA states that the abandoning of the human body implies the eradication of the five lower fetters and the celestial bond (*dibbyoga*) signifies the five higher fetters.

111. I follow the spelling of the names in Ce. Upaka is the former Ājīvaka ascetic whom the newly enlightened Buddha met while en route to Isipatana (MN I 170,33–171,20). Later, after an unhappy marriage, he entered the Sangha: see DPPN 1:386. The story of Pakkusāti is related in MN No.140 and its commentary; see too DPPN 2:214–16. Piṅgiya here may be identical with the pupil of Bāvari whose verses occur at Sn 1131–49, though this remains uncertain. The identity of the other bhikkhus cannot be established.

112. I read pāda a with Be and Ce *kusali bhāsasi tesam* SA: *Kusalan ti idam vacanam im assa atthi ti kusali; tesam therānam tvam kusalam anavajjaṃ 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 dispensation.”

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 statement that both were inwardly developed (*bhāvitattānam*) and were bearing their final bodies (*sarīrantimadhārinam*) implies that after his rebirth in the Pure Abodes, Ghaṭikāra too had become an arahant.

116. Ce reads *corehi hāriyam*, Be *coreyahāriyam*. Both are orthographical attempts to salvage a text that appears to assert the exact opposite of the meaning required. Without such editorial moulding *corehi hāriyam* (the reading of Ee) would mean, “What is it that thieves should bear away?”—the rendering used at KS 1:51. SA offers no help.

117. Reading in pāda a (in the next verse too) *pavasato* with Be and Ce, as against *pathavato* in Ee.

118. SA: Sons are the support (*vatthu*) of human beings because they care for their parents in old age. A wife is the best companion because one can confide to her one’s most personal secrets.

119. SA: *The deviant path* (*uppatha*) is a non-path (*amagga*) for going to heaven and Nibbāna. *Undergoes destruction day and night* (*rattindivakkhaya*): it is destroyed by t
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 (dhutaṅgaṇa), energy, and extreme asceticism (dukkarakaṅika). All these except extreme asceticism (i.e., self-mortificatio) are practices that burn up the defilements. The holy life (brahmacariya) is absti
nence from sexual intercourse.

On “the bath without water” see vv. 615, 669. To appreciate the force of this idea 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 MNṭṭhā39,1–2, 280,18–20.

120. SA: Metre is the scaffolding of verses (chando nidānam gāthānām): 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 tāsam viyaṅjanam): For syllables make up words, and words ma ke 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” o r “the earth.” The poet is the abode where verses dwell: The abode (āsaya) of vers es 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 parikṣyate), SS as pari kissati. The form here is passive. SA to v.246 glosses the active parikassati as par ikaḍhati, to drag around. SA: Those who come under the control of the mind are subjected to total obsession. ST: 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
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 SA (Ce). The verse is also occurs at Th448 with -dhūpāyito. Norman (at EVI, n.4 48) contends that this word should mean “perfumed” or “obscured (by smoke),” but SA glosses as āditto, and see v.514, where padhūpīto clearly means “burning.”

125. SA: The world is ensnared by craving (ṭāṇhāya uḍḍito) because the eye, caught with the rope of craving, is ensnared on the peg of forms; so too with the ear and sounds, etc. The world is shut in by death (maccunā pihito): Even though the kamma done 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 time of death.

126. See above n.56. Following a suggestion of VĀT, I take upādāya in pāda c to be an an absolutive with the literal meaning “clinging,” completed by the finite verb vihaaññi ati in pāda d; loko in v.221c thus becomes a mere metrical filler. SA, however, has adopted an alternative solution, supplying a suppressed finite verb and interpreting upādāya in the extended sense of “depending on” thus: tāṇi yeva ca upādāya ā gamma paticca pavattati; “It occurs dependent on, contingent on, in dependence on them.” SnAt210,27–28, commenting on Snī168, takes a similar approach, though with a different finite verb.

The Hemavat Sutta itself, however, suggests that upādāya should be taken in the literal sense of “clinging to.” For after the Buddha has replied at Snī169 with an answer identical to that in the present sutta, at Snī170 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 upādāya.

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
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-
5 tion. The gloss in SA, vadhitvā, supports jhatvā, and GDhpt288–89 has jatva, the
128. SA: Anger has a poisoned root (visamūla) because it results in suffering. It has a ho-
10 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 paññānam).
A standard is the token of a chariot because a chariot, seen from a distance, is ide-
15 ntified by its standard as belonging to such and such a kind. A married woman, ev-
10 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. sādhutaram in pāda c, but SA’s gloss madhutaram indicates that the
reading available to the commentator here was sādutaram. However, SA recogni-
15 zes the same v.l. in connection with the identical vv.807–8. See n.597.

SA: A householder who lives by wisdom (paññājīvī) is one who becomes esta-
20 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-
25 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 rai-
20 n 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
30 he does not say anything harmful to his parents in the royal court, etc.

It should be noted that the participle in pāda c is derived from the verb pavajat
i or pabbajati, which, in a religious context, signifies the act of leaving the houseold life to become a monk (pabbajja). Hence the Buddha’s reply in the next verse.

132. SA: Knowledge (vijjā) is the knowledge of the four paths; ignorance (avijjā) is the great ignorance at the root of the round. The Sangha is the best of things that go forth because it is a rich field of merit. The Buddha is the best of speakers because his teaching of the Dhamma helps release many hundred thousands of beings from bondage.

133. Maggo c’anekåyanatanappavutto. SA: He says, “The path is explained by many methods (kāraññehi), 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 views?” The thirty-eight meditation objects (atthatimsārammano) are identical with the classical forty kammañña (e.g., in Vism) except that the list of kasiña is drawn from the Nikāyas (e.g., MN14.29–15.2), in which the last two (the space kasiña and the consciousness kasiña) are the same as the first two formless attainments (āruppa) and hence are not reckoned twice. In the Vism system these two are replaced by the limited space kasiña and the light kasiña, which brings the number up to forty.

134. The last line should be read with Be and Ce as dhamme thito paralokam na bhāye. EE omits dhamme thito, apparently by oversight. SA interprets “rightly directed speech 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, asamyama, niddā, tandi. ST: These six things are called fissures because they do not give 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 not be given away (avissajjaniya-bandattā); or else she is so called because all bodhisattas and wheel-turning monarchs are conceived in a mother’s womb. ST: Even the most precious jewel is not called “the best of goods” because it still falls into the category of things that might be given away; but a woman who has not abandoned 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
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 *vināśakāraṇa*, a cause of destruction. The word also occurs in v.562 as an extremely high number, in 6:10 as the name of a hell, 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 exception 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 paraphrases only the reply: Gāvo kamme sajīvānan ti kammena saha jīvantānam gāvo v a kamme kammahasāyā 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 sītam 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 *nangala* (plough). The purport is that the activity of ploughing is the essential means for sustaining human life.

140. SA: Firmly established in virtue.

Chapter 2: Devaputta-samyutta

141. SA: They are reborn in the laps (ānka) of devas. The males are called sons of the devas (devaputtā); the females, daughters of the devas (devadhātaro). 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). SṬ: 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 Tāvatimsa heaven during the seventh rains retreat after his enlightenment, this deva heard him give a description of the bhikkhu (as at Vibhā245–46), but did not hear his instruction to the bhikkhu, his exhortation to the bhikkhu, “Think in this way, not in that way; attend in this way, not in that way; abandon this, enter and dwell in that” (as at DNīt214,18–21). He speaks with reference to this.
143. *Taññev’ettha paṭibhātu.* Lit., “Let it occur to you yourself in regard to this.” Throughout this work I have rendered this peculiar Pāli idiom, and its variants, in ways that at best accord with natural English diction.

144.

*Well-spoken counsel (subhāsitassa).* SA interprets this to mean that one should train oneself in just the fourfold good conduct of speech (see below 8:5; also MN II 288,1–22), (and in talk) concerning the four noble truths, the ten suitable topics of discussion (see MN III 113,25–31), and the thirty-seven constituents of enlightenment. It seems to me more likely the purport is that one should train *in accordance 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 (see n.133); and (ii) attending upon a recluse, i.e., serving learned bhikkhus in order to increase one’s wisdom. The first seems more plausible. The *calming of the mind (cittāpasama)* is the training by way of the eight meditative attainments (*atthasa māpatti*).

145. In pāda b, I read *ce* with Be and Ce, as against *ca* in Ee. I construe the convoluted syntax 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 [ST: 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 (*ānisamsa*) on which he should be bent.

146. SA: Māgha is a name for Sakka, who asks the same set of questions below and receives 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 Vatrabhī because he attained rulership among the devas by overcoming others with his conduct (*vatte na aṇñe abhibhavati*), or because he overcame the asura named Vatra. Neither of these 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 reaching arahantship. The Buddha spoke the rejoinder to correct him. The Buddha’s verse is unique (*asankinnā*) in the Tipiṭaka, for nowhere else does the Buddha criticize the arousing of energy, but here he speaks thus to show that there is a conclusion to the arahant’s duty.
148. On the verb āyihati, 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 defilements 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 and took rebirth in the deva-world without having reached the plane of the noble ones. 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), this is said because there are many impediments in the preliminary portion of the path.

151. At AN III 449–51 the Venerable Ānanda gives a detailed explanation of the verse. Readings of the aorists in pādas b and c differ among the various eds., but without affecting the meaning. SA explains that there are two kinds of confinement (sambādhā): confinement by the five hindrances and confinement by the five cords of sensual 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 are explained sequentially: first the five cords of sensual pleasure are called confinement 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 as the final opening.

The withdrawn chief of the herd (paṭilānīsaṁbhā): The Buddha was called a chief of the herd at 1:38. At AN II 41,29–32 a bhikkhu is said to be paṭilīna, “withdrawn,” 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 spoke 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 refers to the mindfulness of insight and of the noble path. Well concentrated (susamāhīta) signifies both mundane and supramundane concentration.

153. SA explains “religious sect” (tittha) as the sixty-two views (of the Brahmajāla Sutta, DN No.1). 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
uality of the Buddha’s dispensation and came into the Master’s presence in order to recite verses in praise of energy conformable with the dispensation.

154. In pada a, parakkamma is an absolutive, not an imperative, and hence in sense should precede chinda sotaṃ. Parakkama, the corresponding noun, is the third member of a set of three terms denoting successive stages in the development of energy: ārambhadhātu, nikamadhātu, parakkamadhātu; at 46:2, 46:51 they have been translated “the element of arousal, the element of endeavour, the element of exertion.”

155. SA explains saṅkassaram in pada c as saṅkāya saritaṃ, “remembered with suspicion”: “It is subject to such doubt and suspicion, ‘He must have done this, he must have done that.’”

156. Candimā is a deva dwelling in the mansion of the moon; the word itself usually simply 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 perennial 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 sun. Here the solar eclipse is being represented. SA, after impressing us with Rāhu’s physical dimensions, offers some interesting insights into ancient Buddhist views about eclipses: When Rāhu sees the sun and moon shining brightly, he becomes 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, and 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 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 push him down [ST: because their motion is determined by the law of kamma and is extremely hard for anyone to stop directly].

159. Pajam mama. SA: It is said that on the day the Buddha spoke the Mahāsāmaṇḍa Sutta (D No.120) the two deva-sons Candimā and Suriya attained the fruit of stream-entry. Hence the Blessed One says “my child,” meaning “he is my (spiritual) son.” CRD’s conjecture (at KSt1:72, n.2) that the Buddha speaks thus with reference to his own (legendary) solar descent seems unlikely.
160. SA glosses kacche va in pāda b by kacche viya, “like an armpit” [ST: in the sense of a cramped place]. SA: Kaccha (used metaphorically) means either a cramped mountain pass (pabbatakaccha) or a constriction in a river (nadikaccha).


162. I adopt Ce’s Venhu rather than Be and Ee’s Venhu; the reading Venhu in SS may, however, be the historical form. The name is the Pāli equivalent of Skt Vis@nu; perhaps this deva-son is a prototype of the Hindu deity.

163. The reading of pāda c is uncertain: Be and Ce read yuñja (a modified plural participle?), 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 katham su in Be and Ee. SA explains pāda c of the question: below it is without support (appati††he), above it is without a hold (anālambe in text, anālambane in gloss). The Pāli words pati††hita and ālambana (or ārammana) 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 nandibhavaparikkhù no, as against Be and Ce nandir āgaparikkhù no (the reading in both text and SA). SA’s gloss on nandirāga here (t ayo kammābhisankhārā) corresponds so closely to its gloss on nandibhava in v.2 (see n.8) that we can be certain that, despite the printed eds., the original text available to the commentator read -bhava- rather than -rāga-. Snt175 also reads -bhava -, as does the version of the verse cited at Nettt146,22.

SA: By the mention of sensual perception (kāmasaññā) the five lower fetters are implied; by the fetter of form (rūpasamyojana), the five higher fetters; by delight 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 and throwing down flowers when they suddenly expired and were immediately reborn in the Avici 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 himself and the other five hundred nymphs were due to die in seven days and to take rebirth in hell. Hence, in utter fear, he came to the Buddha seeking consolation.

The story (along with the verses) is also related in the two commentaries to the Satipaṭṭhāna Sutta (DA III 750,3–27; MA II 235,16–236,3). Despite the commentaries, 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.

167. In pada c, I read kiccesu with Be and Ce as against kiccesu (duties) in Ee and certain SS. Kiccesu is better supported by the comment in SA: imesu uppannānuppan nesu dukkhesu, “these sufferings both arisen and unarisen.”

168. I read pada a with Be: nāṇṇatra bojjhā tapasā. The reading bojjhāṅga-tapasā, in Ce and Ee, may have crept into the text from the commentarial paraphrase in SA, which is most intelligible in the Be reading: Nāṇṇatra bojjhā tapasā ti bojjhāṅgabhāv aṇāṇ ca tapogunaṇ ca aṇāṇatra maṅgītivā sothīṁ na passāmi. ST lends further support to this reading by glossing bojjhā with bodhito and explaining it as an ablative.

SA: Even though the development of the enlightenment factors is mentioned first and restraint of the sense faculties afterwards, sense restraint should be understood first. For when this is mentioned, the fourfold purification of virtue is implied (see Vism 15,29–16,16; PP 1:42). 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. Then the noble path arises in him with Nibbāna as its object; the latter is what is meant 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 mentioned, 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 Mahāsatipaṭṭhāna Sutta.

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 Buddha’s instructions.

169. The texts show variations between anagho, anigho and anīgho in pāda a of vv.300-2.

170. The verse differs from v.1 in pāda c only.

171. Yāvatakam kho Ānanda takkāya pattabbam anuppattam tam tayā. Lit., “Whatever can be reached by reasoning, Ānanda, that you have arrived at.” SA: The Buddha had 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 Milṭ66–67. In v.321c I read with Be and Ce sākaṭikacintāya a; mantā in pāda d must be the nominative of the agent noun mantar. In v.322a I follow Ce and Ee, which read panthām, as against Be’s maṭṭham; Mil (Ee and Ce) reads nāma (a corruption?). SA glosses pāda d: akkhachiino va jhāyatī ti akkhach inno avajhāyati, which suggests that va is not the emphatic indeclinable but a verbal 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 JaṭīVṭ271,?? , JaṭVṭ479,??, and especially Vismṭ233,?? . I am grateful to Bhikkhu Vappa for collating the references that establish this point.

175. SA: koci = katthaci. Koci in this sense is probably derived from kva + ci.

176. SA: Restless (uddhatā): of a restless temperament because of perceiving what is allowable and blameless (according to the Vinaya) as allowable and blameless, and the converse. Puffed up (unnalā): full of hollow conceit like an erect (pithless) reed. Personally vain (capalā): by adorning their bowls and robes, etc. Mukharā = mukhakharā (“mouth-rough”): of rough speech. Rambling in their talk (vikinna vācā): of uncontrolled speech, chattering away pointlessly all day long. Muddle-minded (mutṭhassatino): with lost mindfulness, devoid of mindfulness, forgetful of whatever they have done. Without clear comprehension (asampajānā): without wisdom. 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 open 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 each monk individually, and thus he approached them when they had assembled for the Upasatha 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 rejected, without protector, in that they do not get any instruction or advice from their parents and teachers. They are just like the dead.

180. SA: Rohitassa posed his question about the end of the world with reference to the galactic world (cakkavāla-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: Dalhadhammo = dalih adhanu; possessed of a bow of the maximum size (uttamappamāṇena dhanunā sa mammāgato). A plural dalhadhammino occurs below at v.672b. At EVI, n.1210 Omran 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 Pāli as dalhadhamma, the latter as dalhadhammin; see too n.488. A similar development affected the homonym dhanvan (= desert); see too n.248.

182. SA glosses loka with dukkhasacca and each of the other terms by way of the other three noble truths. Thus the Buddha shows: “I do not make known these four truths in external things like grass and wood, but right here in this body composed of the four great elements.”

This pithy utterance of the Buddha, which may well be the most profound proposition 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 bases. 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 its 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 persist 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 wherever one goes one inevitably brings along the six sense bases, which necessarily 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 ultimately consists in the six sense bases, then by bringing an end to the sense bases if it is possible to arrive at the end of the world. Now the six sense bases are themselves conditioned, 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 re-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 development 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 reappearance of a world. For a long philosophical commentary on this sutta by Bhikkhu Ñañanda, 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 answer in an appropriate way.

184. These words of praise are spoken by the Buddha himself of Sāriputta at MN III 25,6–10. SA explains: Wise (pandita) designates one who possesses the four kinds of skillfulness (kosalla)—in the elements, in the sense bases, in dependent origination, and in what is possible and impossible (MN III 62,4–6).

The next series of definitions, which continues for several pages, is drawn from Paṭis 190–202. Here I give only extracts: One is of great wisdom (mahāpañña) when one has great virtue, concentration, wisdom, liberation, etc., great dwellings and meditative attainments, great development of the thirty-seven aids to enlightenment, great paths and fruits, great direct knowledges, and attainment of Nibbāna, the great ultimate goal. One is of wide wisdom (puthupañña) when one’s knowledge occurs regarding the diverse aggregates, elements, sense bases, etc. (Apparently Paṭis takes Pāli puthu < Vedic prthak, distinct, though prthu, wide, is more likely 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 impermanent, suffering, and non-self. One is of sharp wisdom (tikkhapañña) when o
Notes to Part I

ne quickly cuts off all defilements and realizes the four paths and fruits in one sitting. One is of penetrative wisdom (nibbedhikāpāṇa) 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 pupil of Sāriputta, decided to approach the 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 Sakkā.

186. SA: Elsewhere uccāvaca means: ucca = excellent (paṇīta) + avaca = inferior (hiṇa). But here it means diverse (nānāvidhā), in apposition to vannanibha. 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.

187. Be includes here the phrase saradasamaye viddhe vigatavalāhake deve, but as this seems 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 nabham abbhussakkamāno (as in Be) with ākāsam abhilaṅghanto and says this shows the “tender time of the sun” [ST: the time when it is neither too low nor too high]. The verb abbhussakkati comes from the root sakk, and has no relation to the adjective sukkā as Geiger supposes.

189. I read pāda d with SS thus: kālam kaṅkhati bhāvito sudanto. This reading is suggested by VĀT, who writes: “The third word has been removed by Be and Ce, no doubt 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 Snt516, 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;
he yearns for the time like a worker standing awaiting his day’s wage.” SA then quotes Thät1003, which may account for the replacement of bhāvito by bhatiko in 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 account of their confidence in their respective teachers, they came to the Buddha in order to recite verses in praise of those teachers.” Both Pūrṇa Kassapa and Makkhali Gosāla advocated doctrines that were opposed to the Buddhist teaching on kamma; their teachings are classified among the views that normally lead to a bad rebirth.

191. The verse is a concise statement of Pūrṇa Kassapa’s doctrine of non-action (akiriya vāda), for which see DNūt52,22–53,4 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) can be found in the Sāmaññaphala Sutta, DN No.12; for a translation with commentary, 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 merit, 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 Ājīvikas. For his doctrine of non-causality (ahetukavāda), also called “purification by wandering on” (saṃsārasuddhi), see DNūt53,25–54,21 and 24:7. A full account of his life and teachings can be found in Basham, History and Doctrines of the Ājīvikas.

193. The verse alludes to Makkhali’s style of ascetic practice but, strangely, makes no mention of his doctrines. SA explains his austerity (tapo) as bodily mortification and his scrupulousness (jigucchā) as the loathing of evil [ST: the undertaking of the vow of nudity, etc., in the belief that this is the way to eliminate evil]. This explanation shows that SA regards tapojigucchā here as a collective dvanda compound, “austerity and scrupulousness,” and so I have rendered it. At DNūtIII40,13–52,22, however, the Buddha gives a long disquisition on how tapojigucchā is imperfect and perfect (aparipunnā, paripunnā), and the commentary to this passage explains the compound as a tappurisa: Tapojigucchā ti viriyena pāpavivajjantā; “Austerity-scrupulousness: scrupulousness in regard to evil, the avoidance of evil, by means of energy” (DAūtIII834,37). Tapassī and jegucchī (the corresponding nouns of personal reference) are used to designate separate factors of the Bodhi
satta’s “fourfold holy life” practised before his enlightenment at MNI77,23–22 and 78,32–36. See too Basham, pp.109–15, for a description of Ājivika asceticism.

194. Nigaṇṭha Nātaputta is identical with Mahāvīra, the historical progenitor of Jainism. His discipline of restraint by the four controls (cātuyāmasamvara) is described at DNII57,25–27 and MNII377,1–2. 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 (DAII168–69, MAII58–59) represents a genuine Jaina tradition.

195. Pakudhaka Kātiyāna is an alternative spelling of Pakudha Kaccāyana, whose doctrine of the seven bodies (sattakāya) is described at DNII56,21–34 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 pada a, Be and Ce read sahācaritena; Ee reads sahāravena, which is certainly an error for sahāravena, “along with (his) howling.” ST supports this: “By merely making a howl along with the roar of the lion; that is, the jackal (is not the lion’s equal) merely by making a jackal’s howl at the same time that the lion makes its lion’s roar.” The jackal and the lion form a classical pair of opposites in ancient Indian literature. See Ja Nos.143 and 335, where a jackal does himself to death trying to emulate the lion’s prowess in hunting, and especially Ja No.172, 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 speak praise of them through his own mouth.”

198. Namuci is a name of Māra, explained at ST (to 4:1): vaṭṭadukkhato aparimuttapacca yattā namuci; “He is called Namuci because he is the cause for non-release from the suffering of the round.” SA paraphrases the Buddha’s remark: “Just as a fisherman throws out bait at the end of a hook for the purpose of catching fish, so, by praising these forms, you throw them out in order to catch living beings.” See 35:230.
Notes to Part I

Sagāthāvaggasāmyutta
Abbreviations

Editions of Samyutta Nikāya (SN)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Be</td>
<td>Burmese-script Chaṭṭhasaṅgīyana ed.; Rangoon, 1954</td>
</tr>
<tr>
<td>Ce</td>
<td>Sinhala-script Buddha Jayanti ed.; Colombo, 1960</td>
</tr>
<tr>
<td>Ee</td>
<td>Roman-script Pali Text Society ed.; London, 1884</td>
</tr>
<tr>
<td>SS</td>
<td>Sinhala-script mss. referred to in notes of Ee</td>
</tr>
</tbody>
</table>

Commentaries to Samyutta Nikāya

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>SA (Be)</td>
</tr>
<tr>
<td></td>
<td>Samyutta Nikāya Atṭhakathā (Sāratthappakāsīni): Burmese-script Chaṭṭhasaṅgīyana ed.; Rangoon, 1957</td>
</tr>
<tr>
<td>15</td>
<td>SA (Ce)</td>
</tr>
<tr>
<td>20</td>
<td>SṬ</td>
</tr>
<tr>
<td></td>
<td>Samyutta Nikāya Ṭīkā: Burmese-script Chaṭṭhasaṅgīyana ed.; Rangoon, 1961</td>
</tr>
</tbody>
</table>

Note: References to SA without any additional qualification are to Be. SA (Be) and SA (Ce) are distinguished only when discussing variant readings between the two eds.

Other Texts

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>AA Aṅguttara Nikāya Atṭhakathā (Manorathapūraṇi)</td>
</tr>
<tr>
<td></td>
<td>AN Aṅguttara Nikāya</td>
</tr>
<tr>
<td></td>
<td>DA Dīgha Nikāya Atṭhakathā (Sumanāgalavilāsini)</td>
</tr>
<tr>
<td></td>
<td>Dhp Dhammapada</td>
</tr>
<tr>
<td></td>
<td>DhpA Dhammapada Atṭhakathā</td>
</tr>
<tr>
<td></td>
<td>Dhs Dhammasaṅgaṇī</td>
</tr>
<tr>
<td>30</td>
<td>DN Dīgha Nikāya</td>
</tr>
<tr>
<td></td>
<td>DṬ Dīgha Nikāya Ṭīkā (Be)</td>
</tr>
<tr>
<td></td>
<td>GDhp Gāndhāri Dhammapada (Brough)</td>
</tr>
<tr>
<td></td>
<td>It Itivuttaka</td>
</tr>
<tr>
<td></td>
<td>Ja Jātaka</td>
</tr>
<tr>
<td>35</td>
<td>MA Majjhima Nikāya Atṭhakathā (Papañcasūdāni)</td>
</tr>
<tr>
<td></td>
<td>Mil Milindapañha</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Title</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>MN</td>
<td>Majjhima Nikāya</td>
</tr>
<tr>
<td>Mvu</td>
<td>Mahāvastu</td>
</tr>
<tr>
<td>Nett</td>
<td>Nettipakkaraṇa</td>
</tr>
<tr>
<td>Nidd I</td>
<td>Mahāniddesa</td>
</tr>
<tr>
<td>Paṭis</td>
<td>Paṭisambhidāmagga</td>
</tr>
<tr>
<td>PDhp</td>
<td>Patna Dharmapada (Roth)</td>
</tr>
<tr>
<td>Peṭ</td>
<td>Peṭakopadesa</td>
</tr>
<tr>
<td>Pug</td>
<td>Puggalapaññatti</td>
</tr>
<tr>
<td>Pv</td>
<td>Petavatthu</td>
</tr>
<tr>
<td>Sn</td>
<td>Suttanipāta</td>
</tr>
<tr>
<td>SnA</td>
<td>Suttanipāta Aṭṭhakathā</td>
</tr>
<tr>
<td>Th</td>
<td>Theragāthā</td>
</tr>
<tr>
<td>ThA</td>
<td>Theragāthā Aṭṭhakathā</td>
</tr>
<tr>
<td>Thī</td>
<td>Therigāthā</td>
</tr>
<tr>
<td>ThīA</td>
<td>Therigāthā Aṭṭhakathā</td>
</tr>
<tr>
<td>Ud</td>
<td>Udāna</td>
</tr>
<tr>
<td>UdA</td>
<td>Udāna Aṭṭhakathā</td>
</tr>
<tr>
<td>Uv</td>
<td>Udānavarga</td>
</tr>
<tr>
<td>Vibh</td>
<td>Vibhaṅga</td>
</tr>
<tr>
<td>VibhA</td>
<td>Vibhaṅga Aṭṭhakathā</td>
</tr>
<tr>
<td>VibhMṭ</td>
<td>Vibhaṅga Mülaṭṭikā (Be)</td>
</tr>
<tr>
<td>Vin</td>
<td>Vinaya</td>
</tr>
<tr>
<td>Vism</td>
<td>Visuddhimagga</td>
</tr>
</tbody>
</table>

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; references to Ja followed by No. are to the whole story. While in references to the Aṭṭhakathā, volume and page numbers are to the PTS ed., I have sometimes had to determine these figures by conversion from Be or Ce through the PTS’s Pāli Aṭṭhakathā Correspondence Tables, as the PTS eds. were not in every case available to me.

Translations (see Bibliography, under author’s name)

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>BL</td>
<td>Buddhist Legends (Burlingame)</td>
</tr>
<tr>
<td>EV I</td>
<td>Elders’ Verses I (Norman)</td>
</tr>
<tr>
<td>EV II</td>
<td>Elders’ Verses II (Norman)</td>
</tr>
<tr>
<td>GD</td>
<td>Group of Discourses II (Norman)</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Title</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>GermTr</td>
<td>Samyutta Nikāya German translation</td>
</tr>
<tr>
<td>KS</td>
<td>Kindred Sayings</td>
</tr>
<tr>
<td>LDB</td>
<td>Long Discourses of the Buddha</td>
</tr>
<tr>
<td>MLDB</td>
<td>Middle Length Discourses of the Buddha</td>
</tr>
<tr>
<td>PP</td>
<td>Path of Purification</td>
</tr>
<tr>
<td>SN-Anth</td>
<td>Samyutta Nikāya: An Anthology</td>
</tr>
</tbody>
</table>

**Reference Works**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Title</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>CPD</td>
<td>Critical Pāli Dictionary</td>
<td>Royal Danish Academy of Sciences &amp; Letters</td>
</tr>
<tr>
<td>DPPN</td>
<td>Dictionary of Pāli Proper Names</td>
<td>Malalasekera</td>
</tr>
<tr>
<td>PED</td>
<td>Pāli-English Dictionary</td>
<td>PTS</td>
</tr>
<tr>
<td>SED</td>
<td>Sanskrit-English Dictionary</td>
<td>Monier-Williams</td>
</tr>
</tbody>
</table>

**Other**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>BHS</td>
<td>Buddhist Hybrid Sanskrit</td>
</tr>
<tr>
<td>BPS</td>
<td>Buddhist Publication Society</td>
</tr>
<tr>
<td>CRD</td>
<td>Mrs. C.A.F. Rhys Davids</td>
</tr>
<tr>
<td>PTS</td>
<td>Pāli Text Society</td>
</tr>
<tr>
<td>Skt</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>VĀT</td>
<td>Vanarata Ānanda Thera</td>
</tr>
</tbody>
</table>

n.       note

v.       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 sutta 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.
Bibliography


Chapter 3: Kosala-samyutta

199. King Pasenadi was to become one of the Buddha’s most devoted lay followers, though 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 satthåro) or “ford makers” (titthakårå), of whom four are mentioned in 2:30. Of the two not mentioned above, Sañjaya Belattha†putta was a sceptic (DN¶It58,23–59,7) and Ajita Kesakambala a materialist (DN¶It55,15–56,31).

201. SA: Na uññåtabbå = na avajånitabbå; na paribhotabbå = na paribhavitabbå. SA distinguishes between “to despise” and “to disparage” with respect to each of the four 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 from 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. Uccåvacehi vannehi. This line reflects the belief, widespread in Indian mythology, that serpents can change their appearance at will. As SA testifies: “A serpent glides along in whatever form it finds prey, even in the form of a squirrel.” See Vin¶It86, 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 come to pass because he harbours vindictive intentions but as natural fruits of the offensive deeds. SA explains that a bhikkhu who retaliates when provoked is incapable of harming anyone with “(his virtue’s) fire” (tejaså); the transgressor is burned only when the bhikkhu bears up patiently. In this respect the bhikkhu contrasts with the archetypal figure of the maligned holy man who deliberately inflicts a curse on his enemies (see below 11:10).

204. Tacasåraµ va sam phalaµ. SA: As its own fruit injures, destroys, the bamboo or reed, so do they injure, destroy, him.

The reed family is called tacasaṟa because its bark is hard like heartwood. Saṁ here is the reflexive pronominal adjective, glossed attano. See EV¶I, n.659, EV¶ II, n.136, and n.657 below. Compare the present verse with v.568.
205. *Atthi nu kho bhante jātassa aṇṇatra jārahanaṃ.* SA: He asks, “Is there anyone who is free from aging and death?”

206. When speaking of the arahant, the Buddha does not describe this destiny as viewed from the outside, i.e., as aging and death, but in terms of the arahant’s own experience 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 = Dhpr151, on which DhprA III 123,?? 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 wise.” The ninefold supramundane Dhamma is the four paths, their fruits, and Nibbāna.

208. “The End-maker” (*antaka*), in v.360a, is a personification of death; elsewhere (e.g., at v.4201) the word refers expressly to Māra.

209. SA resolves *pacchāsaṃ,* in pāḍa e, as *pacchā tesam.* *Saṃ* is from *esam,* a genitive plural form of the third person pronoun; see Geiger, *Pāli Grammar,* §108.1. In pāḍa f, *hissa* = *hi ssa* < Skt *hi sma.* See EVI, n.225, n.705.

210. Be: *atθakaraṇa; Ce and Ee: atθθakaraṇa.* See CPD, s.v. atta, for hypotheses concerning the derivation. ST explains *atθθakaraṇa* as *vinicchayaθthaṇa,* a place for making judgements (regarding litigation).

211. SA: One day, when the king was sitting in the judgement hall, he saw his ministers accepting bribes and deciding cases in favour of their benefactors. He thought, “When they do such things right in front of me, the sovereign, what won’t they do behind my back? Now it is General Viḍūḍabha 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 on it. *Bhadramukha,* “Good Face,” is a term of affection (see MNII 53,27, 210,11ff olt.; JatII 261,14; Vism92,21), which according to SA and ST here refers to Viḍūḍabha, the king’s son and commander-in-chief. However, the prologue to Ja No.t46 5 (JatIV 148–50) relates that King Pasenadi’s earlier commander-in-chief was a warrior named Bandhula, who assumed the role of judge when he learned that the official judges had become corrupt. Thus, despite the gloss, it is possible the king here uses the term with reference to Bandhula rather than his son.
212. Mallikā had been a poor flower girl whom King Pasenadi met by chance after a military defeat. He fell in love with her, married her, and appointed her his chief queen (see prologue to Ja No.415). 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 question, to which he would have given the same reply, so that they would have strengthened their mutual love. But Mallikā, being wise and learned, answered with complete honesty (sarasen’eva) and the king too had to reply in the same way. The translation of attā as soul at KS1:101 is misleading, despite the attempt at justification in the accompanying footnote. The sutta (inclusive of the verse) is found at Ud47, where the verse is described as an “inspired utterance” (udāna).

213. SA relates the background story, also found (in greater detail) at DhpA111:1–12; see BL2:100–7 and Ja No.314. In brief: The king had become infatuated with a married 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 day, when he anxiously asked his brahmin chaplain the meaning, the priest told him that the voices portended his imminent death, which he could avert only by performing 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 cauldron in the great hell.

214. The sacrifices are also referred to at Itt21,12–17, and their origin related at Snt299–305. SA explains that in the times of the ancient kings the first four sacrifices were actually the four bases of beneficence (cattāri saṅghavatthu)—giving, pleasant speech, beneficent conduct, and equality of treatment—by means of which the kings conferred benefits on the world. But during the time of King Okkāka the brahmins reinterpreted the bases of beneficence (which they augmented to five) as bloody sacrifices involving slaughter and violence.

In pāda c, I include mahāyañña, found in Ce but absent from Be and Ee. SA explains mahārambhā as mahākicca mahākaraṇiyā, “great activities, great duties,” which ST clarifies: bahupasughātakamā, “the action of slaughtering many animals.”

215. Yajanti anukulam sadā. ST explains anukulam as kulānugatam, “what has come down in the family (as family tradition).” SA: The regular meal offering that was started 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. 9. The verses appear, however, also at Dhp 345–46, to which the commentarial background story states merely that the king had ordered the criminals brought before him to be bound with fetters, ropes, and chains. See DhpA IV 53–55; BL 3:223–24. The same story is in the prologue to Ja No. 201.

217. SA: It is degrading (ohārīna) because it drags down to the four realms of misery; supple (sithila), because unlike iron bonds it does not constrict one’s physical movement 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 Ud 64–66, 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 ja†ilas were matted hair ascetics; the niga†has, the Jains, followers of Nātaputta.

220. All three eds. read this sentence as a declarative (ye te bhante loke arahanto), but Ud t 65,22–23 (Ee) reads it as an interrogative (ye nu keci kho bhante loke arahanto).

221. This condensed fourfold statement is expanded upon at AN II 187–90.

222. Ete bhante mama puriså carå (Ce: cårå) ocarakå janapadam ocaritvå āgacchanti. Some SS read corå (= thieves) in place of carå, 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 reading corå as correct. SA, however, treats ocarakå and carå as synonyms, glossing both as hetṭhacarakå, “undercover agents,” those who move below the surface (for the purpose of gathering intelligence). ST says: “The expression ‘undercover agents’—which is what is meant by carå—refers to those who enter amidst (other groups) in order to investigate the secrets of others.” The expression carapuriså occurs too at DhpAtIt 193,1 and at JaItII 404,9–18, VIt 469,12, in contexts that indicate clearly enough that it means spy.

223. Be and Ee read osåpayissåmi, Ce oyåyissåmi. Texts of Ud and UdA record still more v.l., even up to nine; see Masefield, _The Udåna Commentary_, 2:918, n.195. Neither SA nor ST offers any help. UdAtIt 333,25 glosses _patipajjissåmi karissåmi_, “I will enter upon it, I will act,” which seems a learned way of admitting uncertainty. If we accept Norman’s viable suggestion (at EVIt I, n.119) that we recognize in Pāli a verb _oseti_, “to deposit” (<Skt *avaśrayati), _osåpeti_ can then be understood as the causative form of this verb (<Skt *avaśrāyati, as pointed out by Norman in t
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 absolute, osāpetvā, occurs at SA III 92.2, meaning “having put away,” that is, having put the alms bowl back into its bag.

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 roughly 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 mahārājā pañcasu kāmagunesu aggān ti vadāmi. My rendering expands slightly on the compressed Pāli idiom. SA glosses manāpapariy antam by manāpanipphattim manāpakotikam. ST: Whatever a person cherishes, being in his view the best, it is presented by him as the culmination, as the ultimate.

227. Paṭibhāti mam bhagavā, paṭibhāti mam sugata. The same verb paṭibhāti is used by both the interlocutor and the Buddha (by the latter, as the imperative paṭibhātu), but 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 (It193.3–4), which contrasts thānaso paṭibhanti with pubbe parivitakkita, “premeditated,” indicates the 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 (aṅgato rasiyo nikhamanti). A parallel including the verse is found at AN III 239–40. See too Vism 388,1–4 (PP 12:60).

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: donapākakuram; Ce and Ee: donapākasudam. SA: He ate rice cooked from a doṇa of rice grains along with suitable soups and curries. The doṇa is a measure of volume, perhaps a “bucket,” obviously far more than the capacity of an ordinary person’s stomach.

230. The kahāpāna was the standard currency unit of the period. See Singh, Life in North -Eastern India, pp.255–57.
231. SA says that the nālika, which I render pint-pot (after Burlingame), is the proper portion for a man; I could not find any source specifying the relation between dona and nālika. SA explains that the Buddha had instructed Sudassana to recite the verse, 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 DhpA III 264–66, where it serves as the background to Dhp 325; see BL t3:76–77. In this version the king’s advisor 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 (sīla), 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 Magadha. 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 Kāsi, 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.2 39). The four divisions of the army are elephant troops, cavalry, chariot troops, and infantry, enumerated in the next sutta.

SA explains the epithet Vedehiputta: “Vedehi means wise; he was so called because he was the son of a wise woman.” This is almost certainly a fabrication. Videha was a country in north India, and the epithet suggests his ancestry was from that 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 bahubbhi compounds meaning respectively “one with an evil friend” and “one with a good friend.” They do not mean, as CRD translates at KS1:112, “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, for this day,” with the implication that the situation will soon change.
235. SA: *Jayam veram pasavatī ti jinanto veram pasavati, veripuggalam labhati;* “The victorious one breeds enmity: one conquering breeds enmity, begets an inimical person.” SA thus interprets *jayam* in *pāda* a as a nominative present participle functioning as subject. At EVṭII, n.26, Norman suggests it might be a *namul* absolutive, i.e. a rare type of absolutive formed from the *-an* termination (see too EVṭI, n.22). While at v.380 we 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 same 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 glosses the line, in its occurrence at v.380d: *so vilumpako vilumpiyati*. To preserve the logic of the verse it is really necessary to accept the passive verb and to understand 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*.

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, was 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 usurped the throne and left his father to die in exile. When he learned that the Sakya had deceived his father he massacred them and almost annihilated the entire Sakyan clan.

239. In *pāda* b, I follow Ee in reading *posā*, “than a man,” though Be and Ce, as well as SA, 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-law 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 *disājaṭthaka*. 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 appositive on to *putto*.

241. SA explains *appamāda* as *kārāpaka-appamāda*, “activating diligence,” which ST says is diligence that motivates one to engage in the three bases of meritorious deeds (giving, virtue, and meditation). SA: Diligence, though mundane, is still the chief
f even among the exalted and supramundane states (i.e., the jhānas, paths, and fruits) because it is the cause for their attainment.

242. In pāda e, atthābhisamayā is glossed by SA with atthapaṭṭilabhā. Here I have tried to avoid the tautology of translating dhīro paṅdito 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 only for one who takes it, so the Dhamma fulfils its purpose only for a compliant and faithful person having good friends, not for the other type.

244. The incident reported here, including the discourse on good friendship, is recorded at 45:2. The later version, however, does not include the line “beings subject to illness are freed from illness” (vyādhidhammā sattā vyādhiyā parimuccanti), which is found at It88,23. Explanatory notes to the embedded discourse will be found below <V,n.??>.  

245. The seṭṭhi were the wealthy money lenders in the large towns and cities of northern India. Originally guild masters, in time they came to function as private bankers and 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 wealthy man died intestate, the king was entitled to his fortune.

246. SA: Kanājaka is rice with the red powder from the husk (sakundakabhatta); tipakkha, a garment made by sewing together three pieces of cloth.

247. A paccekabuddha is one who attains enlightenment independently of a fully enlightened Buddha (samma 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 DhpA IV 77–78; see BL 3:240. A version at Ja No.1390 does not mention the murder of the nephew or the rebirth in hell. A partly parallel story of abuse towards the paccekabuddha Tagarasikhā is related at Ud50,14–19.

248. See n.93.

249. The sutta without the similes and verses is found at ANtIt85–86; see too Pug51,21–52,23. SA: One is in darkness (tamo) because one is conjoined with darkness by being reborn in a low family, and one is heading towards darkness (tamoparāyana) 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 towards light (jotiparāyana) 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-Eastern India*, pp.16–20. SA glosses *venakula* as *vilīvakārakula*, family of basket weavers; the two occupations are listed separately at Miln331. *Rathakārakula* is glossed as *cammakārakula*, family of leather workers [ST: because the straps of carts are made of leather]; and *pukkusakula* as *pupphaḍḍakakula*, family of those who throw away wilted flowers. Perhaps the latter more generally included all sweepers 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 grandmother not die.’” SA: When his mother died his grandmother filled her place in bringing 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 amount. The same explanation applies to the horse-treasure and the prize village.

252. Compare with 3:2. The verses are identical.

253. *Kathā nu kho bhante dānam dātabbam*. I have translated in accordance with the Pāli idiom, though in English we would normally say, “To whom should a gift be given?” 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.” 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 naked ascetics, 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 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.ṭ142.
255. The five factors that are abandoned are the five hindrances (pañcanîvaraṇa); the five factors possessed are the five aggregates of one beyond training (asekhakkhándhā), 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]. Dhs§1349 (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 criminals 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 dismayed to associate closely with me. Instead I will instruct him by an indirect method.” 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 samicariyā, righteous conduct, means the same.

259. Natthi gati natthi visayo adhivattamāne jarāmarāne. SA glosses gati (= place of motion, “room”) as nipphatti, success [ST:6 “The point is that there is no success to be 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-saµyutta

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 ṭhito sato bodhim samajjhagam. Be reads: sādhu vatamhi mutto bodhim samajjhagam. By gruelling asceticism (dukkarakārikā) the Buddha refers to the rigorous austerities he practised for six years before he discovered the “middle way” to enlightenment.

262. There is a delicate irony here in Māra the Tempter, usually the suave proponent of sensual indulgence, now recommending strict asceticism. This confirms the old maxim 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 suddhi maggā aparaddho.

263. I read with Be and Ce amaraṁ tapam, as against Ee’s aparə tapam. The expression, a split compound, occurs also at Tht219d. See CPD, s.v. amaratapa. SA: Low a austerity practised for the sake of immortality (amarabhāvatthāya katam lukhatapa
that is, devotion to self-mortification (*attakilamathānuṣīyoga*). ST: For the most part one is devoted to the practice of bodily mortification for the sake of immortality, 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 Sn²⁴⁹d.

264. *Piyārittaṃ va dhammanī.* SA: *Araṇñe thale piyārittaṃ viya;* “like oars and rudder on high forest ground.” ST: *Dhammaṃ vuccati vannu; so idha dhammaṇ ti vuttā.* *Dhammanī vaṇṇupadese ti attho;* “It is sand that is called ‘dhammaṇ’; that is what is meant here by ‘dhammaṇ’. The meaning is: in a sandy place.” PED lists *dhammanī* but does not explain the derivation; but see SED, s.v. *dhanvan*, where the meanings given include dry soil, shore, desert.

SA: This is meant: “If a ship were placed on high ground, and were loaded with 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 (*saṃādhi*), right effort, mindfulness, and concentration; and wisdom (*paññā*), right view and 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 model for clansmen in the future, who would undertake striving in emulation of the Teacher.

267. In *pāda* a we should read with Be and Ce *samsāram* rather than Ee’s *samsāram*.

SA: It is said that there is no form that Māra had not previously assumed in order to frighten 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 Sn¹⁰⁹⁵. PED conjectures that *paddhagu* may represent *Skt* ‘prādhvaga’, “those who accompany one on a journey,” that is, one’s servants. SA glosses: “They do not become your disciples, pupils, apprentices” (*baddhacarā sissā antevāsikā na honti*). The word *baddhacara* [ST: = *paṭibaddhacariya*] occurs at v.⁵⁵⁰a.

269. This discourse is also found at Vinṭṭṭ²², 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 sixty arahant disciples to spread the Dhamma. The present admonition, it seems, is
addressed to the newly ordained bhikkhus who had come to the Buddha in response 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). *Unsurpassed liberation* (anuttaravimutti) is liberation of the fruit of arahantship. On the role of proper attention, see 46:51. Right striving is the fourfold right effort; see 45:8, 49:1.

271. SA: Māra approached and spoke, thinking: “He won’t be satisfied that he himself put 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 and 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 VinI 20,36–21,22, in correct temporal sequence, preceding 4:4. A BHS parallel, including the verses, is found at MvuIII 415–16; 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, insight, 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 Buddha went to Uruvelā he converted the thousand jaṭilā ascetics, which culminated in the Fire Sermon (35:28).

274. SA: Māra approached and spoke, thinking: “Like one directing a great war, the recluse Gotama enjoins the sixty men to teach the Dhamma. I am not pleased even if one 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 interpret 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 khandhāpadhi, “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.
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). ST: A wretch is on e who is luckless, whose fortune has been broken; he is similar to the dead and the unconscious.

278. SA: Craving is said to be entangling (jālinī) because it spreads net-like over the three realms of becoming. It is called binding (visattikā) because it latches on to sense objects such as forms. It leads anywhere [ST: within the three realms of becoming]. The acquisitions that are all destroyed are the aggregates, defilements, volition al constructions, and cords of sensual pleasure (see n.21). Why should this concern you, Māra?: “Māra, why do you go about finding fault with this and that like small 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 sleep, but it is uncertain whether such a tension of ideas was intended in the original. On the description of craving as “entangling and binding,” see ANṬṬīṭṭīṭṭ 211–13.

279. SA paraphrases: “The good man should live like a baby who, after drinking milk, might lie down on a blanket and fall asleep, unconcerned whether life is long or short.”

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 alluding to a simile found in the Upaniṣads: see Brhad. Up. II.5.15 and Chānd. Up. VI I.15.1. I am grateful to Bhikkhu Vappa for these references.

281. Vicakkhukamāya, lit., “for making eyeless.” SA: Out of a desire to destroy the wisdom-eye of the people in the assembly. He is unable to destroy the Buddha’s wisdom-eye, but he could do so for the people in the assembly by manifesting a frightening sight or noise.

282. SA: In the assemblies: in the eight assemblies (see MNṬṬīṭṭ 72,18–20). Endowed with the powers: endowed with the ten powers of a Tathāgata (see MNṬṬīṭṭ 69,31–71,17). At MNṬṬīṭṭ 69,31–34, 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 like a poet, who lies down intoxicated with the composing of poetry?” The expression recurs at v.717a. Sampacurā, glossed by bahuvo, is found at ANṬṬīṭṭ,59,12 and 61,10, also in apposition with atthā.
Notes to Part I

285. *Muhum muhum*, in pāda b, is not in PED, and SA and ST are silent, but see SED, s.v. *muhur*. The expression occurs at Thāṭ125d, glossed by ThĀṭII7.13–14 as *abhikkhānaṁ*, and at Thāṭ129b, glossed by ThĀṭIII158.8–9 as *abhinhato*. Both glosses mean “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.214c, 701d. At 35:90 (IV.64,33–34) it is said that the dart is the state of being stirred (*ejā sallaṁ*), *ejā* being a synonym for *tanhā*; and the Tathāgata, who is unstirred by craving, dwells with the dart removed (*vītasallo*). See too MNII260,17: *Saḷḷan ti kho Sunakkhatta tanhāy’ etam adhivacanam*.

286. SA: *Attraction and repulsion* (*anurodha-virodha*): attachment and aversion (*rāga-paṭigha*). For when someone gives a Dhamma talk, some people express appreciation, and towards them attachment arises; but others listen disrespectfully, and towards them aversion arises. Thus a speaker on the Dhamma becomes caught in attraction and repulsion. But because the Tathāgata is compassionate for others, he is free from attraction and repulsion.

287. At Vinī.21 this exchange of verses is set in the Deer Park at Isipatana and immediately follows the pair of verses at 4:5. A BHS parallel is at Mvū.3.146–17, but the first couplet is equivalent to v.74ab.

288. *Antalikkhacaro pāso yo yaṁ carati mānasō*. SA states: “The snare is the snare of lust (*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.210b, 211b.

289. *Vedayitam* in pāda a and *saṅkhata* in pāda b are merely metrical adaptations of *vedana* and *saṅkhāra*, the second and fourth aggregates.

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 (I82.11–13, 22:87 (III124,1–13), and MNII140,3–7. It seems that both the living arahant and the arahant after his parinibbāna are intended.

292. On *lokānīsa*, “the bait of the world,” see n.10. SA explains *māradheyya*, “Māra’s realm,” 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.102d and n.70.

293. I read with Ce and Ee *kumārikāṇāṃ* as against Be’s *kumārikāṇaṃ*, “of the young girls.” SA explains that on this day—“a kind of St. Valentine’s Day” (KS1:143, n.1)—the young girls send presents to their sweethearts among the boys, and the boys send ornaments to the girls, even a garland of flowers if they can give nothing else.

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 this 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 saying that the bowl was empty.

295. SA explains *kiñcana*, in pāda b, as “the various kinds of defilements such as the ‘something’ (called) lust, etc.” On the use of *kiñcana* to denote defilements, see 41:7 (IV1297,18–19). The devas of Streaming Radiance (*devā ābhassarā*) inhabit the highest plane corresponding to the second jhāna, located in the form realm. They are said to subsist on rapture (*pītibhākkhā*) because they are sustained by the nourishment of the jhāna. The verse occurs at Dhp100, the story at DhpAt257–58; see BL3:72–73. 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 *cakkhusampassadda-viññāyata* thus: *cakkhuviññāṇaṃ sampayutto cakkhusampassaddo 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 advertent consciousness (*āvajjana*). The same method applies in the ear door, etc. But in the case of the mind door, “mind” (*mano*) is the *bhavaṅgacitta* together with advertent; “mental phenomena
“na” are the mental objects (ārammanadhammā); “mind-contact,” the contact associated with bhavaṅga and adverting; and “the base of consciousness,” the javanačitta and tadārammaṇacitta, 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 the 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 as an implicit causative in accordance with the explanation of ST: “Not causing sorrow to others by destroying their property, etc.”

299. At 51:10 (Vt259,18–20 = DNṭīṭ103,23–26) it is said that one who has mastery over the four bases for spiritual power could, if he so desires, live on for an aeon or for the remainder 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 Ec’s orthography, dvittā va, may be preferable. 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 read vittam, treasure, in place of dvittā (at Uvṭ2:19–20; also in the Māndhātāvadāna of the Divyāvadāna and the Bhaisajyavastu 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’ (yatoniḍānam). When a person has seen this thus, for what reason 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 saṅgo, tie, the BHS versions read salyam (Pāli: sallam), dart.

ST: The source of suffering is craving, and the source of craving is the five cords 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
understood reality has seen suffering as it really is with the eye of wisdom, and seen the cords of sensual pleasure to be its source, there is no reason for him to incline 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 renunciation (*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 MNĪ109,1–2.

305. Samiddhi has already appeared at 1:20.

306. As at 4:17; see n.291.

307. The verse appears also as Thī46, Samiddhi’s sole stanza. I understand *buddhā* in pād a b to be simply a variant spelling of *vuddhā* (the reading at Thī46), though SA glosses *buddhā* here as *nātā*, to which ST adds: *Tā ariyamaggena jānanasamaththan abhāvena avabuddhā*; “They have been comprehended by the noble path as having the capacity for knowledge.”

308. The story of Godhika is told at DhpĀ1431–33; see BL2:90–91. SA explains *sāmay ikā cetovimuttì*, “temporary liberation of mind,” as the mundane meditative attainments (*lokiya-samāpatti*), i.e., the jhānas and formless attainments, so called because at the moments of absorption the mind is liberated from the opposing states and 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 “three humours” of traditional Indian medicine), he could not fulfill the states conducive to concentration. Each time he entered upon an attainment, he soon fell away from it.

309. *Satthām āhareyyam*. This is a euphemistic expression for suicide; see 22:87 (III1123, 10,26), 35:87 (IV57,6), and 54:9 (V320,24–25). 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 (IV60,1–5).

310. SA: Māra thought: “This recluse desires to use the knife. This indicates that he is unconcerned with body and life, and such a one is capable of attaining arahantship. If 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 Blessed One.
311. SA: *Jane sutta: 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 way Māra—who usually addresses the Buddha discourteously as “recluse”—here showers him with glowing epithets.

312. SA: The elder, thinking, “What is the use of living?” lay down and slit his jugular vein 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 Pug 13,25–27. He was a *jīvitasamasīsī*, one who attains the destruction of defilements and the end of life simultaneously. (Another kind of *samasīsī* recovers from a grave illness at the same time that he attains arahantship.)

313. SA: *Vivattakkhandham: parivattakkhandham*. He had been lying on his back when he 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. *Appatiṭṭhena ca bhikkhave viññāṇena Godhiko kulaputto parinibbuto*. SA: Māra was searching for his rebirth-consciousness (*patisandhicitta*), but Godhika had passed away with rebirth-consciousness unestablished; the meaning is: because it was unestablished (*appatiṭṭhakāraṇā*; or, with unestablished cause). ST: *Appatiṭṭhena* 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 “established.” 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 appatiṭṭhānakāraṇāṃ tadeva p arinībbaṇa–kāraṇaṃ*).

A similar case of suicide is reported of the bhikkhu Vakkali at 22:87.

315. The verse occurs at Sn 449, 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 apparently 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 commentaries generally assign the Buddha’s stay under this tree to the fifth week after the enlightenment (see Jātīl 78,??).
Seeking to gain access (otārāpekkho). SA: He thought: “If I see anything improper (anumacchavikam) in the recluse Gotama’s conduct through the body door, etc., 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 (IV 178,13–16,33), 35:243 (IV 185,11–15; 186,27–30), 47:6 (V 147,17–18, 27–28), 47:7 (V 149,7,16).

317. SA: Bhavalobhajappam: bhavalobhasāṅkhātāṃ tanham; “The greedy urge for becoming is craving, consisting in greed for becoming.”

318. I read päda d with Be and Ce: yam saccam tam nirūpadhim. Nibbāna, the supreme truth (paramasacca), is often described as sabbupadhipatīnissagga, “the relinquishing of all acquisitions,” and here as nirupadhi. See n.21.

319. The same simile occurs in a very different context at MNIt234,7–18.

320. Nibbejanīyā gāthā. SA glosses nibbejanīyā as ukkaṅṭhaniyyā (dissatisfaction) but does 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 contestant; also at MNIt132,28–30, 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 father in a despondent mood and approached to find out why. The story of the Buddha’s encounter with Māra’s daughters is also recorded at JaIt78–79 and DhpAII It195–98; see BLt3:33–34. There it is clearly set in the fifth week after the enlightenment. The BHS parallel at MvutIIIIt281–86 is also assigned to this period; see Jones, 3:269–74.

323. SA’s explanation shows that there is more to the simile than meets the eye: “They capture an elephant and lead him out of the forest by sending a female decoy, who entices him by displaying her feminine wiles.”

324. On the idiom päde te samāna paricarema, Geiger remarks: “In courteous speech on e uses pādā, feet, for the person. The meaning is: ‘We want to be at your command like slave-women’” (GermTr, p.193, n.5). A sexual innuendo is unmistakable. SA, strangely, does not offer any explanation here of anuttare upadhisāṅkhaye vimutto., but see n.356.

325. SA glosses senam as kilesasenam, “the army of defilements,” and paraphrases: “Having conquered the army of the pleasant and agreeable, meditating alone, I discovered the bliss of arahantship, which is called the attainment of the goal, the peace of the heart (atthassa pattim hadayassa santim).” Mahākaccāna provides a long co

326. SA: Five floods crossed (paṅcoghatīnno): one who has crossed the flood of defilements 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, the 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 ANīIūt 41,21–28). In mind well released (suvimuttacitto): well released by the liberation of the fruit of arahantship. Constructing nothing (asāṅkarano): not constructing the three types of volitional constructions (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 preferable 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 distinguished from acchejja (or acchijja, Ee) in pāda d, an absolutive of acchindati, to rob, 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, except 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 the gloss in SA supports sattā: addhā aññe pi bahujanā ekāmsena 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 have adopted.

329. This verse is the Buddha’s rejoinder, though Ce alone makes this sufficiently clear. The verse occurs in a different context at Vinī 43,27–28. I follow Be and Ce in reading, in pāda c, the active nayamānānam, the prevalent reading of Vin. Ee, on the basis of SS, reads the passive nīyamānānam. BHS versions at Uvīt 21:8 and Mvūtīt 90 also have the active form, while the Prakrit at GDhp 267 is ambiguous.

330. In the BHS version vv.488–89 are ascribed to the Buddha. The concluding verse was apparently added by the redactors.
331. Thī does not ascribe any verses to a bhikkhunī named Álavikā, but two of the verses in this sutta are to be found among Selā’s verses: v.491 = Thīt75 and v.493 = Thīt58. Thīt64, confirming the identity of the two bhikkhunīs, explains that Selā was called Álavikā because she was the daughter of the king of Álavaka. 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 lay disciple named Yasodhara, while bringing money to build the cetiya for the relics, was ambushed there and blinded by five hundred thieves. Because Yasodhara was a noble disciple, the thieves straightaway lost their own vision as an immediate 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 about 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. SA: The escape (nissaraṇa) is Nibbāna. With wisdom (paññā): with reviewing knowledge. ST: The intention is: “How much more, then, with the knowledge of the path and fruit?”

334. In päda b, khandhāsaµ should be resolved khandhā esaµ. SA glosses khandhā tesaµ. See above n.209 and EV II, n.58.

335. Thīt66 identifies her as the daughter of King Bimbisāra’s chaplain. The three verses here are also at Thīt60–62, also ascribed to Somā.

336. SA: That state (thāna): arahantship. With her two-fingered wisdom (dvaṅgulapaññāya): with limited wisdom (parittapaññāya); or else this is said of women because they cut the thread while holding the cotton ball between two fingers. ST and Thīt67 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 MvūtIII2391,19, where we find dvaṅgulaprajñāye strīmātrāye.

337. SA: When knowledge flows on steadily (ñāṇamhi vattamānhi): while the knowledge of the attainment of fruition is occurring (phalasamāpsattīnāye pavattamānī). As one sees correctly into Dhamma (sammā dhammadhā
am vipassatā): seeing into the Dhamma of the four truths, or into the five aggregates which form the object of insight in the preliminary phase of practice.

ST: 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-pativedhato visesena passantassa khandhapecakam 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, ST, 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.

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 dead son back to life, told in greater detail at DhpĀṭītī 270–75; see BLt2:257–60. Her verses at Thīṭ 213–23 do not correspond to the verses here.

340. Pādas ab read: Accantaṁ mataputtāmhi/Purisā etadantikā. A pun seems to be intended 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 whom the death of a son is over and done with. Now I will never again undergo the death 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 Thīṭ 138b.

341. The first couplet is common in Thīṭ, found at vv.59, 142, 195, 203, 235, etc. SA elaborates: “The delight of craving has been destroyed for me in regard to all the aggregates, sense bases, elements, kinds of becoming, modes of origin, destinations, stations, and abodes. The mass of ignorance has been broken up by knowledge.”

342. ThīṭĀṭīt 59 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
ake ordination. Khemā became her preceptor. Her verses are at Thīṭ169–74. While the verses here are not among them, interestingly vv. 500 and 502 (with minor differences) are found among Khemā’s verses, Thīṭ139 and 140.

343. SA enumerates the five instruments: ātata, vitata, ātatavitata, susira, ghana. ST explains ātata as an instrument with one surface covered by skin, such as a kettle drum (kumbha); vitata, an instrument with two surfaces covered with skins, such as the bheri and mudinḍa drums; ātatavitata, an instrument with a head covered with skin and bound with strings, such as a lute (vīnā); susira, wind instruments, including flutes, conches, and horns; and ghana is the class of percussion instruments (excluding drums), such as cymbals, tambourines, and gongs.

344. Though in pāda c all eds. read bhindanena, SS read bhindarena, which perhaps points to an historical reading bhidurena. The Thīṭ counterpart, v.140, has āturena, but Thīṭ35a contains the phrase bhiduro kāyo. Both bhindana and bhidura are glossed identically in their respective commentaries as bhijanasabhāva, “subject to breaking 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, the sensory realm is also implied. Hence in pāda d she says, “everywhere the darkness 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 with v.493, here ascribed to Ālavikā.

347. Pāda c: Na c’atthi te dutiyā vaṇṇadhātu. I translate freely in accordance with the gloss of SA: “There is no second beauty element like your beauty element; there is no other bhikkhuni similar to you.” A pun on the bhikkhuni’s name is probably intended. Ee includes an additional pāda between pādas c and d of the other eds., which seems a scribal error, as it is identical with pāda b of the next verse, where it belongs.

348. SA explains pādas ab as if they meant: “Though a hundred thousand rogues might come here, they would be treated just like you in that they would get no intimacy or affection.” I translate, however, in accordance with the apparent sense, which also can claim support from ThīṭA’s gloss on Thīṭ231.

349. The iddhipādā, “bases of power,” are the supporting conditions for the exercise of the iddhi or supernormal powers described in the previous verse.
350. Cålå, Upacålå, and Sisupacålå—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. Cålå’s vv.509 corresponds to Thīṭ191, and v.510 is reflected obscurely in Thīṭ192, both of which are there ascribed to Upacålå. Upacålå’s vv.512–15 correspond to Thīṭ 97, 198, 200, and 201, there ascribed to Sisupacålå. And Sisupacålå’s vv.516–18 correspond to Thīṭ183–85, but there are ascribed to Cålå.

351. In pāda b I read phussati with Be and Ce, as against Ee’s passati.

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 ajalitam with Ce. Be’s apajjalitam, though hypermetrical, gives the same sense. Ee’s acalitam, apparently derived from SS, would mean “unshaken.”

355. Pāsanda, in pāda c, refers to the “heretical” systems outside the Buddha’s dispensation. I render it, inadequately, as “creed.” SA explains the word derivation by way of “folk etymology”: “They are called pāsanḍā because they lay out a snare (Be: pāsam denti; Ce: pāsam 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 the snare, so it is not called pāsanda; the pāsandā are found only outside the dispensation.” SED defines pāsanda as “a heretic ... anyone who falsely assumes the characteristics of an orthodox Hindu, a Jaina, a Buddhist, etc.; a false doctrine, heresy.”

356. SA explains vimutto upadhisaṅkhaye in pāda d thus: “He is released into Nibbāna, known as the extinction of acquisitions, as object.” The expression is also at MNīṭ 454,3-4 and Iīṭ260,22-23. 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 Āḷavikā; see n.331. The verses do not appear in Thīṭ.

358. SA: Both puppet (bimba) here, and misery (agha) at v.521b, refer to individual existence (attaḥbhāva), in the latter case because individual existence is a foundation for suffering.

359. One key to the interpretation of Selā’s reply is the Bhava Sutta (Aṭṭīṭ223–24), 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 seeds and vegetation recurs at 22:54, which also helps to illuminate these verses.

360. SA provides no personal identification, and no verses in her name have come down in Thā.

361. The simile of the chariot is elaborated at Milṭ27.1–28.8, which quotes the previous verse. Vismṭ593.18–19 (PPṭ18:28) also quotes these two verses to confirm that “there is no being apart from name-and-form.”

In v.527 suffering signifies the inherent unsatisfactoriness of the five aggregates (pañcakkhandhadukkha), which is identical with the heap of sheer constructions (suddhasankhārapuñja) in v.526c.

362. The incident is also recorded at VinṭIṭ4–7 and MNṭIṭ167–169, and at DNṭIṭ36–40 with the Buddha Vipassī and Mahābrahmā as the speakers. SA assigns the incident to the eighth week after the enlightenment. A BHS parallel at MvuṭIIIṭ314–19, considerably 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 “adherences” because it is these to which beings adhere; and again, subjectively, as the 108 mental examinations driven by craving (tanhāvīcaritāni; 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 vacillations of constructions become still and calm down; all acquisitions are relinquished; all cravings are destroyed; all lustful defilements fade away; and all suffering ceases. ST: Contingent upon that (tañ āgama): in dependence upon that, because 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 render it “spontaneously,” apparently taking the stem to be acchara = “moment”; but the commentators seem to understand the stem to be acchariya = “wonderful.” ST proposes an alternative etymology building upon the same meaning: Vuddhippatt
Notes to Part I

ã vā acchariyā anacchariyā; vuddhi-attho pi hi a-kāro hoti yathā asekkhā dhamm ā ti. Though the derivation is problematic, from lack of an alternative I conform and use “astounding” as the intensification. ST says: “The verses have the quality of ‘astoundingness’ because they convey the fact that after having fulfilled the pār amī for four incaulcables and 100,000 aeons in order to share the Dhamma with the whole 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-).”

Von Hinüber contends that anacchariyā represents Skt *an-akṣar-ikā (see “An acchariyā pubbe assutapubbā,” in Selected Papers, pp.17–24), but his argument rests on the assumption that pubbe assutapubbā would be a redundancy and therefore pubbe must be taken in apposition to the preceding anacchariyā. This assumption, however, is contradicted by DN1184,27–29, where we find pubbe … sutapubbā as one block. Interestingly, no corresponding word is to be found in the Mvu and Lalitavistara versions of the same incident.

366. SA: Living at ease (appossukkatā, lit. “little zeal”) means lack of desire to teach. But why did his mind so incline after he had made the aspiration to Buddhahood, fulfilled the perfections, and attained omniscience? Because as he reflected the density of the defilements of beings and the profundity of the Dhamma became manifest to him. Also, he knew that if he inclined to living at ease, Brahmā would request him to teach, and since beings esteem Brahmā, this would instill in them a desire to hear the Dhamma. See n.53.

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 own account of how he become a prominent deity in the Brahma-world. His other appearances are at: 6:2, 3, 10, 13; 22:80; 47:18, 43. In the Mvu version the deity who arrives is referred to simple as Mahābrahmā, without a personal name.

368. SA: The door to the Deathless (amatassa dvāra) is the noble path, the door to the deathless Nibbāna. Although here the text uses the singular dvāra, just below we find the plural dvārā.

369. I translate pāda c in accordance with the reading in Ce, desassu bhagavā dhammam, found consistently in the Sinhalese texts. The reading of Be and Ee, with desetu, seems 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 “unsurpassed caravan leader” at v.700b; see n.517.
370. SA: The eye of a Buddha (buddhacakkhu) is a name for the knowledge of the degrees of maturity in the faculties of beings (indriya-paropariyattānāṇa) and the knowledge of the dispositions and underlying tendencies of beings (āsayānusayaṇāṇa). The knowledge of omniscience is called the universal 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 Nāṇamoli, I rendered this ambiguous compound “seeing fear in blame and in the other world.” This agrees well enough with the commentaries, which resolve it: paralokañ c’eva vajjañ ca bhayato passanti. At Dhpt317–18, 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 phrase, “I have created the opportunity for the Blessed One to teach the Dhamma.” CPD (s.v. katāvakāsa) remarks that this interpretation of the phrase “is both grammatically impossible and contextually unlikely.” The rendering here, based on a suggestion of VÔT, 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 ANII 20–21 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 (paccavekkhaṇāṇaṇa). On this last term, see n.376 just below.

375. In pāda a, I read atthakāmena with Ce and Ec and ANII21,23, as against attakāmena in Be, also at ANIVt91,1. SA glosses abhikaṅkhata in pāda c as patthayamanena. Saram 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 EVtII, n.26)

376. This is the stock canonical description of the attainment of arahantship. The sentence beginning “He directly knew,” according to SA, shows “the plane of reviewing” (paccavekkhaṇabhūmi).

The commentaries propose two ways of interpreting nāparaṃ itthattāya, depe
nding on whether the last word is taken as dative or ablative. SA: “Now there is no development of the path again done ‘for the here state’ (itthabhavāya = itthattāya as dative), 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: itthattāya a = itthabhavato (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.”

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 liberation” natthi dāni punabbhava, “Now there is no re-becoming” (at e.g., 22:27, etc.). Elsewhere (e.g., DNIt17,33; MNIt130,16foll.; ANIt63,30–64,18) itthatta signifies the human world (or perhaps the sensory realm in its totality) as contrasted with higher realms. As the stem form itthatta is clearly neuter, it is difficult to understand on what ground the commentaries interpret itthattāya as an ablative.

377. Walking on continuous alms round (sapadānam pindāya caramāno) is the ascetic practice of going for alms to each house along the route, without discriminating between those who regularly give and those who do not; see Vism60,19–24 (PP2:6), 67–68 (PP2:31).

378. Āhutim niccam paggañhāti. 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; the resultant jhānas are called their path of living (jīvapatha). Ignorant of this path, why do you mumble and mutter? For the Brahmās subsist on the rapturous jhānas; 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 DNIt250,32–251,21 and MNIt207,14–208,8.

380. SA explains nirūpadhika in pāda b as one devoid of the upadhi of defilements, constructing activities, and sensual pleasures. ST: The upadhi of the aggregates is not mentioned because the aggregates still exist. Has surpassed the devas (atidevapatto). 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 (anañnapoṣi). SA: T
his is said because he does not maintain a wife and children, or because he will not 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 Dhpt.348, 421, Snt.949, Tht.537.

382. SA explains visenibhūto in pāda a as “disarmed, without the army of defilements” (k ilesanāya viseno jāto). Here, however, I follow Norman’s suggestion (at GD, pp.307–8, n.793) that visenī corresponds to BHS viśreṇi, meaning “without association.” At Uv.11:12, we find viseṇīkṛtvā (translated into Tibetan by an expression meaning “free from the crowd”).

383. On oghatīṇṇam 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.49, except that the latter is set at Ukkaṭṭha. The episode and verses make up the Baka Brahmā Jātaka (Ja No.405).

386. SA glosses kevalam as akanḍam sakalam, “unbroken, whole,” and explains the background thus: In an earlier human birth this Brahmā had developed the jhānas and was reborn in the Vehapphalā Brahma-world, a fourth jhāna plane with a lifespan of five hundred aeons. Thereafter he was reborn in the Subhakīṭha 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. Then he was reborn in the first jhāna plane with a lifespan of one aeon. At first he knew his own past kamma and planes of rebirth, but as time passed he forgot both and adopted an eternalist view.

387. Pāda a reads: Dvāsattati Gotama puññakammā. I translate in accordance with the paraphrase of SA: “Master Gotama, we seventy-two men of meritorious kamma [ST: i.e., doers of meritorious deeds] have been reborn here through that meritorious kamma (bho Gotama mayaṃ dvāsattati janā puññakammā [ST: puññakārino] ten a puññakammena idha nibbattā).” Neither SA nor ST 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 atīṣṭhā.359,25-29 employs three verbs: “Many people, with their hands joined in reverence, worship us, yearn for us, desire us (namassanti patthenti pihayanti), saying
, ‘He is the Lord Brahmana, Mahabrahmana,’ 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 interpre tation.

SA glosses: Vatasiavana ti vuccati silam eva (“It is virtue alone that is refer red to as ‘practice of vow and virtue’”). ST: “It is a vow (vatabhitaµ) because it i s formally undertaken, and a practice of virtue (silavattaµ) 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 th e life as Kesava.

391. This verse refers to the Kesava Jataka (Ja No.1346). In pada a, buddhacara is glosse d by SA as antevasika; see n.268. I read the verb in pada b with Be as a mano, as against a mano = “I thought” in Ce and Ee. Though SA takes the line to mean th at Kappa thought thus of his teacher, I follow the Jataka, 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-kasina, emerged from the basic jhana, a nd made a determination: “Let flames come forth from my body.” By the power o f his determination, flames came out from his entire body.

393. I translate padas 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 Brahmana’s bodies, mansions, and ornaments in this Brahma-world?”

394. According to SA, this Bramha 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.
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 others’ minds, these make five of the six abhiññā or direct knowledges. SA says that the sixth, the divine ear, is also implied.

396. ST: A paccekabrahmā is a Brahmā who moves about alone, without a retinue. SA: They 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 supanna is identical with the garuda, the giant eagle of Indian mythology; see 30:1. SA explains byagghinisā as beasts similar to tigers (byagghhasadis ā), but the word occurs at JātVīṭ538,9 in a list of birds; it is there glossed as sēna, a hawk or falcon. It seems that all these figures are illusory creations of the Brahmā’s meditative power. SA: “He shows, ‘This is the splendour of the palace belonging to me, the meditator.’”

398. Pāda c reads: rūpe raṇaḥ disvā sadā pavedhitaḥ. SA: Having seen form’s flaw—the fault (dosa) consisting in birth, aging, and dissolution; having seen its chronic trembling—that form is always trembling, shaken, stricken by cold, etc. The wise one 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.

399. The story of Kōkālika is related below at 6:10.

400. SA: The immeasurable one (appameyyaṁ) is the arahant; one takes his measure by determining, “He has this much virtue, this much concentration, this much wisdom.” ST: 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 = MNIt298,8–11).

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 pāda d, as nippañña, kissava being equivalent to pañña. ST 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.
402. In Be the name is spelt Turu. SA explains that in his previous birth he had been Kokālika’s preceptor; he passed away as a non-returner and had been reborn in the Brahma-world. He heard about Kokālika’s attempt to malign Sāriputta and Moggallāna and came to advise him to abandon this misguided behaviour.

403. SA paraphrases: “He does not see the boil on his own forehead, yet he thinks he should 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 dice 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 arahants, not only to the Buddha. The verse is also at Uvṭ8:4, minus pāda c (which Norman considers a later addition), and at PDḥṭ302–3, which includes pāda c but with saddhammam pi in place of SN’s sabbassā pi. For a theory regarding the historical 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 SnṭIII,10 (pp.123–31), with the name spelt Kokāliya. The prose portions are identical, but Snṭ661–78 gives detailed descriptions of the terrors in hell not included here. The background to Kokālika’s animosity towards the two chief disciples is related in the prologue to Ja No.480; see too DhpAṭIV90–93; BLṭ3:247–49.

408. SA: The Paduma hell is not a separate hell realm but a particular place in the great Avṛci hell where the duration of the torment is measured by paduma units. The same applies to the Abbuda hell, etc., mentioned below.

409. SA explains the scale for measuring time as follows: one koti = ten million years; a koti of kotis = one pakoti; a koti of pakotis = one kotipakoti; a koti of kotipakotis = one nahuta; a koti of nahutas = one ninnahuta; a koti of ninnahutas = one abbuda; twenty abbudas = one nirabbuda.

410. SA: When he was the youth Pañcasikha he developed jhāna and was reborn in the Brahma-world. Because he retained the appearance of a youth they knew him as Kumāra, but because of his great age he was called Sanaṅkumāra, “Forever Youthful.” He makes a dramatic appearance at DNṭII210–19. At MNṭI358,28–29 Ānanda utters the verse after he has given a detailed analysis of the two terms knowledge (vijjā) and conduct (carana).
411. SA says that this took place not long after Devadatta had created a schism and had gone from the Bamboo Grove to Gayasāsa; see Vin II 199. In the Cullavagga version, however, the Buddha pronounces this verse, not after Devadatta creates a schism, but when he wins the patronage of the parricide King Ajātasattu; see Vin II 188.

412. The similes are elaborated at 17:35, followed by the same verse. Cp. v.357 above.

413. In pada b, -vippamokkhā can be understood as a truncated dative (SA = -vippamokkhathāya).

414. SA: Though one has entered into the midst of the Sangha, one should not dwell there 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 thunder, just so do bhikkhus sit when they are intent on striving.”

416. SA explains itihātaṃ in pada b as if it meant deduced by reasoning or logic or inferred from scripture (idam itiha ti na takkahetu vā nayahetu vā piṭakasampadān ena vā ahām vadāmi). The use of the expression elsewhere, however, indicates that it is specifically connected with oral tradition, e.g., at MN I 520,4: so anussave na itihātihaparamparāya piṭakasampadāya dhammaṃ deseti; “he teaches a doctrine by oral tradition, by transmission of hearsay, by what has come down in scriptures.” See too MN I I 169,12.

In pada d, the thousand who have left Death behind (sahassam maccuhāyināṃ) are the arahants.

417. I interpret the numbers in v.573 with the aid of SA, even though this leads to the unlikely conclusion that the number of stream-enterers is not significantly higher than the number of arahants. I read pada b with Be and Ce as dasā ca dasadhā dasa rather than, as in Ec, dasā ca dasadhā satam. Though the latter gives a ten times higher figure, it does not agree with the commentary, which glosses: dasadhā dasā t i satam. It is not clear to me whether the “five hundred more trainees” (bhiyyo paṅcasatā sekkhā) means that there are fifteen hundred trainees between the arahant and stream-enterer stages plus an additional thousand stream-enterers, or fifteen hundred trainees who are stream-enterers. V.574 appears also at DN I I 218,6-9 where it is uttered by Brahmā Sānaṅkumāra after he has stated that twenty-four hundr
ed thousand (not twenty-four hundred, as rendered by Walshe at LDB, p.299) Magadhan followers had passed away as stream-enterers and once-returners. According to SṬ, “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 DNṭI2,14–16).

419. For a more detailed account of Abhibhū’s power of transformation (vikubbañ-iddhi) see Paṭis I210,14–30.

420. This incident is referred to elsewhere by Ānanda, and in response the Buddha describes the structure of the world system (AtI227–28). 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 pleasing and agreeable to everyone, and he then realized that all devas and humans praise manly effort. Thus he taught a discourse concerning energy (viriya-paṭisaṁyutta). The two verses are ascribed to an Abhibhūta Thera at Tht256–57; 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 actual passing away of the Buddha (DNṭI156,1–157,19), though a few discrepancies between the two versions are noticeable. The omission of the attainment of cessation of perception and feeling, noted by CRD, seems to be peculiar to Ee; the passage 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 attained parinibbāna and Anuruddha’s correction of this error. The SN version also omits the earthquake and thundering, mentioned at DNṭI156,35–37.

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 Buddhas down to ants and termites, pass away with a kammically indeterminate bhavaṅga consciousness.
423. On Brahmā Sahampati, see n.367. The powers (bala) are the ten Tathāgata’s powers, enumerated at MN11T69–71.

424. At v.21, we have the same verse with a reading sabbasankhārā in place of vata sankhārā in pāda a. See n.20.

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. This is not the ordinary cessation of breathing that sets in when anyone dies. The verse states something remarkable: that already before ‘dying’ there was no breathing.” On “the Stable One” (tādī), see below n.435. On the ceasing of the breath in the fourth jhāna, see 36:11 (IV11217,8–9).

SA: Bent on perfect peace (santim ārabhā): bent upon, depending upon, referring to Nibbāna without residue. The One with Vision—he with the five eyes—attained final Nibbāna through the full quenching of the aggregates (khandhaparinnā). On the five eyes, see n.370; on the two kinds of parinibbāna, n.4.

At DN11T157,13 this pāda reads: yam kālam akarī muni; “when the Sage passed away.”

427. Pādas cd read: Pajjotasseva nibbānam/Vimokkho cetaso ahū. The word nibbāna is used here in its literal sense but with doctrinal overtones that link up with the context. SA: His deliverance, not obstructed by anything, his approaching the completely indescribable state (sabbaso apaññatti-bhāvupagamo), resembled the quenching of a lamp. Anuruddha’s verses on the Buddha’s parinibbāna in Th include an additional verse, v.907.

Chapter 7: Brāhma-saṃyutta

428. The story related here is also found at DhpAt11V,161–63; see Bl.11T3:288–89. The opening is similar to that of MN11T110 (II.11209,21 foll.), which concerns a brahmin lady of the same name, there spelt Dhānañjāṇī.

SA: The Dhanañjāni clan was reputed to be the highest clan of brahmins. The lady believed that while other brahmins had been born from Brahmā’s mouth, they themselves had issued from the top of his head. This woman was a noble disciple, a
stream-enterer, but her husband was staunchly opposed to the Buddha’s dispensation and would block his ears whenever she spoke in praise of the Triple Gem.

429. SA: The brahmin had invited five hundred fellow brahmans to a banquet. The previous day he had pleaded with his wife not to disgrace him by praising the Buddha before his peers. While serving food to the brahmans she stumbled over a stack of firewood, whereupon she knelt down and paid homage to the Buddha. When the brahmans heard this, they reviled her husband and walked out without even finishing their meal.

430. Vasali, here rendered “wretched woman,” is a term of severe contempt, used by the brahmans to address outcasts.

431. The verses have already appeared at 1:71 and 2:3, with different narrative settings. This illustrates once again how the “floating mass” of didactic verses could be freely 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 either to swallow it or to cough it up.” He greeted the Buddha cordially in order to hide his anger.

432. See n.376.

433. I give the sobriquet both in Pāli and in English. SA, which identifies him as the younger 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 five hundred verses.

434. SA: He had heard that seers (isi) inflict a curse when they become angry, so when the Buddha said, “It still belongs to you, brahmin!” he was frightened, thinking, “The recluse Gotama, it seems, is putting a curse on me.” Therefore he spoke thus.

435. I have translated tādī as “the Stable One” in accordance with the commentarial gloss, tādilakkhanam pattassa, which alludes to the explanation of tādī at Niddītī114,18–116,1: “The arahant is tādī because he is ‘stable’ (tādī) in the face of gain and loss, etc.; he is tādī because he has given up all defilements, etc.; he is tādī because he has crossed the four floods, etc.; he is tādī because his mind is free from all defilements; and he is tādī as a description of him in terms of his qualities” (conde
nsed). A similar but slightly different definition of tādī in relation to the Buddha occurs at Niddī 459.8–461.18.

436. Be reads päda a: ubhinnam tikicchantānam, which SA (Be) includes in the lemma and glosses ubhinnam tikicchantam, adding: “Or the latter is itself the reading.” In Ce and SA (Ce) the readings are exactly the reverse. As the sense requires an accusative singular, if we adopt the reading ubhinnam tikicchantam tam, we would offend against neither grammar nor metre.

437. He was the youngest of the Bhāradvāja brothers.

438. I translate pädas cd in accordance with the paraphrase of SA: Yā titikkhā vijānato ad hivāsanāya guṇām vijānantassa titikkhā adhivāsanā, ayam 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 Bilaṅgika was assigned to him by the redactors because he became rich by selling delicious congee (kañjika, a synonym for bilaṅga).

440. SA: He was so angry that his three brothers had been ordained as monks that he could not speak.

441. SA says that the name Ahiṃsaka may have been assigned to him by the redactors because he “asked a question” (i.e., made an assertion) about harmlessness; or, alternatively, Ahiṃsaka may have been his given name. From his opening statement and the Buddha’s reply the second alternative seems more likely.

442. ST explains the sīla referred to in päda 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 (carana) the conduct of one’s clan (gottacarana; ST: the clan itself, called conduct). As vijjāca ranasampanna 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 commentarial explanation, expresses the Buddhistic rather than the brahmanical point of view. See too the Buddha’s argument with the brahmin youth Ambattha at DNītī 9.19–100.16.

43. A brahmin of this name is encountered in the Vasala Sutta (Snīt,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.
444. SA: He speaks of one endowed “with the triple knowledge” (tīhi vijjāhi) with reference to the Three Vedas. By “proper birth” (jātimā) he means one of pure birth through seven generations.

445. The Buddha’s reply refers to the tevijjā of his own system of training: pāda a, to knowledge of the recollection of past abodes; pāda b, to the divine eye, i.e., the knowledge 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 revealed all the Buddha qualities to you as though spreading out sesame seeds on a mat, (you wish to give). This food has been gained, as it were, by chanting a song; therefore, because it has been ‘sung over with verses’ (gāthābhigāta) 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 ayaµ ājīvo). Such food is to be discarded and only what is righteously gained is to be eaten.”

The Buddha’s practice is discussed at Milṭ228–32. CPD (s.v. abhigāta) suggests that the reason the Buddha rejects such food is because it has been “spoken over 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 AtIīt153,9–10 (to Snṭ82) says: Kevalinan ti sabbagaṇaparipuṇṇam sabbayogavismayuttam vā; “a consummate one is one complete in all excellent qualities or one detached from all bonds.” SAṭIīt276,32–277,1. explains: Kevalino ti sakalino k atasabbakicecā; “the consummate ones are entire, they have completed all their tasks.” For a further selection of relevant passages, see GD, p.161, n.82. For reflections on the implications of the term, see Ānanda, SN-Anth 2:100–1.

SA explains kukkuccavīpasantam thus: hatthakukkuccādinam vasena vīpasan takukkuccam; “one in whom worry has subsided by way of the subsiding of fidgety behaviour with the hands, etc.” Here kukkucca is understood in the literal sense
of “bad activity” or “fidgety behaviour” rather than in the extended sense of worry 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 mouth 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 (ucchīṣṭam) of the offering, i.e., what remains in the ladle, in the saucepan, or vessel, is to be eaten only by a brāhmaṇa, not in his own house; no ksatriya or vaisya is 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 MNII.129,23–130,11, 151,33–153,2.

449. SA explains one who has reached the end of knowledge (vedāntagā) in pāda b thus: “one gone to the end of the four path-knowledges, or one gone to the end of defilements by the four path-knowledges” (catunnaṁ maggavedānāṁ antaṁ, catūḥi vā maggavedehi kilesāṇaṁ antaṁ gato). Evidently, the Buddha is here deliberately using brahmanical terminology in order to adjust the Dhamma to the mental disposition 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 nutritive essence (oja) produced by their celestial power. Thus it became extremely subtle. 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 too coarse for the devas to digest. Even dry-insight arahants could not digest it. Only arahants who obtain the eight meditative attainments could digest it by the power of their attainment, while the Blessed One could digest it by his own natural digestive power.
451. SA: This did not occur through the power of the food itself but through the Buddha’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, consisting 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 being carried, with each step the weight of the load brings the trays into contact with the ground; similarly, though conceit props one up on account of birth, clan, family, etc., it causes envy to arise and thereby pulls one down to the four realms of misery. 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 does not burn when covered by false speech. The tongue is the ladle: my (the Buddha’s) tongue is a ladle offering the Dhamma sacrifice. The heart the altar: the hearts 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 eightfold 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 bathe in it at the same time, the lake of the Dhamma remains limpid and clear even when hundreds of thousands enter it to bathe.” On “the bath without water,” see v.198ef.

454. SA suggests several alternative schemes by which the three terms in páda a—sacca, dhamma, and saµyama—can be correlated with the eightfold path: e.g., sacca = right speech; samyama = right action and right livelihood; dhamma = the other five 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 intended 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 páda b, the attainment of Brahmā (brahmapatti): the attainment of the best (se††hapatti). Based on the middle (majjhesitā): avoiding the extremes of eternalism and annihilationism. [ST: That is, based on the development of the middle way
by avoiding all extremes such as sluggishness and restlessness, of which the pair
eternalism and annihilationism is merely one instance.]

In pada c, the upright ones (ujjubhëtesu): 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
ample is at v.723a.

455. In pada c, aijasaṭṭhima 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. ST:
Aijasaṭṭhima is an accusative used to indicate a continuing passage of time (accent
asamyoge c’etam upayogavacanam).

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
came 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 wou
ld 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 obstacles to his higher ordination as a bhikkhu.

458. This sutta is also found at SntI,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 wa
s not an ordinary work day but a special festival which marked the inception of th
e light-soil sowing (pamsvavappa). 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 t
he 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 bijam)? Because it is the fou
ndation of all wholesome qualities. When a seed is planted in the ground, it beco-
mes established by its root and sends up a sprout. Through the root it absorbs the s-
Oil’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 grai-
ns. 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 ro-
ot of virtue, it grows through the stalk of the noble path to yield the crop of the no-
ble fruits. Finally, after coming to growth through six stages of purification, and p-
roducing the sap of purification by knowledge and vision, it culminates in the frui-
t of arahantship bearing many discriminating knowledges and direct knowledges (a-
nekapaṭisambhidābhīññā). Therefore it is said, “Faith is the seed.”

On austerity (tapo), see n.119. SA: Here sense restraint is intended. Wisdom (paññā) is insight together with path-wisdom. Just as the brahmin has a yoke and plough, so the Blessed One has the twofold insight and (path-)wisdom.

SA devotes several pages to elaborating on the analogy of path factors and ploughing 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 good Nibbāna (sundare nibbāne ratattā). What he is saying is this: “By attaining arahantship 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
emattā). The four bonds are identical with the four floods, on which see n.1. For a discussion of the literary history of yogakkhema, see EVṭl, 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 th-
eh 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.
465. *Pakaṭṭhaka* < Skt prakarṣaka, “harasser, disquieter,” from prakṛṣ, to trouble, to disturb (SED). SA glosses with rasagiddha, “greedy for tastes.” ST explains: “He is dragged forward by craving for tastes” (*rasataṭhāyā 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 illness, 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 *kathaṁ* in pāda d here, and *e vam* in v.647d, to be mere metrical fillers.

468. A much more elaborate version of the same encounter is found at DhpAtIV7–15, where it forms the background story to Dhp324; see BL3:201–5. The story is incorporated into SA.

469. ThAtI179–80 relates exactly the same story about the elder Jenta (Th423–28), 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-enterer on hearing the Buddha’s verses, went forth as a bhikkhu, and attained arahantship.

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 *mānabrāhaṇā*, with Ce, as against *mānaµ brāhmaṇa* in Be and Ee. The version at ThA reads *brāhmaṇa* is all three eds.


473. SA: He was called Navakammika (“New Works”) because he earned his living by felling timber in the forest, seasoning the wood for construction work, and selling it in the city.

474. In pāda b, *ucchinnamūlam* 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, already obvious, is made explicit by SA: “The woods of defilements is cut down at its root.” Neither SA nor ST offers any help with *visūkam* (reading with Be and Ce), but the occurrence of the word in the compounds *visūkadhassana*, “wild” shows unsuitable for monks (DNII6,10–11), and *dīṭṭhivisūka*, the “wilderness (or contortion) of views” (MNII8,23, I485,29), gives us a clue to its meaning. See too *visūkāyikāni* at 12:35 (II62,15 foll.) and II,n.108. I take *vanam visūkam* together as “jun
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 Dhpt283–84 and 344 (which, incidentally, disprove Norman’s puzzling observation at EV1, 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 (kāyavisesanāñi). SA glosses sucārurūpam with atisundaram.

476. SA: The world’s divine lord (lokādhipati) is Mahābrāhma, the supreme triple heaven (tidivam anuttaram) is said with reference to the Brahma-world. I translate pāda s cd as a question signalled by kasmā (found in all three eds.) rather than as an assertion based on the v.l. tasmā found in some of the SS.

477. SA explains desires (kānkha), delights (abhinandanā), and longings (pajappitā) as modes of craving (tanha). The root of unknowing (aññamāla) is ignorance (avijjā). A variant on this verse is at Nettt24,23 and Peṭt17,??, 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 takes “my purified vision of all things” to be an allusion to the knowledge of omniscience. In pāda c, it glosses sivam with settham, and sambodhim anuttaram, strangely, with arahatta.

479. SA explains vissam dhammam in v.667c as duggandham akusaladhammam, “a foul smelling unwholesome state,” on the assumption that vissa < Skt visra, raw meat. ST adds: “It produces a putrid smell, thus it is vissa, i.e., foul smelling” (virūpam gandham pasavati ti vīsso duggandho). DhpAtIIIt393,?? (commenting on the verse at Dhpt266) says: “Vissa is an uneven doctrine (visamam dhammaṃ); or else, a putrid-smelling state such as bodily action, etc. (vissagandham vā kāyakammādik aṃ dhammad), 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 JātVṭ84,17.


481. See n.453.

482. The name means “linen cloth.” SA says that the town was given this name because of 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 comfortablysett 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.
Chapter 8: Vañgisa-samyutta

484. His verses are at Thṭ1209–79. Vv.671–721 are parallel to Thṭ1209–62, but with variant 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 relied largely upon Norman’s notes in EVṭl.

485. SA: Before the Buddhas arise the cetiyas such as Aggālava and Gotamaka are the haunts of yakkhas and nāgas, etc., but when Buddhas arise people drive the spirits away and build monasteries there.

486. I translate anabhiraṭi 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 ukkanṭhitam: SAṭṭ264,29–31 [to 7:17]) or discontent with the Buddha’s Teaching (sāsane aratiṃ: SAṭṭ269,23–24 [to 8:2]). Anabhiraṭi 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 anabhiraṭasaññā, “the perception of disenchantment with all the world,” anabhiraṭa is used in a positive sense as the designation for a particular topic of insight meditation (see ANṭṭ111,3–7). The delight (abhirati) that Vañgisa 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 (kañhato). SA: “From the dark faction, the faction of Māra.” Māra is addressed as Kañha in the refrain of the verses at MNṭṭ337–38.

488. SA explains uggaputtā in pāḍa a as the powerful and royal sons of aristocrats (uggat ānam puttā mahesakkhā rājaṃābhūta). CPD, s.v. uggag, says they are members of the uggga caste, a mixed caste sprung from a ksatriya father and a sūdrā mother. Perhaps members of this caste were professional archers. SA glosses dalhadhammino as “those of firm bows bearing a teacher’s bow of the maximum size” (dalhadhanuno uttamapamāṇaṃ ācariyad hanum dhārayamāṇaṇa); see n.181 above and EVṭl, n.1210. With SA, I take apalāyinam as a metrically shortened genitive plural used in apposition to sahassam, not as an accusative singular. SA paraphrases pāḍa d: te samantā sarehi parikireyyum; “they might surround (me) with arrows on all sides.” Although ST glosses pariki reyyum with vijjheyyum, “they might shoot,” the use of the expression samantā parikirimsu at JaṭṭVṛt592,11–15 clearly shows that pariki reyyum does not imply shooting. (The wrong spelling parikaraṃsu in Ee, should be corrected to parikirimsu as...
in Be: JātIt372, vv.2431–35.) The commentary (JātVIt589,5) glosses the word with 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 form in Pāli. The whole expression dhamme s’amhi patiṭṭhito would then be a nominative periphrastic construction, with the word order inverted in compliance with the metre. Thšt1211 can also support this interpretation if read, as Norman suggests, as dhamme svamhi. Be and Ce, however, have the accusative patiṭṭhitam, apparently in apposition to mam in pāda c. Commenting on the basis of this reading, SA explains dhamme samhi asake sāsanadhāmme, “in my own Dhamma teaching,” with samhi understood as the locative singular of sa < Skt sva. While this interpretation at first sight seems strained, we do find sehi dhammehi at Sñ298, glossed by SñAt319,16 as sakehi cārittehi, which does show that the reading preferred by SA is feasible, though less plausible than the alternative.

SA connects the simile with this verse thus: “If a thousand archers were to shoot arrows all around, a trained person might take a staff and knock down all the arrows 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 maggam in pāda c as a transformation of case (lingavipallāsa). SA: “This statement refers to insight (vipassanā); for that is the preliminary phase of the path 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 realms 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 [SṬ: dissatisfaction with the fulfilment of virtue and the development of serenity and insight] and delight in the cords of sensual pleasure. Household thoughts (gehashitañ ca vitakkam): having abandoned in all ways evil thoughts connected with “the household,” i.e., with the five cords of sensual pleasure.

The next couplet plays upon the double meaning of vanatha; see n.474. SA glosses vanatham as kilesamahāvanam, “the great woods of defilements,” and nibb anatho as nikkilesavano, “without the woods of defilements.” The last word in pā
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 tānḥāratirahito, “devoid of delight on account of craving,” but anato and anati would fit in both places as the latter is also used as a synonym for tānḥā. The reading at Tht1214 is avanatho, which expresses virtually the same idea as nibbanatho.

493. Kiṅci should be brought into pāda b (as at Tht1215) and connected semantically with yam in pāda a. SA explains jagatogadham in pāda b as what exists within the earth, e.g., in the realm of the nāgas, but I take the expression in a wider sense, supported by ThAIII190,??, which glosses: “Whatever is mundane, conditioned, included in the three realms of becoming.” “Everything impermanent decays (pariḥyati i sabbam aniccam)”—this, says SA, was “the elder’s great insight” (mahāvipassa nā).

494. SA identifies the upadhi in pāda a as the “acquisitions” of the aggregates, defilements, and constructing activities; see n.21. No explanation is given for the exclusion of “acquisitions as sensual pleasures” (kāmupadhi) which the context seems to allow, indeed even to require. In commenting on pāda b, SA says paṭigha, “the sense d,” comprises odour and taste, while muta, “the felt,” denotes the tactile object. ThAIII190,15–20 inverts the explanation: paṭigha is glossed as phoṭhabba, and muta as gandharasa. The familiar tetrad is diṭṭha, suta, muta, and viṅṇāta (see 35:9 5; IV73,4–7); the commentaries explain muta as comprising odour, taste, and the tactile object, and viṅṇāta as mental objects. Norman translates muta as thought (its original sense), implying that this tetrad corresponds to the more familiar one, with paṭigha assuming the usual role of muta and the latter serving in place of viṅṇāta. In deference to SA and ThA, I prefer to translate the present tetrad in a way that 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 following, recommended by Norman (personal communication): Atha saṭṭhisātā savita kkā/Puthujanatāya adhammanivīṭthā.

The verse is obscure and evidently challenged the ingenuity of the commentators. SA paraphrases: “Then many unrighteous thoughts attached to the six sense objects have settled upon the people” (atha cha ārammananissitā puthā adhammav itakkā janatāya nivīṭṭhā). This explanation is flawed in two respects: (i) It constructs the subject as vitakkā, thoughts, when the Pāli reads savitakkā, a bahubhihi co
mpound denoting persons with thoughts; if we take sa here to represent Skt sva rather than saha, savitakkā means those who are led by (or full of) their own thoughts. (ii) It explains satṭhi as cha, six, when it properly means sixty. ThAṭIIįt190,28–31 mentions the opinion held by some commentators that satṭhisita is an allusion to the sixty-two views of the Brahmajāla Sutta, and the verse does in fact echo the closing simile of that sutta (DNīt45,25–27): “Just as all large sea creatures are caught 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 vāsaṭṭhiyā vatthāhi antojālikatā ettha sitā va ummujjamānā ummujjanti).

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 understand it literally. In fact, at Sn371b we find vaggagatesu na vaggasārī dhiro, “When among the factious the wise one does not follow a faction,” which SnAII3 65,20–24 explains by reference to the sixty-two speculative views, thus linking it to the present verse. See in this connection GD, p.217, n.371.

Pāda d reads no pana dutṭhullabhānī sa bhikkhu, which ST explains as an injunction not to speak words connected with sensuality (kāmapitāsamyuttakathā). Th1217 reads here dutṭhullagāhi, “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 thus: “Fully quenched by the full quenching of defilements in dependence on Nibbāna, he awaits the time of his parinibbāna [ST: the time of the Nibbāna-element without residue]” (Nibbānam paticca kilesaparānibbānena parinibbuto parinibbāna kālam [anupādisaṇānibbānakālam] āgameti).

497. SA states that he prided himself on his learning; however, patibhāna is used to mean skill in verbal expression and thus probably refers here specifically to Vāngīsa’s poetic talent.

498. SA: He addresses himself as “Gotama” (the Buddha’s clan name) because he is a disciple of the Buddha Gotama. Asesam should be moved from pāda c into pāda b.

499. SA explains maggañino in pāda b as a “path conqueror,” i.e., “one who has conquered defilements by the path,” but I follow Norman’s suggestion (at GD, p.164, n.84) that the word is a variant of maggañīṇu (<Skt mārgajñā), formed by resolution with an epenthetic (svarabhakti) vowel rather than by assimilation.
500. ThA glosses akhilo in pāda a with pañcacetokhilarahito, “devoid of the five kinds of mental barrenness,” with reference to MNṭīṭ101,9–27. The five are doubt and perplexity 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 member 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 supplied imperatives to convey this effect. The verse can be seen as describing a progression: “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 Nibbāna.”

501. SA: Once, when the Venerable Ānanda was invited to the royal palace to teach the Dhamma to the womenfolk, he brought along Vaṅgisa, then newly ordained, as his companion. When Vaṅgisa saw the women, beautifully attired in their best ornaments, lust infested his mind, and as soon as he could he revealed his distress to Ānanda. Vismṭ38, which cites the verses (though in a different sequence) relates that Vaṅgisa had become overpowered by lust when he caught sight of a woman on his alms round soon after going forth. A Skt version of the same story, with the verses, is cited in Enomoto, §1214.

502. He addresses Ānanda as “Gotama” because Ānanda was a member of the Gotama clan. Here there is surely a word play on nibbāpana (and on nibbāpehi in v.687c) 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 Vaṅgisa’s verses 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 ANṭII52.4–7.

504. The verse is not found in Th proper, but occurs in the text of Th cited in ThA, though without comment. The idea expressed in pādas ab appears at Thṭ1160–61, ascribed 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 (V 278, 6–14) or the corpse meditations, as at 46:57–61.

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 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 AN III 243, 27–244, 6 well-spoken speech is defined by way of five different factors all external to itself.

509. See n. 227.

510. SA: “‘Truth, indeed, is deathless speech’ (saccam ve amatā vācā) means that the Buddha’s speech is similar to the Deathless because of its goodness (sādhubhāvena, Be) or because of its sweetness (sādubhāvena, Ce); or it is deathless because it is a condition for attaining Nibbāna the Deathless.” The former explanation indicates 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 āhu an aorist of honti (= ahū). Based on the work of Lüders, Norman suggests (at EVI, n.1229) that atthe and dhamme were originally nominatives in an Eastern dialect which had the nominative singular in -e, and were then mistaken for locatives in the process of “translation” into Pāli. I follow Norman in my rendering of the line. In the BHS version (Uv 8:14) the translation went in the opposite direction: into satyam as a nominative and arthe and dhaarme as locatives.
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 paraphrases pāda c as if it contained an implicit verb hoti and treats pāda d as an independent sentence with patibhānam as subject. It seems more fitting, however, to take nighghoso in pāda c as the subject of udārayi and patibhānam as its object, and 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 sweet ripe mango, it strikes up a breeze with its wings and emits a sweet sound.” SA glosses the verb with utthahati, and paraphrases with an intransitive sense: “Inspired discourse rises up (from him) endlessly, like waves from the ocean.” This implies that SA reads udiyyati, the Be reading of Th1232.

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 seasons 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 (vassaśīrā), however, the recital of the rules is replaced by a ceremony called the Pavārāṇa, 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 cakkavattī) is the ideal world-ruler of Buddhist tradition; see DNIII:59,1–63,21 and MNIII,172,9–177,12.

516. On the triple knowledge (tevijjā) see n.445; on the six direct knowledges (chal-abhiññā), 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 meditations; for a formal definition see MNIII:477,25–478,1, and also see 12:70 (II123,26–124,2).

517. On the wheel-turning monarch see n.515. SA explains that the Buddha is the victor in battle (vijitasangānam) because he has won the battle against lust, hatred, and delusion, and because he has triumphed over the army of Māra. He is the caravan l
reader (ṣatthāvāha) because he leads beings across the desert of samsāra on the chariot of the noble eightfold path.

518. SA: Nibbāna is called “inaccessible to fear” (akutobhayam, lit. “no fear from anywhere”) 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, akutobhayāya is used as a personal epithet of the Buddha or an arahant, as at Dhpt196, Thṭ2 89, and Thṭ333. See EVṭI, n.289. Even in the present case we cannot be certain that the expression is not used in apposition to the Buddha rather than to Nibbāna, as both are accusative singulars, but I follow SA in the translation.

519. On nāga see n.84. SA explains the ambiguous expression isīnām isisattamo as “the seventh seer of the seers beginning with Vipassī,” referring to the lineage of the seven Buddhas. STṭ offers, besides this explanation, an alternative based on sattama as the superlative of sant: “He is the best, the highest, the supreme (sattamo uttarō [sic: read uttamo?] setṭho) of seers including paccakabuddhas, Buddhist disciples, and outside seers.” I agree with Norman that this second alternative is more likely to be correct; see EVṭI, n.1240.

520. The contrast is between pubbe parivitakkitā and thānaso paṭibhanti. SA explains that the Buddha asked this question because other bhikkhus had been criticizing Vāgīsa, thinking that he neglected study and meditation and passed all his time composing verses. The Master wanted to make them recognize the excellence of his spontaneous ingenuity (paṭibhānasampatti).

521. SA: The deviant course of Māra’s path (ummaggapatham Mārassa) refers to the emergence of the hundreds of defilements, called a path because they are the path into the round of existence.

522. In pāda d, Be reads asitaṁ bhāgaso pavibhajjam, with Ce and Ee. Be reads pavibhajjam. SA glosses as vibhajjantam, a present participle accusative, but Norman suggests pavibhajjam may be an absolutive with -m 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 formations of mindfulness,” etc. The explanation sounds contrived, but it is difficult to determine the original meaning.

On barrenness of mind (khila) see n.84. In pāda d, I read asitaṁ bhāgaso pavibhajjam, with Ce and Ee. Be reads pavibhajjam. SA glosses as vibhajjantam, a present participle accusative, but Norman suggests pavibhajjam may be an absolutive with -m 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 formations of mindfulness,” etc. The explanation sounds contrived, but it is difficult to determine the original meaning.

522. In pāda c, Be reads tasmīm ce in text and tasmīṁ ca in SA lemma; the latter is the reading at Thṭ1243. 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
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 (sabbaṭṭhiṭīnām atikkamam addasa). SA: He saw Nibbāna, the transcendence of all the standpoints of views and of all the stations of consciousness. Six standpoints of views (diṭṭhiṭṭhāna) are mentioned at MNIt135,27–136,2; eight at PatistIt138,14–26). Four stations of consciousness (viññānaṭṭhitī) are at DNItIII228,6–13, four at DNItIII253,9–20; see too 22:54.

SA: The best (agga) is the supreme Dhamma; or if the v.l. agge is adopted, there meaning is: at the beginning, first of all. The five (dasaddhānaṁ, 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 Dhamma; it was for this reason that he was given the name “Aññā” (or “Aññāsi”), which means “understanding” (or “understood”). See 56:11 (Vt424,8–11). 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 dwelling place favoured by paccekabuddhas. He was fond of seclusion and thus rarely joined in the activities of the community.

525. Enlightened in succession to the Buddha (buddhānubuddho). SA: First the Teacher awakened to the four noble truths and after him the Elder Konḍañña awakened to them. The pleasant dwellings (sukhavihārā) are the “pleasant dwellings in this present life” (dīttthaghamma-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 (IlIt203,7) with reference to the old generation of enlightened monks.

526. In pāda c we should read buddhadāyādo with Be and Ce, as against buddhasāvako in Ee. SA states that although only four abhiñña are mentioned, the elder possessed 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 honoured 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 realms so that the devas and Brahmās could pay final homage to him. The casket was then 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 Thṭ1251 the text here reads sabbāṅgasampannā in pāda a and anekākārasampannam in pāda c, both accusative singulars set in apposition to the Buddha. This reading is doubtlessly ancient, for it is commented on as such by both SA and ThA. It is puzzling, however, that after having been described as “perfect in all respects” the Buddha should then be described as “perfect in many (good) qualities”—almost as if his excellence is being diminished. I have accepted VĀT’s ingenious solution to this problem: that we amend the compound in pāda c to a nominative plural, anekākārasampannā, which then becomes a description, altogether apt, of the triple-knowledge arahants attending on the Buddha. These are the subject of payirīpāsanti, while Gotamaṃ remains the object, still qualified as sa sabbāṅgasampannā. Note that at Thṭ1158c anekākārasampanne is used with reference to Sāriputta on the occasion of his parinibbāna; significantly, that verse mirrors v.579 (SNṭ158 = DNṭ157), recited at the Buddha’s parinibbāna, extolling the latter as sabbākāvarūṇe, “perfect in all excellent qualities.”

528. Vv.717–21 are considerably more compressed than the partly parallel verses at Thṭ1253–67.

529. Kāveyyamattā, “drunk on poetry,” occurs at v.443a. SA relates here the story of Vān gisa’s first meeting with the Buddha, also found at DhpṬIVṭ226–28; see BLṭ3:33 4–36 and Introduction, p.??.

530. If this verse seems narrowly monastic in focus, its counterpart Thṭ1256–57 corrects the 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.

For their sake indeed
The sage attained enlightenment,
For the bhikkhus and bhikkhunīs
Who have reached and seen the fixed course.
Pāda d reads: ye nīyāmagataddasā. SA glosses: ye nīyāmagatā c’eva nīyāmad asā ca; “who have reached the fixed course and seen the fixed course.” ST: “The bhikkhus and bhikkhunis 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 path.” Nīyāma here no doubt represents sammattaniyāma, “the fixed course of righteousness,” 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 great disciple who had attained the six abhiññā.

Chapter 9: Vana-saµyutta

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 support this with its gloss: tvam jano aññasmim jane chandarāgam vinayassu; “you, person, remove desire and lust for other people.” The sentiment of this verse is echoed by Th 149–50.

533. I read pādas ab with Ee: Aratiµ pajahåsi so sato/Bhavåsi sataµ taµ sårayåmase. The metre, according to Norman, is irregular Vaitāliya (private communication). In pāda a, so is a third person demonstrative used with a second person verb, a construction already encountered at v.616c; see n.454. VĀT prefers a reading of SS: Ar atim pajahāsi sato bhavāsi/Bhavatam satam taṃ sårayāmase. SA and ST, however, do not comment on bhavatam, and thus it seems this reading was not in the text available to the commentators. The verbs pajahāsi and bhavāsi, which SA glosses 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 satam taṃ sårayāmase: “Let us also remind you, a mindful one, a wise one [ST: to dispel worldly thoughts whenever they arise]”; or, “Let us remind you of the Dhamma of the good ones [ST: of the Dhamma of the good persons for the removal of defilements]” (sa
Notes to Part I

534. SA: It is said that this bhikkhu was an arahant. After returning from a distant alms round 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 his 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 bhikkhu 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” (tam ūnānam) is the knowledge of the four noble truths. In pada 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 describes 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 woods. 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 monastic 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 they find pleasant pastureland and dangers are absent, and have no attachment to their parents’ property or a family heirloom, so the homeless bhikkhus, without fixed abode, wander wherever they can easily find suitable climate, food, companionship, lodgings, and Dhamma-teachings, and have no attachment to the property of their teacher and preceptor or to a family heirloom.
541. SA: This sutta takes place shortly after the Buddha’s parinibbāna. The Venerable Mahākassapa had enjoined Ānanda to attain arahantship before the first Buddhist council 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 found 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 an arahant, came to incite him to resume his meditation.

542. At Tht119 the verse is ascribed to one Vajjiputtaka Thera but is not found among Ānanda’s own verses in Th.

543. Her name Jālinī, “Ensnarer,” is used as an epithet for taḥā at v.433a; see too n.278 and AN II 211,31. According to SA, she had been his chief consort in their immediately preceding existence in the Tāvatīśa heaven.

544. SA: They are not duggata in the sense that they live in a miserable realm (duggati), for they dwell in a fortunate realm enjoying their success. They are miserable because of their conduct, for when they expire they might be reborn even in hell.

545. In pāda b, sakkāya, “identity,” is the compound of the five aggregates of clinging, which are all suffering (dukkha) because of their impermanence. SA explains that the celestial maidens are “established in their identity” (sakkāyasimī patīṭhitā) for eight reasons: because of lust, hatred, delusion, views, the underlying tendencies, 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, and on the devas being included in sakkāya, 22:78 (III 85, 20–28).

In pada d, Be and Ce read devakaññāhi patthitā, “desired by celestial maidens,” and Ee devakaññañābhipattičā. Since p/s confusion is not uncommon in the texts (see EV1, n.49), we can infer that the original reading is that found in SS, devakaññañābhisattikā, which is also the reading preferred by CPD. Abhisattika is an adjective formed from the past participle of abhisajjati, “to be attached to.” I am thankful to VĀT for pointing this out to me.

545. He is not identified in SA, and DPPN records nothing about him except what is found in the present sutta.

546. I follow the reading of this verse and the next proposed by Alsdorf (in Die Áryā-Strophes des Pali-Kanons, pp.319–20), but with modifications suggested by VĀT (namely, changing Alsdorf’s long vocative Nāgadattā to the nominative, and the four long vocatives in the second verse to accusatives, as in the printed eds.):

Kāle pavissa gāmam/Nāgadatto diva ca āgantvā
ativo-lā cāri saṁsaṭṭho/gahaṭṭhehi saṁśa-sukha-dukkho.
Bhāyāmi Nāgadatam/suppagabbham kulesu vinibaddham,
mā h’eva maccu-rañño/ balavato antakassa vasam esi!

“Entering the village too early and returning too late in the day” and “associating closely with lay people and monks in a worldly way” are two of five factors said to lead to a bhikkhu’s falling away from the higher training (ANIII 116,27–117,7). The meaning of the compound samānasukhadukkha is explained at 22:3 (III 1, 5–6), though the compound itself does not occur there. The same compound is used at DNIII 187, 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 thicket. The next day a family gave him alms and offered to provide him with regular support. Thereby he attained arahantship and continued to dwell in the same place 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 SA nor ST comments on the rare expression kulagharati.

548. The antelope (vātamiga, lit. “wind-deer”) is the subject of Ja No.14. SA: As an antelope 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
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 DhpA.III.460–62; see Bl.3:182–83.

SA: The clamour (nigghosasadda) of instruments (turiya; St: of drums, conch shells, cymbals, lutes, etc.); of gongs (tālīta; St: of things that are struck in rhythm); and of music (vādita; St: 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-robes, subsisting on almsfood, going on uninterrupted alms round, with few wishes, content, etc.” SA glosses saggagāminam as “those going to heaven and those (already) gone there.”

551. Appossukko tuññibhūto saṅkasāyati. The expression occurs also at 21:4 (II.277,12) and 35:240 (IV.178,1–2). 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 continue with it?” Then he passed the time in the bliss of fruition attainment.

552. The five pada verse is unusual. The sense requires that in pada 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 pada d, aññaya nikkhepanam is a syntactical compound; see n.68. SA takes aññaya as the absolutive (= jānītvā), though it might also be the instrumental of aññā.

553. In pada a, I read the verb as khajjasi with Be and Ce, as against Ee’s majjasi, “intoxicated 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—impermanence, suffering, non-self, and foulness.

554. The identical story, including the verses, is found at Ja No.392 (III.307–10), with the Bodhisatta in the role of the bhikkhu.

SA: When she saw the bhikkhu sniff the lotus, the devatā thought: “Having received a meditation subject from the Buddha and entered the forest to meditate, this bhikkhu is instead meditating on the scent of flowers. If his craving for scent increases it will destroy his welfare. Let me draw near and reproach him.”

555. SA: Vaṇṇena (in pada c): kāranena. See PED, s.v. vaṇṇa (11), and v.770a below.

556. All three eds. read, in pada c, ākinnakammamanto, which SA glosses aparisuddhakam manto, “of impure deed.” But SS read akhiṇa-, which is acknowledged by SA as a
Notes to Part I

v.l. and glossed *kakkhalakammanto*, “of rough deed.” While SA (Be) reads *akhīṇ akammanto*, SA (Ce) has *akkhīṇakammanto*, which represents more correctly initial *ā + kh; ākhīṇa-* would also be acceptable. That this reading is to be preferred here to *ākinna-* is confirmed by v.762a, where *ākhīṇaluddho* would certainly make much better sense than the given reading *ākinṇaluddho*. See Norman, “Two Pāli Etymologies,” *Collected Papers*, 2:78–79.

557. In pāda b we should read *bhatakāmhase* with Be and Ce. SA: The deva, it is said, thought: “This bhikkhu might become negligent, thinking that he has a deity looking after his welfare. I won’t accept his proposal.”

Chapter 10: Yakkha-samyutta

558. SA: This was the yakkha who dwelt on Inda’s Peak. Sometimes a peak is named after a yakkha, sometimes a yakkha after a peak.

559. SA glosses *sajjati* in pāda d with *lāggiṭa titṭhati*, “sticks, persists,” apparently taking *sajjati* as equivalent to Skt *sajyate* (see SED, s.v. *sañja* (2)). But the word may be a passive representing Skt *ṣaṇjyati* for which SED (s.v. *ṣaṇja*) lists as meanings “to create, procreate, beget, produce.” I translate on the assumption that this is the original derivation. See too PED, *sajjati* (1).

SA says that this yakkha was a personalist (*puggalavādi*) who held the view that a being is produced in the womb at a single stroke (*ekappahāren’eva satto maṭ ukucchismim nibbatti*). 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 strands 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 pesi is produced*, which is similar to molten tin [ST: in shape, but in colour it is pink]. After still another week, from the *pesi 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 rudiments of the arms, legs, and head. But the head-hairs and so forth are not produced until the forty-second week.

561. A: This yakkha, it is said, belonged to Māra’s faction (*mārapakkhika-yakkha*). His verse parallels Māra’s reproach to the Buddha at 4:14, and the Buddha’s reply echo
es that there. ST explains the purport to be that the wise man’s compassion and kindness are not tainted by worldly affection.

562. SA glosses *vaṇṇena* with *kāraṇena* (as in v.760c; see n.555), and ST glosses *yena ke na ci* with *gahaṭṭhena vā pabbajitena vā*, “with a householder or one gone forth,” thus separating it from *vaṇṇena* and treating it as an expression of personal reference. 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 compassion when his mind is purified and his kindness is not tainted by worldly affection.

563. This sutta is also found at SnṭIī,5 (pp.47–49) and commented on at SnAṭ301–5. The name of this yakkha means “Needle-hair”; he was called thus because his body was 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 the 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 raised 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.772–73d: *Kumārakā dhaṇkam iv’ossajanti*. A v.l. *vankam* (in place of *dhaṇkam*) is found in several mss. of Sn and has been incorporated into Sn (Ee). *Dhaṇkam* (< Skt *dvāṅkṣa*) was certainly the reading known to the commentators, for both SA and SnA gloss the word with *kākanṭa*, crow, which would be inapplicable if *vankam* 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 the mind?” (*pāpavitakkā kuto samuṭṭhāya cittaṁ 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.34b) and to see the object of ossajanti as merely implicit, namely, oneself, the very source from which the thoughts arise, as v.774a asserts with the expression attasambhūtā.

5 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 Ṛṣananda, SN-Anth 2:13, 89–90.

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 [ST: by not giving an opening for wholesome states of mind to occur].”

ST: 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 arisen; the mind is like the crow; and the fetter (samyojana) which follows one to a distance is like the long thread tied around the crow’s feet.

568. Like the trunk-born shoots of the banyan tree (nigrodhasseva khandhajā). The banyan tree, and other related species of fig trees, “develop from their branches aerial roots 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 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”:

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….

Like a måluvā creeper stretched across the woods (måluvā va vitatā vane). SA: “When the måluvā creeper grows by supporting itself against a particular tree, it weaves itself around that tree again and again and spreads over it from bottom to top and from top to bottom, so that it stands suspended and stretched out. In a similar way the manifold defilements of sensual desire clinging to the objects of sensu
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 MNīt30

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, fo
r no more re-becoming, for the sake of the truth of cessation (= Nibbāṇa), 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 sukh edhati in pāda a as sukh paṭilabhati, “obtains happiness.” CP
D points out (s.v. edhati) that this interpretation is probably a misunderstanding st
eming from the supposition that sukhām 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 sukhasambaddhito. See too EVṭl, 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: Ahiṃsāya, “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.] Mettamso, “who has lovingkindness,” means “he (so) devel
ops lovingkindness (mettā) 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 mettamso 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 mettamso as a compound of me
ttā and amsa, glossed as koṭṭhāsa, “portion”: mettā amso etassā ti mettamso; “one for whom lovingkindness is a portion (of his character) is mettamso.” AAṬIVṭ71, ?? glosses mettamso: mettāyamānacitta-koṭṭhāso hutvā; “having become one for whom a loving mind is a portion.” See too ItAṭ96, ???. Brough remarks that mitrīsa (in GDhpṭ198) “appears to have been interpreted by the Prakrit translator as equivalent to [Skt] maitrī asya” (p.242, n.198).

ST: Because of his own hating mind someone might nurture enmity even towards an arahant who lacks meditation on lovingkindness and compassion. But no one could nurture enmity towards one who is endowed with liberation of mind through lovingkindness and compassion. So powerful is the meditation on the divine abodes (evāṁ mahiddhikā brahmavihāra-bhāvanā).

572. The background story, related in SA, is also found at DhpAṬIVṭ18–25, which includes the verses as well; see BLṬ3:207–11. In brief: Sānu was a devout novice who, on reaching maturity, had become dissatisfied with the monk’s life and had returned to his mother’s house intending to disrobe. His mother, after pleading with him to reconsider his decision, went to prepare a meal for him, and just then a female yakkha—his mother from the previous life, who was also anxious to prevent him from 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 returned 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 sequence of the Pāli.

25 And other special days as well (pāṭhīrīyapakkhaṇ ca). SA explains this as if it 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 undertake the practices on the days preceding and following the Uposatha on the fourteenth and fifteenth (which are the full-moon and new-moon observance days). Further, following the Pavāraṇā day they observe the Uposatha duties continuously for a fortnight [ST: 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 uppacca pi as uppatitvā pi, and paraphrases: “Even if you fly up like a bird and flee, there will still be no freedom for you.” The same verse is at ThṬ247c–
248b, Pvt236, Udt51,17–18, Pett44,20–21, and Nett131,19–20. These versions (except Pv) read the absolutive phrase as upeccā pi, with a strange gloss sañcicca in their commentaries; Pv follows SN, but its commentary recognizes upeccā pi as a v. l. A parallel is at Uvt9:4, with the absolute read as utplutāpi. For an extended discussion, 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, unaware of what has just occurred.

576. See 20:10 (IIt271,13–14): “For this is death in the Noble One’s Discipline: that one gives 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” (kukkulā) in the sense of being hot. Kukkulā also occurs at 22:136.

578. SA paraphrases kassa ujjphayāmase, in pāda b, thus: “When you were intent on disrobing 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 yam ujjhāpayāma nijjhāpayāma ārocayāma)?” On pāda cd: “When you went forth into the Buddha’s Teaching, drawn out from the household, you were like an item rescued from a blazing house. But now you wish to be burnt again in the household life, which is like a great conflagration.” According to SA, the yakkha’s intervention proved effective. After listening to his mother, Sānu gave up his idea of disrobing, received the higher ordination, mastered the Buddha’s teachings, and quickly attained arahantship. He became a great preacher who lived to the age of 120.

579. SA: She had taken her son Piyaṅkara on her hip and was searching for food behind Jeta’s Grove when she heard the sweet sound of the elder’s recitation. The sound went 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 recitation 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. When she heard the Dhamma she stood transfixed, but her children clamoured for food.

581. SA indicates that pāṇīnam in pāda d may be understood either as a genitive plural or as an accusative singular representing the plural (= pānine): Pāṇīnam ti yathā pāṇīnam dukkhā moceti. Ke mocetī ti? Pānine ti aharītvā vattabbaṃ.

582. I follow VĀT’s perspicacious suggestion that pāda d should be read: yam dhammam abhisambudhā, taking the verb as a root aorist (see Geiger, Pāli Grammar, §159,
161.1). Be reads *abhisaṃbudham*, Ce and Ee *abhisaṃbuddham*, accusative past participles which seem syntactically out of place. The accusative *yam dhammam* requires 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-designed to play. Since verb forms from *abhisaṃbudh* 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 established in the fruit of stream-entry. Though the daughter had good supporting conditions, she was too young to understand the discourse.


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 the 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 cremation ground (*sīvathikā*) and thus Anāthapiṇḍika had to pass through the cemetery to reach the monastery. It was for this reason that he became frightened. The fluctuation in the intensity of the light, SA says, reflects his inward battle between faith and fear.

586. SA: The word *sahasā* (thousand), found only in conjunction with *kaṇñā*, should be conjoined with each of the preceding three terms as well. All this is “not worth a sixteenth 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 for 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, Sudatta.

588. The words in brackets render *haṭṭho udaggo*, found in Be only.

589. I prefer Ce’s *cetaso* to *cetasā*, the reading in Be and Ee. The parallel at ANI138,3–6 also has *cetaso*. In the Vinaya version the Buddha next delivers a graduated sermon to Anāthapiṇḍika at the conclusion of which he attains stream-entry.

590. This verse and the next are found, with several variations, at Thīt54–55. SA glosses *kiṃ me katā*, in pāda a, with *kiṃ ime katā*, *kiṃ karonti*, but I think it more likely t
hat we have here a split *bahubbīhi* compound *kimkata*, and I translate accordingly.

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: *gandhamadhupāna*; Ce: *gaṇḍamadhupāṇa*); for it is said that one who drinks this is unable to lift up his head but just lies there unconscious. ST: *Gandhamadhu* is a particular type of honey that is extremely sweet and intoxicating.

5 SAṭṭī338,13–14 (to 11:1) mentions a drink called *gandhapatāna* (in Be; *gaṇḍapāna* 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 over that world. At DhpAṭṭī272,9 the drink is called *dibbapatāna*. SED lists *gandhapāna*, defined as a fragrant beverage.

591. SA explains *appaṭivāṇīya* (“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 *asecanaka ojavā*, in pāda b, as *anāsittaka ojavanta*, and explains that unlike material food, which becomes tasty by the addition of condiments, this Dhamma is sweet and nutritious by its own nature.

While SA thus takes *asecanaka* to be derived from *siṅcati*, 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 *Amarakoṣa*: *trpter nāsty anto 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 ANṭīII237,22 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 (Vṭī321,22 and 322,1,11).

Pāda d reads: *valāhakam iva panthagū* (in Be and Ee; Ce and Thīṭ55 end with *addhagū*). SA: “Like travellers (*pathikā*) oppressed by the heat (who drink) the water released from within a cloud.”
592. This verse and the next resemble Thīṭṭha, which contains features of both. In pāda d, I prefer to read vippayutta with Ce and SS, as against vippayutīya in Be and Ee. At EVṭṭh II, 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 Snṭṭh,10 (pp.31–33) and is included in the Sri Lankan Mahā Pirit Pota. SA relates the long background story, of which I sketch only the highlights:

One day King Āḷavaka of Āḷavi, while on a hunt, was captured by the ferocious yakkha Āḷavaka, 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. First the king sent the criminals from the prison, but when there were no more prisoners he required every family to provide a child. All the families with children eventually fled to other lands and it became incumbent on the king to offer his own son, the Āḷavaka 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 Āḷavi 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 yakkha thought to send the Buddha in and out all night long, the Master refused to obey.

595. SA: It is said that when he was a child his parents had taught him eight questions and answers which they had learnt from the Buddha Kassapa. As time passed he forgot the answers, but to preserve the questions he had them written in vermillion on a golden scroll, which he kept in his cave.

596. Api ca tvam āvuso puccha yad ākāṅkhasi. SA: With these words the Buddha extended to him the invitation of an Omniscient One (sabbaññupavārañṇa pavāresi), which cannot be extended by any pacceka-buddhas, chief disciples, or great disciples.

597. SA: Faith is a man’s best treasure because it brings mundane and supramundane happiness 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 giving
g, virtue, and meditation. This brings human happiness, celestial happiness, and in
the end the happiness of Nibbāṇa. By truth here truthful speech is intended, with
Nibbāṇa 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 (sādutaram). Or it is the be
st (sādhutaram), 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 t
he mind with serenity and insight and brings an undefiled happiness.

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
cept 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.

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.

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) th
e desire to learn.”
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, paccakabuddhas, and disciples—attained Nibbāna. By so doing one gains the mundane and supra mundane wisdom for the attainment of Nibbāna. But that does not come to pass merely by faith. When faith is born one approaches a teacher, lends an ear, and hears the Dhamma; thus one gains a desire to learn (sussūsaṁ). When one lends an ear one gains wisdom. But one must also be diligent (appamādeya), in the sense of being constantly mindful, and astute (vicakkhaṇa), able to distinguish what is well spoken and badly spoken. Through faith one enters upon the practice that leads to gaining wisdom. Through a desire to learn (sussūsaṁ) one carefully listens to the means for acquiring wisdom; through diligence (appamādeya) one does not forget what one has learnt; through astuteness (vicakkhaṇa) one expands upon what one has learnt. Or else: through a desire to learn one lends an ear and listens to the Dhamma by which one gains wisdom; through 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 mental 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 811; in Sn, they are attached to neither verse.

602. The problem is to correlate the two tetrads mentioned in vv.814–15. The difficulty arises not only on account of the replacement of dhiti by khantyā in the second verse but also because of the variant readings of the second term. Perhaps the best reading is that in Ce, which accords with Sn (Ee) vv.187–88: in 814, saccā dhammo dhiti cāgo; in 815, saccā damā cāgā khantyā. SA (Be) and SA (Ce) differ over the second term: the former has dammo and damā, the latter dhammo and dhammā. The explanations in ST establish beyond doubt that dhammo and damā were the respective readings known to Dhammapāla.

The four qualities mentioned at vv.814–15 refer back to vv.812–13. Truth corresponds to truthfulness in 813c (sacca in all three instances), while generosity (cāga) clearly corresponds to giving (dadaṁ) in 813d. SA (Ce) explains that Dhamma is spoken of (in 812c) under the name of wisdom gained through a desire to learn, on which ST comments: “Wisdom is called Dhamma because of bearing up and examining (dhāraṇato upadhāraṇato) entities in accordance with actuality.”
As the verb dhāreti (>dhārana) is the stock etymological explanation of dhamma in the commentaries, we can infer that the author of ST had a text that read dhamma.) Steadfastness (dhiti) is spoken of under the names dutifulness and initiative (in 813ab).

5 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 truthfulness; any greater means for gaining mundane and supramundane wisdom than Dhamma (Ce: dhammā, but ST reads damā and explains that wisdom is so designated because 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 mpārayiko as the benefit in a future life, there seems to be no compelling reason not 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 verse, the sun rose and the king’s men arrived bringing the prince as a sacrificial offering. They handed the infant to the yakkha, who presented him to the Buddha. The 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 Ālavaka, 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 beneficence (sangahavatthu; see Atlt26,7–9). The Buddha holds him up as a model for male lay followers at 17:23 and praises his virtues at ANIVt217–20.
605. On the relationship between the devas and the asuras, see Introduction, p.?? . SA explains that the devas of Tāvatiṃsā are protected by five lines of defense: the nāgas, the supeṇaṣ (n.397), the kumbhaṇḍas (a kind of goblin), the yakkhas, and the Four 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 his sons to lead the devas into battle. On this occasion he wanted to send his son Suvrīra.

606. SA: Accompanied by his retinue of nymphs, he entered upon the great golden highway sixty yojanas wide and roamed around in the Nandana Grove playing (the game 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.

SA paraphrases pāda d thus: “O Sakka, supreme deva, show me that blessed, supreme, state and region, point it out to me, describe it” (sakka devaseṭṭha tam me varam uttamam thānam okāsam disa ācikkha kathehi). VĀT proposes that because pāda d includes no other noun for an adjective varam to qualify, it would be better to take varam itself as the noun meaning “a boon” and disa as meaning “to grant, to bestow.” This meaning is attested to in PED, s.v. disati, but without references. I have followed VĀT’s suggestion, though I cannot cite any other instances where varam is used in relation to disati. It is usually governed by the verb dadāti, as at Vin I 278,23.

608. The verse is particularly obscure. SA and ST offer little more than glosses, and a translator can do little better than to take a shot in the dark. In pāda a, I regard koci as equivalent to kvaci (see n.175). I read the verb in pāda b with Ee as jiyati, as against jiyati in Be and Ce; I assume that the latter entered the text through a misunderstanding of the commentarial gloss.

SA: “The place of living without doing work is the path of Nibbāna (kammaṁ akatvā jīvitaṭṭhānam nāma nībbānassā maggo).” ST: “The ‘path of Nibbāna’ is the path which serves as the means for attainment of Nibbāna.” This is perplexing: since “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
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 translators. CRD renders it “do ye enhance his words” (at KS1:281); Horner, based on PED, as “let your light shine forth” (in Book of the Discipline, 4:249, 4:498, 5:216 = Vin11:187,23, II1:349,7, II1:162,15). 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 AN11:39,17 foll. and is explained at AA11:267,18 as “the crests of standards raised up from the backs of elephants, horses, etc., or from chariots.” For a detailed discussion of the Skt words dhvaja and dhvajāgra, see Skilling, Mahāsūtras II (forthcoming). Skilling concludes 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 interchangeably. 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 high, and when it is struck by the wind it gives forth the sound of a five-piece orchestra. 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 have no fear.”

612. Of these three deities, SA says only that Pajāpati is of the same appearance and life span as Sakka and gets the second seat, while Varuṇa and Isāna respectively get the third and fourth seats. According to SED, Prajāpati was originally “lord of creatures, creator, … a supreme god above the Vedic deities.” Varuna “is one of the ol
dest Vedic gods … often regarded as the supreme deity.” Īśāna is “one of the older 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 (IV.201,18–202,4).
615. In pada a, Be and Ce read pabhijeyyum, Ee pakujheyumu. The latter is recognized by SA as a v.l.

The dialogue represents a contest between two alternative models of political leadership, 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 pada 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 sadatthaparamato attho in pada c and the singular verb vijjati in pada d. It seems we should amend pada 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 arahantship, 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.” ST: Because he had arisen in this world earlier than Sakka and his retinue of devas, he is extolled as “the senior deva” (pubbadevā, lit. “former deva”). He addresses Vepacitti with plural forms as a sign of respect.

Both SA (to 11:1) and DhpA It.272–73 relates how Sakka ousted the old generation of devas and drove them out to the asura world; see BL.1:319.
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 DhpA.1t279 (see BL.1:323–24) and in Ja No.131. Ja.1t203 glosses kulāvakā as supannapotakā, baby supanța birds, but at v.37b the word clearly means a nest and not its occupants.
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 supanāṇa birds 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 limbs and neck.

623. I read with Be: tadeva tvam mā pajahāsi. Ee reads pahāsi, which gives the same sense, but Ce’s reading, mārīsa 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 aeon (see the Cetiya Jātaka, Ja No.t422); (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.t516) (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 husband” (Sujampati) is a name for Sakka; see 11:12 and n.641.

625. Neither SA nor ST offers any help in identifying Verocana. At DNII259,11 mention is made of “a hundred sons of (the asura) Bali, all named Veroca” (satañ ca bali puttānaṁ sabbe Verocanāmakā), on which DAII689,26–27 comments: “They all bore the name of their uncle Rāhu.” This might suggest that Verocana and Rāhu are 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 the 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 engaged with a task. Even walking to and fro can be called a task.”

Pādas cd read: Samyogaparamā tveva/Sambhōgā sabbapānīnāṃ. The exact meaning and relevance are obscure. SA interprets the line with an example—bland f
ood may be made savoury when combined with various condiments—which seems to construe samyoga as meaning combination or preparation. This appears to me unlikely. At Jaṭṭīt 127,14–15 the couplet occurs in a context which implies that the meaning is association with other people. See too ANṭ IV 57–58, where samyoga signifies the contact or association between man and woman (sexual, but not necessarily coitus). I understand the syntax as parallel to that of Dhpt 203–4, that is, “enjoyments have association as supreme,” rather than “through association enjoyments become supreme,” the sense proposed by SA.

628. Be and Ce: apabyāmato karitvā; Ee: apavyāmato karitvā. CPD says apavyāma is a v.l. for apasavya. At Udṭ 50,18 the expression apasabyāmato karitvā occurs, which UdAt 292,4 explains as turning the left side towards a holy person as a sign of disrespect.

629. SA glosses ciradikkhitānam in pāda a as cirasamādinnavatānam, “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 Dhpt 54–56: the scent of virtue is supreme among all scents and pervades even the worlds of the devas.

30. SA paraphrases: “The devas do not perceive anything repulsive in this scent of the virtuous 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 place behind the great ocean. Often the asuras are defeated, and when they are fleeing 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.

The identity of Sambara is problematic. SA identifies him with Vepacitti (see n.633), but CRD points out (at KSṭ 1:305, n.4) that 11:23 suggests the two are distinct, Sambara having been Vepacitti’s predecessor as lord of the asuras. SED states that Sambara is a demon often mentioned in the Rgveda; he was slain by Indra.

For further discussion, see below n.665.
632. Pāda c should be divided as in Be: Kāmānkarō hi te dātum. SA glosses kāmānkarō 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 from all 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 sick and trembled (cittam vepati); hence his other name, “Vepacitti,” arose. Vepati is not in PED, but see SED, s.v. vip > vepate. ST glosses vepati with kampati pave dhai.

634. SA glosses samattāni with paripuṇṇāni and samādinnāni with gahitāni. Evidently SA assumes that samatta here is equivalent to Skt samāpta. But the participle sama tta can represent either Skt samāpta or samāta, and from its placement before sa mādinnāni in the present passage, I take samattāni in the latter sense. Both samatta and samādina are alternative past participle formations of sam + ā + dā. PED does not mention this derivation, but only that from Skt samāpta (and from Skt sa masta, not relevant here). For the derivation from samāta, see Niddīl289,16–18; for the derivation from samāpta, see Niddīl65,9–11.

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 Vismt224,11–12 (PPt7:11 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 suppliants (yācaka), the variant yācayoga could have arisen through substitution of object for act. See GD, p.241, n. to p.87,2.

636. SA (to 11:13) briefly relates how Sakka, in his existence as the brahmin youth Magha, went about performing deeds of merit at the head of a band of thirty-three friends. Having fulfilled his seven vows, he was reborn after death in the Tāvatiṃsa heaven along with his friends. Hence the name “Tāvatiṃsa,” (heaven) of the thirty-three. See DhpAtl265–72; BLt1:315–19. Ja No.31 tells the same story with the Bodhisatta—the future Buddha Gotama—in the role of Magha and reborn as Sakka.

637. I read with Ce and Ee pure pure dānam adāsi tasmā Purindado ti vuccati. Be has pure only once. SED (s.v. pur > puram) gives puramda and puramdara 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. Sakkaccam dānam adāsi tasmā Sakko ti vuccati.
639. The story of the rest house (āvasatha) is at DhpAtt1:69–70; BL1:317–18.

640. SA: Sahassam pi atthānam muhuttana cinteti tasmā Sahassakkho ti vuccati. SA: Standing upon a single word propounded in regard to a thousand people or a thousand statements, he decides, “This one has need of this, that one has need of that.” ST: He has a thousand wisdom-eyes.

641. The story of how Sakka won the hand of Sujā, Vepacitti’s daughter, is told at DhpAtt1:278–79; BL1:323.

642. SA says that this pauper was the leper Suppabuddha, whose story is told at Udā48–50 and, more elaborately with several variations, in SA. According to the SA version, in an earlier life he had been a king of Bārāṇasi 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 begging rounds, he heard the Buddha preach and attained stream-entry. Shortly afterward he was killed by a wild cow and was reborn in the Tāvatiṣa heaven.

643. Deve tāvatiṣa anunayamāno. SA does not gloss anunayamāno, but the same expression occurs at AN1:143,30, where anunayamāno is glossed by AA (Be 123,19; Ee and Ce readings are corrupt) with anubodhayamāno, “making understand.” The participle also occurs in the form anunentī at Thīt514, where it is glossed by ThīA1:298 (Be) with saññāpentī, “convincing.”

644. SA explains faith as faith arrived at via the path (maggen ’āgatasaddhā). Good conduct built on virtue (sīla kalyāṇam) 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 Aṅga and Magadha used to assemble and offer a grand sacrifice of their best ghee, honey, molasses, etc., to Mahābrahmā. Out of compassion Sakka appeared before them in the guise of Mahābrahmā, led them to the Buddha, and asked him a question about the most fruitful type of sacrifice.

646. In pāda c, opadhikam puññam, which I render loosely as “merit of the mundane type,” is explained by SA as merit that ripens in the acquisitions (upadhivipāka puññam), that is, good kamma that leads to rebirth.

647. The four practising the way are those on the four paths—of stream-entry, once-returning, non-returning, and arahantship. The four established in the fruit are those who, by developing the respective paths, have attained the four corresponding fruits. The past participle samāhitō in pāda d might be understood to mean either “ended with” or “concentrated,” the latter representing the samādhi division of the p
Notes to Part I

648. SA: Your burden lowered (pannabhāro): He has put down the burden of the aggregates, the defilements, and the constructing activities. The fifteenth of the bright lunar fortnight is the full-moon night.

649. The verse is identical with his entreaty at v.532. Neither SA nor ST explains why Brahmacā Sahampati corrects Sakka. The reason may be that Sakka praises only those qualities of the Buddha that he shares with other arahants, while Brahmacā addresses 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 MvūtIII4315–16, 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 kālam maññasi. I render this peculiar Pāli idiom in accordance with the suggestion 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 (IV183,15,30) and 44:1 (IV379,29); 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 Tāvatimsa heaven. The word rendered “spirit” is yakkha, used in a broad sense without specific reference to the demonic spirits.

652. Brahmacariyaparāyaṇe. SA does not explain the exact sense, but I interpret it as a compressed way of saying “those living the holy life that has Nibbāna as its destination.” See 48:42 (V218,21): brahmacariyāṃ vussati nibbānaparāyaṇaṃ.

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.148a and n.99.

654. The verse has five pādas. Pādas ab read: ye rāgadosavinayā avijjāsamatikkamā, which SA paraphrases: “by the transcendence of ignorance, the root of the round, which conceals the four truths” (cutusaccaticchādikāya vattamūlaka-avijjāya sama tikka). The same lines appeared at v.728ab, where, as referring to an arahant, they were appropriately translated as ablative in force. However, despite SA’s paraphrase, this would not be suitable in relation to sekha, who have not yet fully removed the lust for becoming or transcended all ignorance. I have therefore translated them as truncated datives.
Dismantling (apacaya) means the undoing of the process that sustains the round 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 (III 90,11) abides having dismantled (apacinitvā thito). See too MN III 288,31.

655. Stuck in a putrid body (pūtidehasavā). 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 lemma of SA) as nimuggā kunapamhete, with the indirect object a locative singular. Ce reads kunapasmete, using an alternative form of the locative singular. Ee, however, and SA (Ce) in the lemma read the line with the locative plural kunapesvete. SA explains: “These are submerged for ten months in a corpse, namely, in the mother’s womb.” Despite this comment, it seems more likely that the reference is to the individual’s own living body.

656. Vv. 886–87 correspond in part to Thīt282–83. I read vv. 887–88 as two verses of six padás each (as in Ce) rather than as three verses of four padás each (as in Be).

657. Though all three eds. read pāda a, na tesaṃ kottothe openti, this should be corrected to accord with the reading at Thīt283: sam, which SA explains: na te sam santakam dhaññam kottothe pakkhipanti; “they do not place their own goods, property, grain in storage.” Sam thus has the sense of “own goods”; see EVṭI, n.743 and EVṭI, n.283. The gloss on the verb, pakkhipanti, establishes that we should read osenti rather than openti. ThīA 219,?? glosses: na osenti na paṭisāmetvā ṭhapenti tādisassa pariṇghahassa 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 Mvu III 453 is o saranti, which in his note Jones suggests might be changed to osārenti. Jones is also aware of the Pāli form osāpentī. See too n.223 and n.542 above.

In pāda c, Thīt283 reads parinitṭhitam as does the text and lemma of ThiAt 219, 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 paraniṭṭhitam, the reading in all eds. of S. SA: Seeking what others have prepared (paraniṭṭhitamesānā): seeking out, searching out, by the practice of the alms round, food prepared by others, cooked in others’ homes.
SA explains pāda e: *Who give good counsel* (sumantamantino): They utter well-spoken words, saying “We will recite the Dhamma, undertake an ascetic practice, enjoy the Deathless, do the work of a recluse.” *Maintaining silence, of even faring* (tuḥībhūtā 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 on Sakka’s Yellowstone Throne (*paṇḍukambalasilā*); see DhpAṭṭ273,9–12; BLṭ1:3. It is said that he was actually a Brahmā from the form realm. Having heard about Sakka’s patience, he came in order to test him; for it is impossible for any malevolent 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 (*nipātamattā*), and thus we should resolve the compound: *su upahatacitto ’mhi*. SṬ: Sakka speaks of his own nature thus, “Because of the presence in me of patience, love, and kindness, I am not afflicted in mind against others.”

Pāda b is read in Be and Ce as nāvattena suvānayo (Ee: nāvaṭṭena). SA: He states: “I am not easily drawn by anger’s whirl; I am not easily brought under the control 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.480b, where lust (*råga*) rather than anger is the lure.

661. I read pādas ab with Be and Ee: *Kuddhāhāṃ na pharusaṃ brūmi/Na ca dhammāni kittaye*. 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 SṬ offer any help with the meaning. VĀT proposes, “And I do not speak on Dhamma matters,” but at Jaṭṭī172,23 and 221,27 we find sataṇ ca dhammāni sukittitāni, which suggests that here too the rare neuter plural form *dhammāni* 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.
663. *Sambarimāyā.* SED has two relevant listings: *śambaramāyā* = sorcery, magic; and *śāmbarī* = jugglery, sorcery, illusion (as practised by the daitya Śambara.

664. SA paraphrases: “Even without the Sambari magic Sakka oppresses us, but if he learns it we are lost. Do not destroy us for the sake of your own personal welfare.”

665. As CRD points out (at KS¹:305, n.4), in this verse Vepacitti makes a distinction between 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 as Śambara, lord of the asuras, a magician who practised magic, was tortured in hell for a hundred years, so one who applies his magic is tortured.” ST offers some further help with Sambara: “Sambaras was the former head of the asuras, the originator (*ādipurisa*) of the asura magic.”

SA continues: “Was Sakka able to cure him of his anger? Yes, he was able. How? At that time, it is said, the group of seers was still living. Therefore Sakka would have brought him to them and made him apologize, and as a result he would have become healthy. But because of his perverse nature (*vañcitattā*) he did not comply but simply left.”

666. It is a standard aspect of monastic discipline that if one bhikkhu offends against another he should apologize, and the latter should accept his apology.

667. SA offers alternative explanations of *pāda b:* mā ca mittehi vo jārā. “Here, *hi* is a mere indeclinable, and the sense is: ‘Do not let decay be produced in your friendships (tumhākăm mittadhamme jārā nāma mā nibbatti).’ Or else *mittehi* is an instrumental used with a locative sense, that is: ‘Do not let decay be produced among your friends (mittesu vo jārā mā nibbatti).’ The meaning is: ‘Do not let deterioration be produced in your friendships.’” It is likely that *mittehi* here is a vestigal Eastern form of the locative plural; see Geiger, *Pāli Grammar,* §80.3.

668. SA: *Non-anger (akkodha)* is lovingkindness (*mettā*) and the preliminary phase of lovingkindness; *harmlessness (avihimsā)* is compassion (*karunā*) and the preliminary phase of compassion.
The Collection of Connected Discourses
(Samyutta Nikāya)

Part Two

The Book of Connected Discourses
on Causation
(Nidānavaggasamyuttapāli)
I. The Buddhas

1 (1) Dependent Origination

[1] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jetta’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, volitional constructions (come to be); with volitional constructions as condition, consciousness; 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 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. 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 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 what the Blessed One said. Being pleased, those bhikkhus delighted in the Blessed One’s word.

2 (2) Analysis of Dependent Origination

While dwelling at Sāvatthī. “Bhikkhus, I will teach you dependent origination and I will 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, volitional 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 together 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-sphere 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 sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging. &5

“And what, bhikkhus, is craving? There are these six classes of craving: craving for forms, 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 tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

“And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, ear-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, attention: this is called name. The four 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.

“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.

“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.

“Thus, 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. 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.”

3 (3) The Two Ways

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 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, bhikkhus, is called the right way.”

4 (4) Vipassī

While dwelling at Sāvatthī.
“Bhikkhus, before his enlightenment, while he was still a bodhisatta, not yet fully enlightened, it occurred to Vipassī, the Blessed One, the Arahant, the Fully Enlightened One: ‘Alas, this world has fallen into trouble, in that it is born, ages, 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?’ … [6–9] …

“Cessation, cessation”—thus, bhikkhus, in regard to things unheard before there arose in the Bodhisatta Vipassī vision, knowledge, wisdom, true knowledge, and light.”
“Then, bhikkhus, it occurred to me: ‘When what exists does becoming come to be? By what is becoming conditioned?’ Then, bhikkhus, through proper attention, I made a breakthrough 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 breakthrough by wisdom: ‘When there is craving, clinging comes to be; clinging has craving as its condition.’

“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 breakthrough 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 what is feeling conditioned?’ Then, bhikkhus, through proper attention, I made a breakthrough 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 breakthrough 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 attention, I made a breakthrough by wisdom: ‘When there is name-and-form, the six sense bases 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 made a breakthrough by wisdom: ‘When there are volitional constructions, consciousness comes to be; consciousness has volitional constructions as its condition.’

“Then, bhikkhus, it occurred to me: ‘When what exists do volitional constructions come to be? By what are volitional constructions conditioned?’ Then, bhikkhus, through proper attention, I made a breakthrough by wisdom: ‘When there is ignorance, volitional constructions come to be; volitional constructions have ignorance as their condition.’
Thus 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.

"'Origination, origination’—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.

(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 about?' Then, bhikkhus, through proper attention, I made a breakthrough by wisdom: ‘When there is no becoming, 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 clinging comes cessation of becoming.’ … ‘When there is no craving, clinging does not come to be; with the cessation of craving comes cessation of clinging.’ … ‘When there is no feeling, 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 there is no name-and-form, the six sense bases do not come to be; with the cessation of name-and-form comes cessation of the six sense bases.’ … ‘When there is no consciousness, name-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 consciousness.’ … ‘When there is no ignorance, volitional constructions do not come to be; with the cessation 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 arose in me vision, knowledge, wisdom, true knowledge, and light.”
II. Nutriment

11 (1) Nutriment

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 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 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 produced? 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 what as their source…? The six sense bases have name-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 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.”

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 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 nutriment for
he maintenance of beings that have already come to be and for the assistance of those about to come to be.”

When this was said, the Venerable Moliyaphagguna said to the Blessed One: “Venerable sir, who consumes the nutriment consciousness?”

“Not a valid question,” the Blessed One replied. “I do not say, ‘One consumes.’ If 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)?’ 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.’ When that which has come into being exists, the six sense bases (come to be); with the six sense bases as condition, contact.”

“Venerable sir, who makes contact?”

“Not a valid question,” the Blessed One replied. “I do not say, ‘One makes contact.’ If 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, with what as condition does feeling (come to be)?’ this would be a valid question. To this the 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.’ 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, ‘Venerable 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…. 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 clinging, cessation of becoming; with the cessation of beco
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 suffering.

13 (3) Recluses and Brahmins (1)

While dwelling at Sāvatthī. “Bhikkhus, those recluses or brahmins who do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation; 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: 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 aging-and-death, its origin, its cessation, and the way leading to its cessation; who understand birth … volitional constructions, 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.”

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 leading to its cessation. They 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. These are 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 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 understand, whose origin they understand, whose cessation they understand, and the way leading to 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 origin they understand, whose cessation they understand, and the way leading to those cessation they understand.

“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.”

15 (5) Kaccânagotta

While dwelling at Såvatthå. Then the Venerable Kaccânagotta approached the Blessed 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, Kaccåna, for the most part depends upon a duality—upon the idea of existence and the idea of non-existence. 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.

“This world, Kaccåna, is for the most part shackled by engagement, clinging, and adherence. But this one (with right view) does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about ‘my self.’ He has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His knowledge about this is independent of others. It is in this way, Kaccåna, that there is right view.

“‘All exists’: Kaccåna, this is one extreme. ‘All does not exist’: this is the second extreme. Without veering towards either of these extremes, the Tathågata 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 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.”
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 speaker on the Dhamma, a speaker on the Dhamma.’ In what way, venerable sir, is one a speaker on the Dhamma?”

“Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with aging-and-death, for its fading away and cessation, one is fit to be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with aging-and-death, for its fading away and cessation, one is fit to 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, one is liberated by non-clinging, one is fit to be called a bhikkhu who has attained Nibbāna in this very life.

“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, one 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 disenchantment 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.”

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. Then, in the morning, the Blessed One dressed 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 One and exchanged greetings with him. When they had concluded their greetings and cordial 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.”

A second time … A third time the naked ascetic Kassapa said to the Blessed One: “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.”
Then the naked ascetic Kassapa said to the Blessed One: “We do not wish to ask Master Gotama much.”

“Then ask what you want, Kassapa.”

“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 oneself nor by another?”

“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.”

“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.”

“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.”

“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. Without veering 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 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, an
d 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?”

“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.”

“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, l
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.

18 (8) Timbaruka

While dwelling at Sāvatthi. 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?”

“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?”

“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 oneself?’ you say: ‘Not so, Timbaruka.’ When you are asked: ‘Then, Master Gotama, are pleasure and pain created by another?’ … [23] … ‘Are pleasure and pain created both by oneself and by another?’ … ‘Have pleasure and pain arisen fortuitously, being created neither by oneself nor by another?’ you say: ‘Not so, Timbaruka.’ When you are asked: ‘How is 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 created 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 feeling: ‘Pleasure and pain are created by another.’ Neither do I speak thus.&47 Without veering 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 cessation 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: “Magnificent, 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

While dwelling at Såvatthi. “Bhikkhus, for the fool, hindered by ignorance and fettered by craving, [24] this body 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 fool experiences pleasure and pain.&48

“Bhikkhus, for the wise man, hindered by ignorance and fettered by craving, this body 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 pain. What, bhikkhus, is the distinction here, what is the disparity, what is the difference between the wise man and the fool?”

“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.&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 body has originated. For the wise man that ignorance has been abandoned and that craving has been utterly destroyed. For what reason? Because the wise man has lived the holy life [25] 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 from birth, from aging-and-death, from sorrow, from lamentation, from pain, from displeasure, from despair; he is freed from suffering, I say.
While dwelling at Sāvatthī. “Bhikkhus, I will teach you dependent origination and dependently 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-death (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. A Tathāgata awakens to this and 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 birth as condition, bhikkhus, aging-and-death.’

‘With becoming as condition, birth’ … ‘With clinging as 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’ … ‘With consciousness as condition, name-and-form’ … ‘With volitional constructions as condition, consciousness’ … ‘With ignorance 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 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, bhikkhus, volitional constructions.’

“Thus, bhikkhus, the actuality in this, the inerrancy, the non-otherwiseness, specific conditionality: this is called dependent origination.

“And what, bhikkhus, are the dependently arisen phenomena? Aging-and-death, bhikkhus, 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 … Contact is impermanent … The six sense bases are impermanent … Name-and-form is impermanent … Consciousness is impermanent … Volitional constructions are impermanent … Ignorance is impermanent, constructed, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation. These, bhikkhus, are called the dependently arisen phenomena.
“When, bhikkhus, a noble disciple has clearly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena, it is impossible that he will run back into the past, thinking: ‘Did I exist in the past? Did I not exist in the past? 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 in the future? What will I be in the future? How will I be in the future? 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?’

“For what reason (is this impossible)? Because, bhikkhus, the noble disciple has clearly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena.”

III. The Ten Powers

21 (1) The Ten Powers (1)

While dwelling at Sævatthi. “Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathāgata claims the place of the leader of the herd, roars his lion’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 is feeling, such its origin, such its passing away; such is perception, such its origin, such its passing away; such are volitional constructions, such their origin, such their passing away; such is consciousness, such its origin, such its passing away. 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 ceases.&58 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.’”

22 (2) The Ten Powers (2)

While dwelling at Sævatthi. “Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathāgata claims the place of the leader of the herd, roars his lion’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.\textsuperscript{60} When, bhikkhus, the Dhamma has thus been well expounded 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 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.’\textsuperscript{61} [29]

“Bhikkhus, the lazy person dwells in suffering, soiled by evil unwholesome states, and great is the personal good that he neglects.\textsuperscript{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.\textsuperscript{63} Bhikkhus, this holy life is a beverage of cream; the Teacher is present.\textsuperscript{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-unrealized, 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.’\textsuperscript{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.”\textsuperscript{66}

23 (3) Proximate cause

While dwelling at Sāvatthi.\textsuperscript{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 away’: it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about. [30]

“I say, bhikkhus, that the knowledge of destruction in regard to destruction has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for the knowledge of destruction. It should be said: liberation.\textsuperscript{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 proximate 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 proximate cause; it does not lack a proximate cause. And what is the proximate cause for the 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: happiness.

“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.

“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.

“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 should be said: consciousness. For consciousness, it should be said: volitional constructions.
“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 should be said: ignorance.

“Thus, bhikkhus, with ignorance as proximate cause, volitional constructions (come to 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 sense 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 proximate 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 water 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; and these being full fill up the rivers; and these being full fill up the great ocean;&71 so too, with ignorance as proximate cause, volitional constructions (come to be); with volitional constructions as proximate cause, consciousness;… with liberation as proximate cause, the knowledge of destruction.”

24 (4) Wanderers of Other Sects

While dwelling at Rājagaha in the Bamboo Grove.

(i)

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, entered 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. He 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. Now, friend Sāriputta, what does the recluse Gotama say about this? What does he teach? How should we answer if we are to state what has 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?”

“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 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, 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 another, 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 too 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 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, being created neither by oneself nor by another, it is impossible that they will experience without contact.”

(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 accord 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 brahmans, proponents of kamma, who maintain that suffering is created by oneself … who maintain that suffering has 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 brahmans, proponents of kamma, who maintain that suffering is created by oneself … who maintain that suffering has arisen fortuitously … it is impossible that they will experience without contact.

“On one occasion, Ānanda, I was dwelling right here in Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. Then, in the morning, I dressed and, taking bowl and robe, I entered 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 we had concluded our greetings and cordial talk, I sat down to one side. The wanderers then 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) … it is impossible that they will experience without contact.”

“It is wonderful, venerable sir! It is amazing, venerable sir! How the entire meaning can be stated by a single phrase! Can this same meaning be stated in detail in a way that is deep and deep in appearance?”

“Well then, Ānanda, clear up that same matter yourself.”

“Venerable sir, if they were to ask me: ‘Friend Ānanda, what is the source of aging-and-death, what is its origin, from what is it born and produced?’—being asked thus, I would 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, what is its origin, from what is it born and produced?’—being asked thus, I would answer thus: ‘Friends, birth has becoming as its source, becoming as its origin; it is born and produced from becoming…. Becoming has clinging as its source … Clinging has craving as its source … Craving has feeling as its source … Feeling has contact as its source … Contact 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 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

While dwelling at Sāvatthī.

(i)

Then, in the evening, the Venerable Bhūmija 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:

‘Friend Sāriputta, some recluses and brahmins, proponents of kamma, maintain that pleasure 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 pain have arisen fortuitously, being created neither by oneself nor by another. Now, friend Sāriputta, 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 assertion would give ground for criticism?’

‘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, who 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 are created by another, that too is conditioned by contact. Also, in the case of those recluses and brahmins … who maintain that pleasure and pain are created by another, that too is conditioned by contact. Also, in the case of those recluses and brahmins … who maintain that pleasure and pain are created by another, that too is conditioned by contact.
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 brahmans, 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 brahmans … who maintain that pleasure and pain are created by another … who maintain that pleasure and pain are created both by oneself and by another … [39] … who maintain that pleasure and pain have 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 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, Ānanda, in the case of those recluses and brahmans, 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 brahmans, 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 contact.

(iii)

“Ānanda, when there is the body, because of bodily volition pleasure and pain arise [40] 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.”
“Either on one’s own initiative, Ānanda, one constructs that bodily volitional construction 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.

Either on one’s own initiative, Ānanda, one constructs that verbal volitional construction 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 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. But with the remainderless fading away 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. That field does not exist, that site does not exist, that base does not exist, that foundation does not exist conditioned by which that pleasure and pain arises internally.”

26 (6) Upavāṇa

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:

“Venerable sir, some recluses and brahmins maintain that suffering is created by oneself; 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 assertion would give ground for criticism?"

“Upavàna, 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, Upavàna, in the case of those recluse and brahmins who maintain that suffering is created by oneself, that is conditioned by contact. Also, in the case of those recluse 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 … that too is conditioned by contact. [42]

“Therein, Upavàna, in the case of those recluse and brahmins who maintain that suffering is created by oneself, it is impossible that they will experience without contact. In the case of those recluse 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

While dwelling at Sàvatthi. “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 § 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 livelihood, right effort, right mindfulness, right concentration.

“And what, bhikkhus, is birth? … becoming? … clinging? … craving? … feeling? … contact? … the six sense bases? … name-and-form? … consciousness? … volitional constructions? 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, 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 possesses the true knowledge of a disciple in higher training, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”

28 (8) Bhikkhu

While dwelling at Sāvatthī. “Herein, bhikkhus, a bhikkhu understands aging-and-death, its origin, its cessation, and the way leading to its cessation. He understands birth ... becoming ... 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 ... 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 has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”

29 (9) Recluses and Brahmins (1)

While dwelling at Sāvatthī. “Bhikkhus, those recluses or brahmins who do not fully understand aging-and-death, its origin, its cessation, and the way leading to its cessation; who do not fully 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: these I do not con
sider 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 fully understand aging-and-death, its origin, 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.”

30 (10) Recluses and Brahmins (2)

While dwelling at Sāvatthi. “Bhikkhus, as to those recluses or brahmins who do not understand 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 recluses 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

[47] On one occasion the Blessed One was dwelling at Sāvatthī. There the Blessed One addressed the Venerable Sāriputta thus: “Sāriputta, in ‘The Questions of Ajita’ in the Pārāyana it is said:

‘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.’

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 time 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 silent.

“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.’ Having 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.

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,’ 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 disenchantment 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 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,’ through disenchantment with what is subject to cessation, through its fading away and cessation, one is liberated by non-clinging.

It is in such a way 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 Venerable Sāriputta) [50] … it is in such a way that the meaning of this, stated in brief, should be understood in detail.”

32 (2) The Kalāra
While dwelling at Sāvatthī.

(i)

Then the bhikkhu Kalāra the Khattiya approached the Venerable Sāriputta and exchanged 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 Moliyaphagguna has abandoned the training and returned to the lower life.”

“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 Discipline?”

“I have no perplexity, friend.”

“But as to the future, friend?”

“I have no doubt, friend.”
Then the bhikkhu Kalāra 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 said to him: “Venerable sir, the Venerable Sāriputta has 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.’”

Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell Sāriputta 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, paid homage to him, and sat down to one side. The Blessed One then said to him: “Is it true, Sāriputta, 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 for this world’?”

“Venerable sir, I did not state the matter in those terms and phrases.”

“In whatever way, Sāriputta, a clansman declares final knowledge, what he has declared should be understood as such.”

“Venerable sir, didn’t I too speak thus: ‘Venerable sir, I did not state the matter in those terms and phrases’?”

“If, Sāriputta, they were to ask you: ‘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 for this world’—being asked thus, how would you answer?’”

“If they were to ask me this, venerable sir, I would answer thus: ‘With the destruction 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 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, 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 birth, 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 becoming as 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 becoming…?’—being asked thus, how would you answer?”
“... I would answer thus: ‘Becoming, friends, has clinging as its source....’”

“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 asked 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 thus, how would you answer?”

“If they were to ask me this, venerable sir, I would answer thus: ‘Friends, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant 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 you: ‘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 answer?”

“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 seat 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 about this matter with various terms and with various methods for a whole night … for a day 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 Kaḷāra 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 said to him: “Venerable sir, the Venerable Sāriputta has roared his lion’s roar thus: ‘Friends, 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 various terms and with various methods.’”

“Bhikkhu, the Venerable Sāriputta has thoroughly penetrated that element of the Dhamma by the thorough penetration of which, if I were to question him about that matter with 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.”

33 (3) Cases of Knowledge (1)

While dwelling at Sāvatthī. “Bhikkhus, I will teach you forty-four cases of knowledge. 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-and-death, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation. Knowledge of birth … Knowledge of becoming … Knowledge of clinging … 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 §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. 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, its cessation, and the way leading to its cessation, this is his knowledge of the principle. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to the past and to the future thus: ‘Whatever recluse and brahmin 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. Whatever recluse and brahmin 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.

“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, 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 has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.

“And what, bhikkhus, is birth?… What are the volitional constructions?… (definition as in §2) [59] … 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 volitional constructions, their origin, their cessation, and the way leading to their cessation, this is his knowledge of the principle. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to the past and to the future…. This is his knowledge of entailment.

“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 Deathless.”

34 (4) Cases of Knowledge (2)

While dwelling at Sāvatthī. “Bhikkhus, I will teach you seventy-seven cases of knowledge. 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
“The knowledge: ‘Birth has becoming as its condition.’ … The knowledge: ‘Volitional constructions have ignorance as their condition.’ The knowledge: ‘When there is no ignorance, 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

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. “Bhikkhu, whether one says, ‘What now is aging-and-death, and for whom is there this aging-and-death?’ or whether one says, ‘Aging-and-death is one thing, the one for whom there is this aging-and-death is another’—both these assertions are identical in meaning; they differ only in the phrasing. If there is the view, ‘The soul and the body are the same,’ there is no living of the holy life; and if there is the view, ‘The soul is one thing, the body is another,’ there is no living of the holy life.” Without veering towards either of these extremes, the Tathāgata 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, the one for whom there is this birth is another’—both these assertions are identical in meaning; they differ only in the phrasing…. Without veering towards either of these extremes
“Venerable sir, what now is becoming, and for whom is there this becoming?”

“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, ‘Becoming 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 either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With clinging as 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 consciousness as condition, name-and-form…. With volitional constructions as condition, consciousness.’”

“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 these volitional constructions is another’—both these assertions are identical in meaning; they differ only in the phrasing…. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With ignorance as condition, volitional constructions.’

“But with the remainderless fading away and cessation of ignorance, whatever kinds of contortions, writhings, and vacillations there may be—‘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 arising.”

“With the remainderless fading away and cessation of ignorance, whatever kinds of contortions, writhings, and vacillations there may be—‘What now is birth, and for whom is there this birth?’… [63] … ‘What now are volitional constructions, and for whom are there 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 questions. The Buddha simply cites the improper types of assertions on his own.) [64]

37 (7) Not Yours

While dwelling at Sāvatthī. “Bhikkhus, this body is not yours, nor does it belong to others. It is old kamma, to be seen as constructed, as fashioned by volition, as so mething to be felt. 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 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.”

38 (8) Volition (1)

While dwelling at Sāvatthī. “Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. 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 re-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.

“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 have 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 production of future re-becoming. When there is no production of future re-becoming, future birth, aging-
g-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

39 (9) Volition (2)

While dwelling at Såvatthi. “Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. 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. 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, pain, 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 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. With name-and-form as condition, the six sense bases (come to be)…. 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 have 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 Sāvatthi. [67] “Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. 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 there is inclination, there is coming and going. When there is coming and going, there is passing away and being reborn. When there is passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, 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 there 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 have 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.”

V. The Householder

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 penetrated with wisdom the noble law, if he wishes he 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 destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.’

“What are the five fearful animosities that have subsided? Householder, one who destroys life 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 and displeasure. 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 … who speaks falsely … who indulges in wine, liquor, and intoxicants that are a basis for negligence 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 basis for negligence, this fearful animosity has subsided.

“These are the five fearful animosities that have subsided.

“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, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, 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, worthy 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, unadorned, 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 with wisdom?&122 Here, householder, the 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 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.’

“This is the noble law that he has clearly seen and thoroughly penetrated with wisdom.

“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 himself: ‘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 number of bhikkhus.”) [71]

43 (3) Suffering

While dwelling at Sāvatthi. [72] “Bhikkhus, I will teach you the origin and the passing 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, feeling (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 meeting of the three is contact. With contact as condition, feeling (comes to be); with feeling as 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 condition, feeling (comes to be); with feeling as condition, craving. But with the remainderless fading away and cessation of that same 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. This is the passing away of suffering.

“In dependence on the ear and sounds … 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. But with the remainderless 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] sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This is the passing away of suffering.”

44 (4) The World

While dwelling at Sāvatthi. “Bhikkhus, I will teach you the origin and the passing away 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 condition, feeling (comes to be); with feeling as condition, craving. But with the remainderless fading away and cessation of that same 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. This, bhikkhus, is the passing away of the world.

“In dependence on the ear and sounds … [74] … 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. But with the remainderless fading away and cessation of that same 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. This, bhikkhus, is the passing away of the world.”

45 (5) At Ñåtika

Thus have I heard. On one occasion the Blessed One was dwelling at Ñåtika in the Brick Hall. Then, while the Blessed One was alone in seclusion, he uttered this Dhamma discourse:

“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 suffering.

“In dependence on the ear and sounds … 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…. Such is the origin of this whole mass of suffering.

“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. But with the remainderless 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. [75]

“...The meeting of the three 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 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 discourse is beneficial, concerned with the fundamentals of the holy life.”

46 (6) A Certain Brahmin

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)?”

“‘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, brahmin, 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 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.”

When this was said, that brahmin said to the Blessed One: “Magnificent, 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.”

47 (7) Jānuṣsoṇi

While dwelling at Sāvatthī. Then the brahmin Jānuṣsoṇi 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, 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 either of these extremes, the Tathāgata teaches the Dhamma by the middle…."

When this was said, the brahmin Jānuṣsoṇi said to the Blessed One: [77] “Magnificent, Master Gotama!… From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

48 (8) A Cosmologist

While dwelling at Sāvatthī. Then a brahmin who was a cosmologist approached the Blessed One … and said to him:

“How is it, Master Gotama, does all exist?”

“All exists’: this, brahmin, is the oldest cosmology.”

“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?”

“All is a unity’: this, brahmin, is the third cosmology.”

“Then, Master Gotama, is all a plurality?”

“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 Gotama!… From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

49 (9) The Noble Disciple

While dwelling at Sāvatthī. [78] “Bhikkhus, an instructed noble disciple does not think: ‘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 arises. [When there is ignorance, volitional constructions come to be. When there are volitional constructions, consciousness comes to be.] When there is consciousness, name-and-form 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 independent of others: ‘When this is not, that does not come to be; with the cessation of this, that ceases. [When there is no ignorance, volitional constructions do not come to be. When 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 §27) … 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 brackets there as absent in some editions are here clearly included in all editions.) [80]
VI. Suffering (or The Tree)&133

51 (1) Thorough Investigation

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?”

“Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, [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 remember 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 accordingly. 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 his birth, what is its origin, from what is it born and produced?… What is the source of that 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 ignorance 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 ignorance, 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 himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of volitional constructions.

“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. But when a bhikkhu has abandoned 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 construction, 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. Not being agitated, 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.’

“If he feels a 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 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 feels 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 terminating with the body.’ When he feels a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’

“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. So too, when he feels a feeling terminating with the body … terminating with life…. 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.’

“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. So too, when he 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
“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.”

“When there are utterly no volitional constructions, with the cessation of volitional constructions, would consciousness be discerned?”

“No, venerable sir.”

“When there is utterly no consciousness, with the cessation of consciousness, would name-and-form be discerned?”

“No, venerable sir.”

“When there is utterly no name-and-form … When there are utterly no six sense bases … [84] When there is utterly no contact … When there is utterly no feeling … When there is utterly no craving … 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.”

52 (2) Clinging

While dwelling at Sāvatthi. “Bhikkhus, when one dwells contemplating gratification in things that can be clung to, 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, [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, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.\textsuperscript{145}

"Suppose, bhikkhus, a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would not cast dry grass, dry cowdung, or dry wood into it from time to time. Thus, when the former supply of fuel is exhausted, that great bonfire, not 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 the cessation of this whole mass of suffering."\textsuperscript{146} [86]

53 (3) Fetters (1)

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; 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 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, lamentation, 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 a man would not pour oil into it or adjust the wick from time to time. Thus, when the former 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)

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 across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would 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, bhikkhus, 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.

“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.”

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 water 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 fetter, craving increases. Such is the origin of this whole mass of suffering.

“When, bhikkhus, one dwells contemplating danger in things that can fetter, craving ceases. 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 shovel and a basket. He would cut down the tree at its foot … (as in §55) … he would winnow 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, craving ceases. Such is the cessation of this whole mass of suffering.”

58 (8) Name-and-form

While dwelling at Sāvatthī. “Bhikkhus, when one dwells contemplating gratification in things that can fetter, there is a descent of name-and-form. 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 across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things 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 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 fetter, there is no descent of name-and-form…. Such is the cessation of this whole mass of suffering.”
59 (9) Consciousness

While dwelling at Sāvatthī. “Bhikkhus, when one dwells contemplating gratification in things that can fetter, there is a descent of consciousness. 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 across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can fetter, there is a descent of consciousness…. 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 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 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 fetter, there is no descent of consciousness…. Such is the cessation of this whole mass of suffering.” [92]

60 (10) Causation

On one occasion the Blessed One was dwelling among the Kurus, where there was a town 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:

“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 appearance. 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 origin of this whole mass of suffering.
“Suppose, Ānanda, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would 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 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 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 to, 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

[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 might become disenchanted with this body 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 uninstructed 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’ — 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 long time this has been held to by him, appropriated, and grasped thus: ‘This is mine, this I am, this is my self.’ Therefore the uninstructed worldling is unable to become disenchanted 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. But that which is called ‘mind’ and ‘mentality’ and ‘consciousness’ arises as one thing and ceases as another by day and by night. Just as a monkey roaming 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 ‘consciousness’ arises as one thing and ceases as another by day and by night.

“Therein, bhikkhus, the instructed noble disciple attends carefully and properly to dependent arising 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 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.

“Therein, 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

(This sutta is identical with the preceding one from the opening down to the monkey simile. It then omits the monkey simile and continues as follows:) [96]

“Therein, bhikkhus, the instructed noble disciple attends carefully and properly to dependent arising 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 cessation of this, that ceases. Bhikkhus, in dependence on a contact to be experienced as pleasant, a pleasant feeling 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 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 friction of two fire-sticks, but with the separation and laying aside of the sticks the resultant heat ceases and subsides; so too, in dependence on a contact to be experienced as pleasant … a contact to be experienced as painful … a contact to be experienced as 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 contact, disenchanted with feeling, disenchanted with perception, disenchanted with volitiona construcn for the maintenance of beings that have already come to be and for the assistance of those 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 nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.

“And how, bhikkhus, should the nutriment edible food be seen? Suppose a couple, husband and wife, had taken limited provisions and were travelling through a desert. They have with them their only son, dear and beloved. Then, in the middle of the desert, their limited 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 up and exhausted, while the rest of this desert remains to be crossed. Let us kill our only son, 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, prepare 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 enjoyment [99] or for the sake of physical beauty and attractiveness?”

“No, venerable sir.”

“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. When the nutriment edible food is fully understood, lust for the five cords of sensual pleasure is fully understood. 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 this world.

“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 her. 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 she stands exposed to the open air, the creatures dwelling in the open air would nibble at her. 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. 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 that a noble disciple needs to do.

“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 smoke. 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 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 meet death or deadly suffering.’

“It is in such a way, bhikkhus, that I say the nutriment mental volition should be seen. 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.
“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 bandit, 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 spears, experience pain and displeasure on that account?”

“Venerable sir, even if he were struck with one spear he would experience pain and displeasure 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. 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 noble disciple needs to do.”

64 (4) If There Is Lust

While dwelling at Sāvatthi. “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 seeking 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 seeking 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 volition … for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.&173 Where there is a descent of name-and-form, there is the growth of volitional constructions.&174 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.
blished and comes to growth … I say that is accompanied by sorrow, accompanied by anguish, accompanied by despair.

“Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or crimson, [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 edible food … for the nutriment contact … for the nutriment mental volition … for the nutriment consciousness … consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth … I say that is accompanied by sorrow, accompanied by anguish, accompanied by despair.

“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 there is no delight, if there is no craving, consciousness does not become established there and come to growth. Where consciousness does not become established and come to growth, there is no descent of name-and-form. Where there is no descent of name-and-form, there is no growth of volitional constrictions. Where there is no growth of volitional constrictions, 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 through a window, where would it become established?”

“On the western wall, venerable sir.”

“If there were no western wall, where would it become established?”

“On the earth, venerable sir.”

“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 contact … for the nutriment mental volition … for the nutriment consciousness … consciousness does not become established there and come to growth … [104] … I say that is without sorrow, without anguish, without despair.”
While dwelling at Sāvatthī. “Bhikkhus, before my enlightenment, while I was still a bodhisattva, not yet fully enlightened, it occurred to me: ‘Alas, this world has fallen into trouble, in that it is born, ages, 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 the breakthrough by wisdom: ‘When there is birth, aging-and-death comes to be; a

Then, bhikkhus, it occurred to me: ‘When what exists does birth come to be?… becoming?… 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 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 made the breakthrough by wisdom: ‘When there is name-and-form, consciousness comes to be; consciousness has name-and-form as its condition.’

Then, bhikkhus, it occurred to me: ‘This consciousness turns back; it does not go further than name-and-form. It is to this extent that one may be born and age and die, pass 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. With consciousness as condition, name-and-form (comes to be); with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact…. [105] Such is the origin of this whole mass of suffering.’

“Origination, origination”—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.

Then, bhikkhus, it occurred to me: ‘When what is absent does aging-and-death not come 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 there is no birth, aging-and-death does not come to be; with the cessation of birth comes cessation 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? With 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 consciousness, name-and-form does not come to be; with the cessation of consciousness comes 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.’

“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 arose 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 ancient city, an ancient capital [106] that had been inhabited by people in the past, with parks, groves, ponds, and foundations, a delightful place. Then the man would inform the king 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 his noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, 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 … volitional 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 bhikkhunis, 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.”

66 (6) Exploration

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!”

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

“Do you engage in inward exploration, bhikkhus?”

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.

Then the Venerable Ānanda said: “Now is the time for this, Blessed One! Now is t
he time for this, Sublime One! Let the Blessed One explain inward exploration. Having h
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-a
nd-death not come to be?’”

“As he explores he understands thus: ‘The many diverse kinds of suffering that arise i
n the world (headed by) aging-and-death: this suffering has acquisition as its source, acqu
isition as its origin; it is born and produced from acquisition.”

When there is acquisi

tion, 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.”

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 as its origin; it is born and produced from craving. When there is craving, acquisition comes 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.

“Then, engaging further in inward exploration, he explores thus: ‘When this craving arises, 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 agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.’ 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 tongue … 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 with a 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 pleasant 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 acquisition 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 and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are nurturing 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 aging, from death, from sorrow, from lamentation, from pain, from displeasure, from despair; they are not freed from suffering, I say. [110]

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, 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 beverage 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.

“So too, bhikkhus, whatever recluses and brahmins in the past … in the future … at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure … they are not freed from suffering, I say.

“Bhikkhus, whatever recluses and brahmins in the past regarded that in the world with a 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 dislike, from despair; they were freed from suffering, I say.

“Whatever recluses and brahmins in the future will regard that in the world with 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 suffering, I say.

“Whatever recluses and brahmins at present regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as non-self, as a disease, as fearful: they 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, aroma, 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 beverage 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.’ Having reflected, he would not drink the beverage but would pass it up, and he would not thereby meet death or deadly suffering.

“So too, bhikkhus, whatever recluses and brahmins in the past … in the future … at present regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as non-self, as a disease, as fearful … they are freed from suffering, I say.”
On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita 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: Is aging-and-death 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?”

“Friend Koṭṭhita, 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 another, 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 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 name-and-form as condition, consciousness (comes to be).”

“Now we understand the Venerable Sāriputta’s statement thus: ‘Name-and-form, friend Koṭṭhita, is not created by oneself … but rather, with consciousness as condition, name-and-form (comes to be).’ Now we also understand the Venerable Sāriputta’s (other) statement 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, should the meaning of this statement be seen?”

“Well then, friend, I will make up a simile for you, for some intelligent people understand 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 name-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, and 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 comes 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…. Such is the cessation of this whole mass of suffering.

“It is wonderful, friend Sāriputta! It is amazing, friend Sāriputta! How well this has been stated by the Venerable Sāriputta. We rejoice in the Venerable Sāriputta’s statement on these thirty-six grounds: 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 liberated by non-clinging, he can be called a bhikkhu who has attained Nibbāna in this very life.

“If, friend, a bhikkhu teaches the Dhamma for the purpose of disenchantment with birth … becoming … clinging … craving … feeling … contact … the six sense bases … name-and-form … consciousness … volitional constructions … ignorance, for its fading away and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. If a bhikkhu 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 bhikkhu is liberated by non-clinging, he can be called a bhikkhu who has attained Nibbāna in this very life.”

68 (8) Kosambi

On one occasion the Venerable Musila, the Venerable Sāviṭṭha, the Venerable Nārada, and the Venerable Ānanda were living at Kosambi in Ghosita’s Park.

Then the Venerable Sāviṭṭha said to the Venerable Musila: “Friend Musila, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it, does the Venerable Musila
have personal knowledge thus: ‘With birth as condition, aging-and-death (comes to be)’?

“Friend Sāvetthā, apart from faith, apart from personal preference, apart from oral tradition, 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]

“Friend Musāla, apart from faith … apart from acceptance of a view after pondering it, does the Venerable Musāla have personal knowledge thus: ‘With becoming as condition, birth’?… ‘With ignorance as condition, volitional constructions’?”

“Friend Sāvetthā, 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 Musāla, apart from faith … apart from acceptance of a view after pondering it, does the Venerable Musāla have personal knowledge: ‘With the cessation of birth comes cessation of aging-and-death’?… ‘With the cessation of ignorance comes cessation of volitional constructions’?”

“Friend Sāvetthā, 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 Musāla, apart from faith … apart from acceptance of a view after pondering it, does the Venerable Musāla have personal knowledge thus: ‘Nibbāna is the cessation of becoming’?”

“Friend Sāvetthā, 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 Musāla, an arahant, one whose taints are destroyed.

When this was said, the Venerable Musāla kept silent.

Then the Venerable Nārada said to the Venerable Sāvetthā: “Friend Sāvetthā, it would be good if I were asked that series of questions. Ask me that series of questions and I will answer you.”

“Then let the Venerable Nārada get to answer that series of questions. I will ask the Venerable Nārada that series of questions, and let him answer me.”

(Here the Venerable Sāvetthā asks the Venerable Nārada the same series of questions as were addressed to the Venerable Musāla, 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.”

Suppose, friend, there was a well along a desert road, but it had neither a rope nor a bucket. The 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 water,’ but he would not be able to make bodily contact with it. So too, 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.”

When this was said, the Venerable Ānanda asked the Venerable Saviṭṭha: “When he speaks in such a way, friend Saviṭṭha, what would you say about the Venerable Nārada?”

“When he speaks in such a way, friend Ānanda, I would not say anything about the Venerable Nārada except what is good, except what is favourable.”

69 (9) The Surge

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 streams 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; volitional constructions surging cause consciousness to surge; consciousness surging causes name-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 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 the 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 recede; volitional constructions receding cause consciousness to recede; consciousness receding causes name-and-form to recede; name-and-form receding causes the six sense bases to recede; the six sense bases receding cause contact to recede; contact receding causes feeling to recede; feeling receding causes craving to recede; craving receding causes clinging to recede; clinging receding causes becoming to recede; becoming receding causes birth 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 Bhikkhu 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 revered, and they did not obtain robes … and medicinal requisites.

Now on that occasion the wanderer Susima was residing in Rājagaha along with a large company of wanderers. [120] Then his company said to the wanderer Susima: “Come, friend Susima, 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, almsfood, lodgings, and medicinal requisites.”

“All right, friends,” the wanderer Susima 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 Susima and approached the Blessed One. He paid homage to the Blessed One, and then he sat down to one side and said to him: “Venerable sir, this wanderer Susima says that he wishes to lead the holy life in this Dhamma and Discipline.”

“Well then, Ānanda, give him the going forth.” The wanderer Susima then received the going forth and the higher ordination under the Blessed One.&206

(iii)

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 been lived, what had to be done has been done, there is no more for this world.” The Venerable Susima 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.”

“Then knowing and seeing thus, do you venerable ones wield the various kinds of spiritual 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 human, those that are far as well as near?”

“No, friend.”

“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 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 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 without delusion; a contracted mind as contracted and 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?”

“No, friend.”

“Then knowing and seeing thus, do you venerable ones recollect your manifold past abodes, 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 you 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 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 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 th
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, formless deliverances that transcend forms, having touched them with the body?”

“No, friend.”

“Here now, venerable ones: this answer and the non-attainment of those states, how could this be, friends?”

“We are liberated by wisdom, friend Susima.”

“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.”

“Whether or not you understand, friend Susima, we are liberated by wisdom.”

(iii)

Then the Venerable Susima rose from his seat and approached the Blessed One. Having 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 said:)

“First, Susima, comes knowledge of the persisting nature of phenomena, afterwards knowledge of Nibbana.”

“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, Susima, first comes knowledge of the persisting nature of phenomena, afterwards knowledge of Nibbana.”

“What do you think, Susima, is form permanent or impermanent?” – “Impermanent, venerable sir.”

“Is what is impermanent suffering or happiness?” – “Suffering, venerable sir.”

“Is feeling permanent or impermanent?…”

“Is perception permanent or impermanent?…”

“Are volitional constructions permanent or impermanent?…”

“Is consciousness permanent or impermanent?”

“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, Susima, any kind of form whatsoever, whether past, future, or present, internal 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, 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, Susima, the instructed noble disciple becomes disenchan ted with form, disenchan ted with feeling, disenchan ted with perception, disenchan ted with volitional constructions, disenchan ted with consciousness. Being disenchan ted, 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.’

“Do you see, Susima: ‘With birth as condition, aging-and-death (comes to be)’?

“Yes, venerable sir.”

“Do you see, Susima: ‘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.”

“Do you see, Susima: ‘With the cessation of birth comes cessation of aging-and-death’?

“Yes, venerable sir.”

“Do you see, Susima: ‘With the cessation of becoming comes cessation of birth’?… ‘With the cessation of clinging comes cessation of becoming’?… ‘With the cessation of ignorance comes cessation of volitional constructions’?

“Yes, venerable sir.”
“Knowing and seeing thus, Susima, do you wield the various kinds of spiritual power, such that: having been one, you become many … you exercise bodily mastery as far as the Brahma-world?”

“No, venerable sir.”

“Then knowing and seeing thus, Susima, do you, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, those that are far as well as near?” [127]

“No, venerable sir.”

“Then knowing and seeing thus, Susima, 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, Susima, do you recollect your manifold past abodes … with their modes and details?”

“No, venerable sir.”

“Then knowing and seeing thus, Susima, do you, with the divine eye, which is purified 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, Susima, do you dwell in those peaceful, formless deliverances that transcend forms, having touched them with the body?”

“No, venerable sir.”

“Here now, Susima: this answer and the non-attainment of those states, how could this be, Susima?”

(iv)

Then the Venerable Susima 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 confused, 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, Susima, you have committed a transgression in that you were so foolish, so confused, so inept that you went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this.” [128] Suppose, Susima, 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, men, bind this man’s arms tightly behind his back with a strong rope, shave his head, and lead
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, Susima, would that man experience pain and displeasure on that account?”

“Yes, venerable sir.”

“Although that man would experience pain and displeasure on that account, going for
th 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 accorda
nçe 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 accordanc
e 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 recluseshi
p 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 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.”

IX. With Incorporated Repetition Series

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 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 … 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.”

84 (3)–93 (12) Exertion, Etc.

“Bhikkhus, one who does not know and see as it really is aging-and-death … volitional constructions, their origin, their cessation, and the way leading to their cessation, should make an exertion … arouse a desire … arouse enthusiasm … be unremitting … arouse ardour … apply energy … practise perseverance … practise mindfulness … practise clear comprehension … practise diligence in order to know this as it really is.”
1 The Fingernail

[133] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’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 taken up in his fingernail is trifling. It does 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, 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, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma.”

2 The Pond

While dwelling at Sāvatthī. “Bhikkhus, suppose there was a pond fifty yojanas long, fifty 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 blade of kusa grass or the 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. 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 Dhamma, of such great benefit is it to obtain the vision of the Dhamma.”
3 Water at the Confluence (1)

While dwelling at Sāvatthī. [135] “Bhikkhus, suppose that in the place where these great rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravati, the Sarabhū, 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 that 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 at the confluence.”

“So too, bhikkhus, for a noble disciple … of such great benefit is it to obtain the vision of the Dhamma.”

4 Water at the Confluence (2)

While dwelling at Sāvatthī. “Bhikkhus, suppose that in the place where these great rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravati, 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 destroyed 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 hundredth 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 vision 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 vision of the Dhamma.”
6 The Earth (2)

While dwelling at Sāvatthī. “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 seven little balls of clay the size of jujube kernels that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth that has been destroyed and eliminated.”

“So too, bhikkhus, for a noble disciple … of such great benefit is it to obtain the vision 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?”

“Venerable sir, the water in the great ocean is more. The two or three drops of water that 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 vision of the Dhamma.”

8 The Ocean (2)

While dwelling at Sāvatthī. “Bhikkhus, suppose that the great ocean would be destroyed and eliminated except for two or three drops of water. What do you think, bhikkhus, which is more: the water in 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 is more. The two or three drops of water that remain 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 that has been destroyed and eliminated.”

“So too, bhikkhus, for a noble disciple … of such great benefit is it to obtain the vision of the Dhamma.”
9 The Mountain (1)

While dwelling at Sāvatthi. “Bhikkhus, suppose that a man would place on the Himalayas, the king of mountains, 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 placed there or the Himalayas, the king of mountains?”

“Venerable sir, the Himalayas, the king of mountains, is more. The seven grains of gravel the size of mustard seeds 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 Himalayas, the king of mountains.

“So too, bhikkhus, for a noble disciple … of such great benefit is it to obtain the vision of the Dhamma.”

10 The Mountain (2)

While dwelling at Sāvatthi. “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 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 destroyed and eliminated is more. The seven grains of gravel the size of mustard seeds that remain 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, bhikkhus, 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 Sāvatthi. “Bhikkhus, suppose that a man would place on Sineru, 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 hundredth part, or a thousandth part, or a hundred thousandth part of Sineru, the king of mountains.”

“So too, bhikkhus, the achievements of recluses, brahmins, and wanderers of other sects 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.”
I. Diversity

(Internal Pentad)

1 (1) Diversity of Elements

[140] While dwelling at Sāvatthī. “Bhikkhus, I will teach you the diversity of elements. 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, eye-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.”

2 (2) Diversity of Contacts

While dwelling at Sāvatthī. “Bhikkhus, it is in dependence on the diversity of elements 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. 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

While dwelling at Sāvatthī. “Bhikkhus, it is in dependence on the diversity of elements 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 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 the diversity of elements does not arise in dependence on the 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. 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 elements 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? 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? 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 arises the diversity of contacts; that in dependence on the diversity of contacts there arises the diversity of feelings.”

5 (5) Diversity of Feelings (2)

While dwelling at Sāvatthī. “Bhikkhus, 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. 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; 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 arises the diversity of contacts;… the diversity of elements does not arise in dependence on the diversity of contacts.”

(External Pentad)

6 (6) Diversity of External Elements

While dwelling at Sāvatthī. “Bhikkhus, I will teach you the diversity of elements. Listen 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-phenomena element. This, bhikkhus, is called the diversity of elements.”
7 (7) Diversity of Perceptions

While dwelling at Sāvatthī. “Bhikkhus, it is in dependence on the diversity of elements 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 there 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-phenomena element. This, bhikkhus, is called the diversity of elements. [144]

“And how is it, bhikkhus, that in dependence on the diversity of elements ... there arises 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 passion for 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 arises 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 arises the diversity of quests.”

8 (8) Not Diversity of Quests

While dwelling at Sāvatthī. “Bhikkhus, it is in dependence on the diversity of elements 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 arise 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-phenomena element. This, bhikkhus, is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of elements … 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?

“In dependence on the form element there arises perception of form; […] in dependence on the quest 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.] …

“In dependence on the mental-phenomena element there arises perception of mental phenomena; […] in dependence on passion for mental phenomena there arises the quest 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 arises 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)

While dwelling at Sāvatthī. “Bhikkhus, it is in dependence on the diversity of elements 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.&

“And what, bhikkhus, is the diversity of elements? The form element … the mental-phenomena 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 arises the diversity of gains.”

10 (10) Diversity of External Contacts (2)

While dwelling at Sāvatthī. “Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions;… [148] (as in the preceding sutta) … in dependence 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-phenomena element. This, bhikkhus, is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of elements … there arises 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 mental phenomena.
al phenomena; [149] desire for mental phenomena does not arise in dependence on passion 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 arises 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.”

II. The Second Chapter
(Seven Elements)

II (1) Seven Elements

While dwelling at Sāvatthī. [150] “Bhikkhus, there are these seven elements. What seven? 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 feeling element. These are the seven elements.”

When this was said, a certain bhikkhu asked the Blessed One: “Venerable sir, as to the 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 beauty 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 on cessation.”
“But, venerable sir, as to the luminosity element … the cessation of perception and feeling 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

While dwelling at Sāvatthi. “Bhikkhus, sensual thought arises with a source, not without a source; thought of ill will arises with a source, not without a source; thought of harming 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 intention 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, speech, 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 harm there arises desire to harm; in dependence on desire to harm there arises passion to harm; 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 body, speech, and mind.

“Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grass. If he does not quickly extinguish it with his hands and feet, the creatures living in the grass and wood will meet with calamity and disaster. So too, if any recluse or brahmin does not quickly abandon, dispel, obliterate, and annihilate the unrighteous perceptions that have arisen in him, he dwells in suffering in this very life, with vexation, despair, and fever; and with the breakup of the body, after death, a bad destination may be expected for him.

“Bhikkhus, thought of renunciation arises with a source, not without a source; thought 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; 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 passion 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, speech, and mind.

“In dependence on the non-ill-will element there arises perception of non-ill will…. In dependence on the harmlessness element there arises perception of harmlessness; 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 body, speech, and mind.

“Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grasses. If he quickly extinguishes it with his hands and feet, the creatures living in the grass and 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 arisen 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

On one occasion the Blessed One was dwelling at Nāṭika 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.”

When this was said, the Venerable Saddha Kaccāyana* said to the Blessed One: “Venerable 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?”

“Mighty, Kaccāyana, is this element, the element of ignorance. In 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 elucidates the 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 wish, 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 superior person, superior speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidates the superior. His rebirth, I say, is superior.”

*As in Ee.

14 (4) Inferior Disposition

While dwelling at Sāvatthī. “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, by way of elements, beings came together and united…

. In the future, too, by way of elements, beings will come together and unite…. [155] Now 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.”

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 walking back and forth with a number of bhikkhus; the Venerable Mahāmoggallāna was walking back and forth with a number of bhikkhus; the Venerable Mahākassapa… the Venerable Anuruddha… the Venerable Puṇṇa Mantāniputta… the Venerable Upāli… the Venerable 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?”

“Yes, venerable sir.”

“All those bhikkhus are of great wisdom. Do you see Moggallāna walking back and forth with a number of bhikkhus?”

“Yes, venerable sir.”

“All those bhikkhus have great spiritual power. Do you see Kassapa walking back and forth with a number of bhikkhus?” [156]
“Yes, venerable sir.”

“All those bhikkhus are proponents of the ascetic practices. Do you see Anuruddha walking back and forth with a number of bhikkhus?”

“Yes, venerable sir.”

“All those bhikkhus possess the divine eye. Do you see Puñña 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 and forth with a number of bhikkhus?”

“Yes, venerable sir.”

“All those bhikkhus are masters of the Discipline. Do you see Ónanda walking back and 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 they did so, in the future they will do so, and now at present they do so too.”

16 (6) With Verses

While dwelling at Sāvatthī...40 “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. In the past they did so, in the future they will do so, and now at present 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 elements 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 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.
“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:

“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, 
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 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 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 with 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.”
18 (8) Rooted in those Lacking Faith

(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 shameless, 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, 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 shameless come together and unite with the shameless, [163] those unafraid of wrongdoing with those 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 future 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)

[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.”

(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.

21 (11) Rooted in the Unlearned

(i) “Bhikkhus, it is by way of elements that beings come together and unite. The unlearned 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 with the learned, 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.”

22 (12) Rooted in the Lazy

“Bhikkhus, it is by way of elements that beings come together and unite. The lazy come together and unite with the lazy, the muddle-minded with the muddle-minded, the dullards with the dullards. The energetic come together and unite 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.”

III. Courses of Kamma
23 (1) Unconcentrated

[166] While dwelling at Sāvatthī. “Bhikkhus, it is by way of elements that beings come 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.”

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 together 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 falsehood … who indulge in wine, liquor, and intoxicants that cause negligence come 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 wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”

26 (4) Seven Courses of Kamma

While dwelling at Sāvatthī. “Bhikkhus, it is by way of elements that beings come together 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 falsehood … who speak divisively … who speak harshly … who indulge in idle chatter come 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.”
27 (5) Ten Courses of Kamma

While dwelling at Sāvatthī. [168] “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy 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 together 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 together 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 view; those who are of right intention … right speech … right action … right livelihood … right 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 together and unite. Those who are of wrong view … wrong concentration … wrong knowledge … wrong liberation come together and unite with those who are of wrong liberation.

“Those who are of right view … right concentration … right knowledge … right liberation come together and unite with those who are of right liberation.”

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, Anāthapindika’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.”
31 (2) Before My Enlightenment

While dwelling at Sāvatthī. [170] “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: ‘What is the gratification, what 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 impermanent, 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 from 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 impermanent, suffering, and subject to change: this is the danger in the air element. The removal 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 awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmino, 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 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; 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 there 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 the water element … the heat element … the air element. Whatever escape there is from the air element—that I have found. I have clearly seen with wisdom just how far the escape 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 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.’”

33 (4) If There Was No

While dwelling at Sāvatthī. “Bhikkhus, if there was no gratification in the earth element, beings would not become enamoured with it; but because there is gratification in the earth element, beings become enamoured with it. If there was no danger in the earth element, 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; but because 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 gratification as gratification, the danger as danger, and the escape as escape in the case of these four elements, they have not escaped from this world with its devas, Māra, and Brahmā, from this generation with its recluse 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.”

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, 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 become 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, steeped 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, steeped in suffering, and is not steeped (only) in pleasure, beings become disenchanted with 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 suffering, steeped in suffering, and is not steeped (only) in pleasure, beings become disenchanted with it.”

35 (6) Delight

While dwelling at Sāvatthī. “Bhikkhus, one who seeks delight in the earth element seeks 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 seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering.”

36 (7) Arising

While dwelling at Sāvatthī. “Bhikkhus, the arising, continuation, production, and manifestation of the earth element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising, continuation, production, and manifestation 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)
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: 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 as they really are 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 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.”

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 these 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 origin 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 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.”

39 (10) Recluses and Brahmins (3)
While dwelling at Sāvatthī. “Bhikkhus, those recluses or brahmins who do not understand the earth 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 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.”
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, 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. Suppose, bhikkhus, a man would cut up whatever grass, sticks, branches, and foliage there are in this Jambudīpī 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, yet the grass, wood, branches, and foliage in this Jambudīpī would be used up and exhausted. 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 all constructions, enough to become dispassionate towards them, enough to be liberated from them.”

While dwelling 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 fettered by craving. Suppose, bhikkhus, a man would reduce this great earth to balls 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 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 all constructions, enough to become dispassionate towards them, enough to be liberated from them.”

3 (3) Tears

While dwelling at Sāvatthī. “Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of tears 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 agreeable—this or the water in the four great oceans?”

“As we understand the Dhamma taught by the Blessed One, venerable sir, the stream of tears that we have shed as we roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—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 such a way. The stream of tears that you have shed as you roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans. For 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 separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans. For what reason? Because, bhikkhus, this samsāra is without discoverable beginning. It is enough to become disenchanted with all constructions, enough to become dispassionate towards them, enough to be liberated from them.”

4 (4) Mother’s Milk

While dwelling at Sāvatthī. “Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance
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—is this 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 such 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 reason? Because, bhikkhus, this samsāra 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 aeon?”

“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 mountain a yojana long, a yojana wide, and a yojana high, without holes or crevices, one solid mass of rock. At the end of every hundred years a man would stroke it once with a piece of Kāsian cloth. 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 hundreds of aeons, so many thousands of aeons, so many hundreds of thousands of aeons. For what reason? Because, bhikkhu, this samsāra is without discoverable beginning…. It is enough to be liberated from them.”

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 aeon?”
“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 walls a yojana long, a yojana wide, and a yojana high, filled with mustard seeds as dense as a topknot. At the end of every hundred years a man would remove one mustard seed from 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 aeons 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 samsāra is without discoverable beginning…. It is enough to be liberated from them.”

7 (7) Disciples

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 many aeons have elapsed and gone by?”

“Bhikkhus, 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.”

“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 day they were each to recollect a hundred thousand aeons. There would still be aeons not yet 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 samsāra 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.”

“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 great ocean. It is not easy to count them and say there are so many grains of sand, or so many 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, or so many hundreds of thousands of aeons. For what reason? Because, brahmin, this samsāra 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 Gotama! Magnificent, Master Gotama!… From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

9 (9) The Stick

While dwelling at Sāvatthī. “Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Just as a stick thrown up into the air falls now on its bottom, falls now on its side, falls now on its top, 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 to this world. For what reason? Because, bhikkhus, this samsāra is without discoverable beginning…. It is enough to be liberated from them.”

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!”

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

“Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. One 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.

For what reason? Because, bhikkhus, this saṁsāra 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)

II (1) Unfortunate

On one occasion the Blessed One was dwelling at Sāvatthī. There he … said this: “Bhikkhus, this saṁsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Whene
d the same thing in this long course.’ For what reason? Because, bhikkhus, this samsāra is without discoverable beginning…. It is enough to be liberated from them.”

12 (2) Happy

While dwelling at Sāvatthī. “Bhikkhus, this samsāra is without discoverable beginning…. Whenever you see anyone happy and fortunate, [187] you can conclude: ‘We too have experienced the same thing in this long course.’ For what reason? Because, bhikkhus, this samsāra 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 approached the Blessed One—all forest dwellers, almsfood eaters, rag-robe wearers, triple-robe users, yet all were still with fetters. 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, triple-robe 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 samsāra is without discoverable beginning. A first point is not discerned 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 when 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 through 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 such a way. The stream of blood that you have shed as you roamed and wandered on through 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 stream of blood that you shed is greater than the waters in the four great oceans. 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 samsāra 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 Blessed One’s statement. [189] And while this exposition was being spoken, the minds of these thirty bhikkhus from Pāvā were liberated from the taints by non-clinging.

14 (4)–19 (9) Mother, Etc.

While dwelling at Sāvatthī. “Bhikkhus, this samsāra is without discoverable beginning.… It is not easy, bhikkhus, to find a being who in this long course has not previously been your mother … your father … your brother … your sister … your son … your daughter. For what reason? Because, bhikkhus, this samsāra is without discoverable beginning.… 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 samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. In the past, bhikkhus, this Mount Vepulla was called Pācinavamsa, [191] and at that time these people were called Tivaras. The lifespan of the Tivaras was 40,000 years. They could climb Mount Pācinavamsa in four days and descend in four days. At that time the Blessed One Kakusandha, an Arahant, a Fully Enlightened One, had arisen in the world. His two chief disciples were named Vidhura and Sañjiva, 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, 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 Vaṅkaka, and at that time these people were called Rohitassas. The lifespan of the Rohitassas was 30,000 years. They could climb Mount Vaṅkaka in three days and descend in three days. At that time the Blessed One Koṅgamana, an Arahant, a Fully Enlightened One, had arisen in the world. His two chief disciples were named Bhīyosa and Uttara, an excellent pair. 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 20,000 years. They could climb Mount Supassa in two days and descend in two days. At that time the Blessed One Kassapa, an Arahant, a Fully Enlightened One, had arisen in the world. His two chief disciples were named Tissa and Bhāradvāja, 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…. It is enough to be liberated from them.

“At present, bhikkhus, this Mount Vepulla is called Vepulla, and at present these people 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 Vepulla 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 excellent 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 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.”

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

“This was called Påcinavaṃsa 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
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 engage in a wrong search, in what is improper, for the sake of a robe. 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.

“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 uses 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, 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 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.

2 Unafraid of Wrongdoing

Thus have I heard. On one occasion the Venerable Mahākassapa and the Venerable Sāriputta were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta 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:
“Friend, it is said that one who is not ardent and who is unafraid of wrongdoing is incapable of enlightenment, incapable of Nibbāna, incapable of achieving the unsurpassed security 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 bondage. In what way is this so, friend?”

“Here, friend, a bhikkhu does not arouse ardour by thinking: ‘If unarisen evil unwholesome states arise in me, this may lead to my harm’; nor by thinking: ‘If evil unwholesome states that have arisen in me are not abandoned, this may lead to my harm’; nor by thinking: ‘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.

“And how, friend, is he unafraid of wrongdoing? Here, friend, a bhikkhu does not become afraid at the thought: ‘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 unafraid of wrongdoing.

“It is in this way, friend, that one who is not ardent and who is unafraid of wrongdoing is incapable of enlightenment, incapable of Nibbāna, incapable of achieving the unsurpassed 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 that have arisen in me cease, this may lead to my harm.’ 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.”

3 Like the Moon

While dwelling at Sāvatthi. “Bhikkhus, you should approach families like the moon —[198] drawing back the body and mind, always acting like newcomers, without impudence towards families. Just as a man looking down an old well, a precipice, or a waterfall would draw back the body and mind, so too, bhikkhus, should you approach families.
“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 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 the Blessed One waved his hand in space 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 bhikkhu 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, may those desiring merits make merits!’ He is as pleased and happy over the gains of others 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 families, is not held fast by them, is not bound by them. Rather, he thinks: ‘May those desiring gains acquire gains, may those desiring merits make merits!’ He is as pleased and happy 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, and 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.”

“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 the Dhamma from me! Having listened, may they be pleased with the Dhamma! Having understood, may they express their appreciation to me!’ 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 listen 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, 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 Dhamma 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.”

4 A Visitor of Families

While dwelling at Sāvatthi. “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 thought: ‘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. Such a bhikkhu is worthy to be a visitor of families.

“Bhikkhus, Kassapa approaches families with such a thought…. Thus if they do not give … if they give carelessly rather than respectfully, he does not thereby become dejected; [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.”

5 Old

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.”

“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 almsfood; 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.”

“Taking what reasons into account, Kassapa, have you for a long time been a forest dweller … and spoken in praise of arousing energy?”

“I have taken into account two reasons, venerable sir. [203] For myself I see a pleasant dwelling in this very life, and I have compassion for the next generation, hoping, ‘May the next generation follow my example!’ 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 multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Therefore, Kassapa, wear wornout hempen rag-robes, walk for alms, and dwell in the forest.”

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 should exhort the bhikkhus, Kassapa, or you should. Either you or I should give them a Dhamma talk.”

“Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities which make them difficult to admonish. They are impatient and do not accept instruction respectfully. Here, venerable sir, I saw a bhikkhu named Bhaṅḍa, a pupil of Ānanda, and a bhikkhu named Abhiṅjika, a pupil of Anuruddha, competing with each other in reg
ard to their learning, saying: ‘Come, bhikkhu, who can speak more? Who can speak better? Who can speak longer?’ “

Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell the bhikkhu Bhaṅga 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 them: “The Teacher calls the venerable ones.”

“Yes, friend,” those bhikkhus replied, and they approached the Blessed One, paid homage to him, and sat down to one side, and the Blessed One said to them: “Is it true, bhikkhus, 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.”

“Have you ever known me to teach the Dhamma thus: ‘Come, bhikkhus, compete with each 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 Discipline, 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 Discipline, we competed with each other in regard to our learning, as to who can speak more, who 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 inept were you—in that, having gone forth in such a well-expounded Dhamma and Discipline, you competed with each other in regard to your learning…. 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 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 them, 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 which make them difficult to admonish. They are impatient and do not accept instruction respectfully. Venerable sir, for one who has no faith in regard to 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 wholesome states, not growth. Just as, during the dark fortnight, whether day or night comes, the moon declines in colour, in circularity, in luminosity, in diameter and circumference, so too, venerable sir, for one who has no 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 wholesome states, not growth.

“A person without faith, venerable sir: this is a case of decline. A person without a sense 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 case 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, 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 sense 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 Mahākassapa.) [208]

8 Exhortation (3)

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 which make them difficult to admonish. They are impatient and do not accept instruction respectfully.”

“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-robe 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 energy.

“Then, when a bhikkhu was a forest dweller and spoke in praise of forest dwelling … when he was energetic and spoke in praise of arousing energy, the elder bhikkhus 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, sit down.’ Then it would occur to the newly ordained bhikkhus: ‘It seems that when a bhikkhu 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 would practise accordingly, and that would lead to their welfare and happiness for a long time.

“But now, Kassapa, the bhikkhus are no longer forest dwellers and do not speak in praise of forest dwelling … 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 seat, saying: ‘Come, bhikkhu. What is this bhikkhu’s name? This is an excellent bhikkhu. This bhikkhu is keen on companionship.’ Then 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 ruined 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,’ it is just thus that one could rightly say this.”

9 Jhānas and Direct Knowledges

While dwelling at Sāvatthī. “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 happiness born of seclusion. [211] Kassapa too, to whatever extent he wishes, secluded from sensual pleasures, secluded 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 mind, is without thought and examination, and has rapture and happiness born of concentration. 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 body; 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 jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. Kassapa too, to whatever extent he wishes, … enters and dwells in the fourth jhāna….

“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-attention 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 dwells 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
“Bhikkhus, to whatever extent I wish, by completely transcending the base of nothingness, 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.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of neither-perception-nor-non-perception, I enter and dwell in the cessation of perception and feeling. Kassapa too, to whatever extent he wishes, ... enters and dwells in the cessation of perception and feeling.

“Bhikkhus, to whatever extent I wish, I wield the various kinds of spiritual power: having been one, I become many; having been many, I become one; I appear and vanish; I go unhindered through a wall, through a rampart, through a mountain as though through space; I dive in and out of the earth as though it were water; I walk on water without sinking 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 various kinds of spiritual power....

“Bhikkhus, to whatever extent I wish, with the divine ear element, which is purified and 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 element, 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 with hatred; a mind 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 and 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. Kassapa too, to whatever extent he wishes, understands the minds of other beings, of other persons, having encompassed them with his own mind....

“Bhikkhus, to whatever extent I wish, I recollect my manifold past abodes, 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.’ Thus I recollect my manifold past abodes with their modes and details. Kassapa too, to whatever extent he wishes, recollects his manifold past abodes … with their modes and details.

“Bhikkhus, to whatever extent I wish, with the divine eye, which is purified and surpasses 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 according 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 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 divine eye, which is 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 divine 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 understands 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 taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge.&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.”

10 The Bhikkunīs’ Quarters

Thus have I heard. On one occasion the Venerable Mahākassapa was dwelling at Sāvatthi in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, in the morning, the Venerable Ānanda dressed and, [215] taking bowl and robe, he approached the Venerable Mahākassapa and said: “Come, Venerable Kassapa, let us go to the bhikkunīs’ 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….”

A third time the Venerable Ānanda said to the Venerable Mahākassapa: “Come, Venerable 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 sitting there, the Venerable Mahākassapa instructed, exhorted, inspired, and encouraged those bhikkhunīs with a Dhamma talk, after which he rose from his seat and departed.

Then the bhikkhunī Thullatissā, being displeased, expressed her displeasure thus: “How can Master Mahākassapa think of speaking on the Dhamma in the presence of Master Ānanda, the erudite sage? 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 would think he could sell a needle to a needle-maker!”

The Venerable Mahākassapa heard that the bhikkhunī Thullatissā had made this statement and said to the Venerable Ānanda: “How is it, friend Ānanda, am I the needle-peddler 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. 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 happiness born of seclusion. Ānanda too, to whatever extent he wishes, secluded from sensual pleasures, 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 Bhikkhu 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]
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 enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.’

“Friend, one might just as well think that a bull elephant seven or seven and a half cubits high could be concealed by a palm leaf as think that my six direct knowledges could be concealed.”

But the bhikkhuni Thullatissā fell away from the holy life.

On one occasion the Venerable Mahākassapa was dwelling in Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Ānanda was wandering on tour in Dakkhināgiri together with a large Sangha of bhikkhus. Now on that occasion thirty bhikkhus—pupils of the Venerable Ānanda—most of them youngsters, had given up the training and had returned to the low life.

When the Venerable Ānanda had wandered on tour in Dakkhināgiri as long as he wanted, 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?”

“The Blessed One laid down this rule for three reasons, Venerable Kassapa: for restraining ill-behaved persons and for the comfort of well-behaved bhikkhus, (with the intention), ‘May those of evil wishes, by forming a faction, not create a schism in the Sangha!’; and out of kindliness towards families. 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 devoted to wakefulness? One would think you were wandering about trampling on crops; one 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 called a youngster by the Venerable Mahākassapa?”
“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 measure.”

The bhikkhuni Thullanandå heard: “Master Mahåkassapa 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 Mahåkassapa, who was formerly a member of another sect, think that he can disparage Master Ānanda, the erudite sage, by calling him a youngster?”

The Venerable Mahåkassapa heard that the bhikkhuni Thullanandå had made this statement. He then said to the Venerable Ānanda: “For sure, friend Ānanda, the bhikkhuni Thullanandå 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 I had an outer robe made from patches of cloth; 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 One sitting by the Bahuputta Shrine between Råjagaha and Nålandå. 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 sir, the Blessed One is my teacher, I am his disciple. Venerable sir, the Blessed One is my teacher, I am his disciple.’

“When I had said this, the Blessed One said to me: ‘Kassapa, if one who does not know 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.”’

“Therefore, Kassapa, you should train yourself thus: “I will arouse a keen sense of shame and fear of wrongdoing towards elders, the newly ordained, and those of middle status.” Thus should you train yourself.
“Therefore, Kassapa, you should train yourself thus: “Whenever I listen to any Dhamma 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.” Thus should you train yourself.

“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.

“Then, friend, the Blessed One descended from the road and went to the foot of a tree. I folded in four my outer robe of patches and said to him: ‘Venerable sir, let the Blessed 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, out 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.

“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.

“Friend, 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, [222] with rapture and happiness born of seclusion.... (As in §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 ratanas high could be concealed by a palm leaf as think that my six direct knowledges could be concealed.”

But the bhikkhunī Thullanandā fell away from the holy life.
12 After Death

On one occasion the Venerable Mahākassapa and the Venerable Sāriputta were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta 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 Tathāgata exist after death?”

“The Blessed One, friend, has not declared this: ‘The Tathāgata exists after death.’”

“Then, friend, does the Tathāgata not exist after death?”

“The Blessed One, friend, has not declared this either: ‘The Tathāgata does not exist after death.’”

“How is it then, friend, does the Tathāgata 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 Tathāgata neither exist nor not exist after death?”

“The Blessed One, friend, has not declared this either: ‘The Tathāgata neither exists nor 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 life; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, 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 cessation 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 life; it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore the Blessed One has declared this.”

13 The Counterfeit of the True Dhamma

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi in Jetavana’s Grove, Anāthapiṇḍika’s Park. Then the Venerable Mahākassapa approached the Blessed 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 training rules but more bhikkhus were established in final knowledge, while now there are more training rules but fewer bhikkhus are established in final knowledge?”

“That’s the way it is, Kassapa. When beings are declining and the true Dhamma is disappearing there are more training rules but fewer bhikkhus are established in final knowledge. 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.

“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 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.

“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. There are, Kassapa, five detrimental things that lead to the decay and disappearance of the true Dhamma. What are the five? Here the bhikkhus, the bhikkhunis, the male lay followers, and the female lay followers dwell without reverence and deference towards the Teacher; they dwell without reverence and deference towards the Dhamma; they dwell without reverence and deference towards the Sangha; they dwell without reverence and deference towards the training; they dwell without reverence and deference towards concentration. These, Kassapa, are the five detrimental things that lead to the decay and disappearance 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 bhikkhunis, 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 Dhamma; they dwell with reverence and deference towards the Sangha; they dwell with reverence and deference towards the training; 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.”
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!” [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.” Therefore, bhikkhus, you should train yourselves thus: ‘We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.’ Thus should you train yourselves.”

While dwelling at Sāvatthī. “Bhikkhus, dreadful is gain, honour, and praise—bitter, vile, obstructive to achieving the unsurpassed security from bondage. Therefore, bhikkhus, you should train yourselves thus: ‘We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.’ Thus should you train yourselves.”

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. Then one turtle said to another: ‘Dear turtle, do not go to such and such a region.’ But that turtle went to that region, and a hunter struck him with a corded har
Then that turtle approached the first one. When the first turtle saw him coming 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’ve been hit, dear turtle, indeed you’ve been struck! Your father and grandfather also met with calamity and disaster on account of such a cord. Go now, dear turtle, you are no longer one of us.’

“‘Hunter,’ bhikkhus: this is a designation for Māra the Evil One. ‘Corded harpoon’: this is a designation for gain, honour, and praise. ‘Cord’: this is a designation for delight and 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, 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

While dwelling at Sāvatthī. “Bhikkhus, dreadful is gain, honour, and praise…. Suppose 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 dreadful, 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…. Suppose 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.’[229] 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. 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 influenc
e, and they do not gain robes, almsfood, lodgings, and medicinal requisites.’ Thus, because his mind is overcome and obsessed by gain, honour, and praise, he despises the other well-behaved bhikkhus. That will lead to the harm and suffering of this senseless person for a long time. So dreadful, bhikkhus, is gain, honour, and praise…. Thus should you train yourselves.”

6 (6) The Thunderbolt

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 gain, honour, and praise while he has not yet reached his mind’s ideal.

“‘Thunderbolt,’ bhikkhus: this is a designation for gain, honour, and praise. So dreadful, 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 with 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.

“‘Dart,’ bhikkhus: this is a designation for gain, honour, and praise. So dreadful, bhikkhus, 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 you hear an old jackal howling when the night was fading?”

“Yes, venerable sir.”

“That old jackal is afflicted with a disease called mange. 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 calamity 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 dreadful, bhikkhus, is gain, honour, and praise…. Thus should you train yourselves.”
9 (9) The Gale Winds

While dwelling at Sāvatthī. “Bhikkhus, dreadful is gain, honour, and praise…. Bhikkhus, high in the sky winds called gales are blowing. 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 wings 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 body unguarded, with speech unguarded, with mind unguarded, without setting up mindfulness, 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 returns 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…. Bhikkhus, I see some person here 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 the nether world, in hell. Then I see some person here whose mind is overcome and obsessed by lack of honour…. 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 yourselves.”

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.

When he meditates with perseverance,
An insight-seer of subtle view
Delighting in the destruction of clinging,
They call him truly an excellent man.”
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 my own mind: ‘This venerable one would not tell a deliberate lie even for the sake of a golden 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, is gain, honour, and praise…. Thus should you train yourselves.”

12 (2) Silver Bowl

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 my own mind: ‘This venerable one would not tell a deliberate lie even for the sake of a silver bowl filled with powdered gold.’ Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, is gain, honour, and praise…. Thus should you train yourselves.”

13 (3)–20 (10) Suvaṇṇa-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 my own mind: ‘This venerable one would not tell a deliberate lie even for the sake of a suvaṇṇa-nikkha … even for the sake of a hundred suvaṇṇa-nikkhas … even for the sake of a singi-nikkha … for a hundred singi-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 deliberate lie. So dreadful, bhikkhus, is gain, honour, and praise…. Thus should you train yourselves.”

III. The Third Chapter  
(A Woman)
21 (1) A Woman

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 one’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…. Bhikkhus, even though a country belle, when one is alone with her, may not persist obsessing one’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 faithful female lay follower, bhikkhus, rightly imploring her only son, dear and beloved, might implore him thus: ‘Dear, you should become like Citta the householder and Hatthaka of Āḷavaka’—for this is the standard and criterion for my male disciples who are lay followers, that is, Citta the householder and Hatthaka of Āḷavaka.&323 ‘But if, dear, you go forth from the household life into homelessness, you should become like Sāriputta and Moggallāna’—for this is the standard and criterion for my male disciples who are bhikkhus, that is, Sāriputta and Moggallāna. ‘While, dear, you are a disciple in higher training, one who 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 yourselves.”

24 (4) Only Daughter

While dwelling at Sāvatthī. “Bhikkhus, dreadful is gain, honour, and praise…. A faithful 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 Veḷukenḍakīyā, 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 Veḷukenḍakīyā, Nanda’s mother.&324 ‘But if, dear, you go forth from the household life into homelessness, you should become like the bhikkhunīs Khemā and Uppalavannya’—for this is the standard and criterion for my female disciples who are bhikkhunīs, that is, Khemā and Uppalavannya. ‘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 bhikkhuni while she is still a disciple in higher training, one who has not yet reached her mind’s ideal, this is an obstacle for her. So dreadful, bhikkhus, is gain, honour, and praise…. Thus should you train yourselves.”

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 gain, honour, and praise: 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 as they really are the gratification, the danger, and the escape in the case of gain, honour, and praise: 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.”

26 (6) Recluses and Brahmins (2)

While dwelling at Sāvatthī. “Bhikkhus, those recluses or 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 gain, honour, and praise: these I do not consider to be recluses among recluses…. 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 ofbrahminhood.”

27 (7) Recluses and Brahmins (3)

While dwelling at Sāvatthī. “Bhikkhus, those recluses or brahmins who do not understand 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…. 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.”

“But, bhikkhus, those recluses and brahmins who understand these things: 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.”
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.”

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, then 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.”

30 (10) The Bhikkhu

While dwelling at Sāvatthī. [239] “Bhikkhus, gain, honour, and praise, I say, is an obstacle 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, venerable 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 liberation of mind. But I say that it is an obstacle to (his attainment) of those pleasant dwellings 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 achieving the unsurpassed security from bondage. Therefore, Ānanda, you should train yourselves thus: ‘We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.’ Thus should you train yourselves.”
IV. The Fourth Chapter
(Schism in the Sangha)

31 (1) Schism
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 brought 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, Devadatta’s wholesome root was cut off….”

33 (3) Wholesome Nature
… “Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta’s wholesome nature was cut off….”

34 (4) Bright Nature
… “Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta’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 Vulture 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 destruction, so Devadatta’s gain, honour, and praise arose to his own downfall and destruction. Just as a mule becomes pregnant to its own downfall and destruction, so Devadatta’s gain, honour, and praise arose to his own downfall and destruction. So dreadful, bhikkhus, 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.”

36 (6) Five Hundred Carts

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 evening 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 down 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 Prince Ajātasattu goes to attend upon Devadatta morning and evening with five hundred carts, and an offering of food is conveyed to him in five hundred pots, only decline can be expected 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 morning and evening with five hundred carts, and an offering of food is conveyed to him in five hundred pots, only decline can be expected of Devadatta in regard to wholesome states, not growth. So dreadful, 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, vile, obstructive to achieving the unsurpassed security from bondage. [243] Bhikkhus, 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 his mother … even for the sake of his father … even for the sake of his brother … his sister … his son … his daughter … his wife.’ Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, is gain, honour, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bondage. 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 persist obsessing our minds.’ Thus should you train yourselves.”
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, Anāthapindika’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 brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.”

“What do you think, Rāhula, 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’?” – “No, venerable sir.”

“Seeing thus, Rāhula, 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 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 has been lived, what had to be done has been done, there is no more coming back to this world.’

2 (2) Forms, Etc.

... “What do you think, Rāhula, are forms ... [246] ... sounds ... odours ... tastes ... tactile objects ... mental phenomena permanent or impermanent?” – “Impermanent, venerable 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.’”

3 (3) Consciousness

... “What do you think, Rāhula, is eye-consciousness … ear-consciousness … nose-consciousness … tongue-consciousness … body-consciousness … mind-consciousness permanent or impermanent?” – “Impermanent, venerable sir.”...

“Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with eye-consciousness … 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 … tongue-contact … body-contact … mind-contact permanent or impermanent?” – “Impermanent, venerable sir.”...

“Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with eye-contact … 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-contact … feeling born of nose-contact … feeling born of tongue-contact … feeling born of body-contact … feeling born of mind-contact permanent or impermanent?” – “Impermanent, 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 disenchanted, 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 … perception 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,
he becomes dispassionate…. He understands: ‘... there is no more coming back to this world.’”

7 (7) Volition

... “What do you think, Rāhula, is volition regarding forms … volition regarding sounds … volition regarding odours … volition regarding tastes ... volition regarding tactile objects … volition regarding mental phenomena permanent or impermanent?” – “I impermanent, 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 phenomena permanent or impermanent?” – “I impermanent, venerable sir.”…

“Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with craving 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?” – “I impermanent, venerable sir.”…

“Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with the earth element … disenchanted with the water element … disenchanted with the heat element … 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 constructions … consciousness permanent or impermanent?” – “I impermanent, venerable sir.” …
"Seeing thus, Rāhula, the instructed noble disciple becomes disenchanted with form … disenchanted with consciousness. Being disenchanted, he becomes dispassionate… He understands: ‘... there is no more coming back to this world.'"

II. The Second Chapter

11 (1)–20 (10) The Eye, Etc.

(These ten suttas are identical in all respects with §§1–10, except that in these suttas the Buddha interrogates Rāhula on his own initiative, without first being asked for a teaching.) [250–52]

21 (11) Underlying Tendency

While dwelling at Sāvatthi. 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 body 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 external, 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, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—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 consciousness 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 Sāvatthi. 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 body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?"
“Any kind of form whatsoever, Rāhula, whether past, future, or present, internal or external, 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 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, 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.

“When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated.”
I. The First Chapter

1 (1) The Skeleton

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 Lakkhaṇa and the Venerable Mahāmoggallāna were dwelling on Mount Vulture Peak. Then, 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 from Mount Vulture Peak, the Venerable Mahāmoggallāna displayed a smile in a certain place. The Venerable Lakkhaṇa said to him: “What is the reason, what is the cause, for your smile, friend Moggallāna?”

“This is not the time for that question, friend Lakkhaṇa. Ask me that question when we are in the presence of the Blessed One.”

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 approached the Blessed One. Having paid homage to the Blessed One, they sat down to one side, and the Venerable Lakkhaṇa said to the Venerable Mahāmoggallāna: “Here, as he was coming 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. 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!’”

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
A disciple 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.”

(The remaining suttas of this chapter follow the same pattern as the first. As in the Pāli text, so in translation here only the phrases that differ are given.)

2 (2) The Piece of Meat

… “Here, friend, as I was coming down from the mountain Vulture Peak, I saw a piece 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….”

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 kept on rising up and striking his body while he uttered cries of pain….”

“That being was a hog butcher in this same Rājagaha….”

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…”

8 (8) Needle Hairs (1)

… “I saw a man with body-hairs of needles moving through the air. Those needles kept on rising up and striking his body while he uttered cries of pain….”

“That being was a horse trainer in this same Rājagaha…”

9 (9) Needle Hairs (2)

… “I saw a man with body-hairs of needles moving through the air. Those needles 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 and came out from his calves; they entered his calves and came out from his feet, while he uttered cries of pain….”

“That being was a slanderer in this same Rājagaha…”

10 (10) Pot Testicles

… “I saw a man whose testicles were like pots moving through the air. When he walked, he had to lift his testicles onto his shoulders, and when he sat down he sat on top of his testicles. Vultures, crows, and hawks, pursuing him here and there, were stabbing at him and tearing him apart while he uttered cries of pain….”

“That being was a corrupt judge in this same Rājagaha…”

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 and take the rest away with you.’ …”

13 (3) The Flayed Woman

“I saw a flayed woman moving through the air. Vultures, crows, and hawks, pursuing 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 Rājagaha…” [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 she uttered cries of pain…”

“That woman was a fortune-teller in this same Rājagaha…” [346]

15 (5) The Sweltering Woman

“I saw a woman, her body roasting, sweltering, sooty, moving through the air, while she uttered cries of pain…” [347]

“That woman was the chief queen of the king of Kaliṅga. 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 chest. 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, and 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 Bhikkunī

“I saw a bhikkunī moving through the air. Her outer robe, bowl, waistband, and body were burning, blazing, and flaming while she uttered cries of pain…”
“That bhikkhuni had been an evil bhikkhuni in the Buddha Kassapa’s Dispensation…”

19 (9)–21 (11) The Evil Probationary Nun, Etc.

... “Here, friend, as I was coming down from the mountain Vulture Peak, I saw a probationary 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 existence!’

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 thousands 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)

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 unwholesome states are rooted in ignorance and converge upon ignorance, and all are uprooted when ignorance is uprooted. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell diligently.’ Thus should you train yourselves.”

2 The Fingernail

While dwelling at Sāvatthī. 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 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, it is not calculable, does not bear comparison, does not amount even to a fraction.”

“So too, bhikkhus, those beings who are reborn among human beings are few. But those beings are more numerous who are reborn elsewhere than among human beings. Therefore, 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 those 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.

“Just as it is difficult for burglars to assail those families that have few women and many men, so too it is difficult for non-human beings to assail a bhikkhu who has developed and cultivated the liberation of mind by loving kindness.
“Therefore, bhikkhus, you should train yourselves thus: ‘We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and thoroughly undertake it.’ Thus should you train yourselves.”

4 Pots of Food

While dwelling at Sāvatthī. “Bhikkhus, if someone were to give away a hundred pots of food as charity in the morning, a hundred pots of food as charity at noon, and a hundred 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.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and thoroughly undertake it.’ Thus should you train yourselves.”

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 hand or fist, twist it out of shape, and twirl it around.’ What do you think bhikkhus, would 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-pointed 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 mind 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 cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and thoroughly undertake it.’ Thus should you train yourselves.”

6 The Archers

While dwelling at Sāvatthī. “Bhikkhus, suppose there were firm-bowed archers, trained, dexterous, experienced, standing in each of the four directions. 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 the 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 four 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 before the sun and moon, the vital forces perish even more swiftly than that. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell diligently.’ Thus should you train yourselves.”

7 The Drum Peg

While dwelling at Sāvatthī, “Bhikkhus, once in the past the Dasārahās had a kettle drum called the Summoner. When the Summoner became cracked, the Dasārahās inserted another peg. Eventually the time came when the Summoner’s original drumhead 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 those suttas spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness: 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 will not think that those teachings should be studied and mastered. But as to those suttas which are mere poetry composed by poets, with beautiful words and phrases, created by outsiders, spoken by (their) disciples: 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, bhikkhus, 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 apply our minds to understand them; and we will think that those teachings should be studied and mastered.’ Thus should you train yourselves.”
8 Plank Cushions

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

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

“Bhikkhus, now the Licchavis dwell using wooden planks as cushions; they are diligent and ardent in exercise. King Ajātasattu of Magadha, the son of Queen Videha, does not gain access to them; he does not get a hold on them. But in the future the Licchavis 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 access to them; then he will get a hold on them.

“Bhikkhus, now the bhikkhus dwell using wooden planks as cushions; they are diligent 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. Then 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 cushions, 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 should 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 down 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 dwelling in its vicinity. Those elephants would plunge into the lake, pull up lotus stalks with their trunks, and, having washed them thoroughly, would chew them and swallow them free from mud. This increased their beauty and strength, and on that account they did not meet death or deadly suffering.

“Their young offspring, emulating those great bull elephants, would plunge into the lake and pull up lotus stalks with their trunks, but without washing them thoroughly,
ut chewing them, they would swallow them along with the mud. This did not increase their 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 laypeople show their appreciation to them. They use their gains without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them and understanding the escape. This increases their beauty and strength, and on that account they do not meet death or deadly suffering.

“The newly ordained bhikkhus, emulating 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 laypeople show their appreciation to them. They use their gains while being 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.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will use our gains without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them and understanding the escape.’ Thus should you train yourselves.”

10 The Cat

While dwelling at Sāvatthi. Now on that occasion a certain bhikkhu was socializing with 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 down 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, 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 robe, 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 sees women there lightly clad or lightly attired and lust invades his mind. With his mind invaded 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 for rehabilitation.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will enter a village or town for alms with body guarded, with speech guarded, with mind guarded, with mindfulness set up, restrained in our sense faculties.’ Thus should you train yourselves.”

11 The Jackal (1)

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.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell diligently.’ Thus should you train yourselves.”

12 The Jackal (2)

While dwelling at Sāvatthī. “Bhikkhus, did you hear an old jackal howling at the flush 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.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will be grateful and thankful, and we will not overlook even the least favour done to us.’ Thus should you train yourselves.”
Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Venerable Mahāmoggallāna addressed the 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?’

Then, friends, it occurred to me: ‘Here, with the subsiding 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. 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 dwelt 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 noble 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, 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 could rightly say this.”

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 there 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
thing 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, even if the Teacher were to undergo change and alteration, still sorrow, lam
entation, 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 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

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 Ve
nerable Mahāmoggallāna were dwelling at Rājagaha in a single dwelling in the Bamboo
Grove, the Squirrel Sanctuary. Then, in the evening, the Venerable Sāriputta emerged fro
m seclusion and approached the Venerable Mahāmoggallāna. He exchanged greetings wit
h the Venerable Mahāmoggallāna and, when they had concluded their greetings and cordi
al 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.”

“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 Blessed One?”

“Here, friend, I said to the Blessed One: ‘Venerable sir, it is said, “one with energy aroused, 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.”’ 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 Mahāmoggallāna is of such great spiritual power and might that if he wished to he could live on for an aeon.”

“Friend, compared to the Venerable Sāriputta we are like a few grains of salt compared to a barrel of salt. For the Venerable Sāriputta has been extolled, lauded, and praised in many ways by the Blessed One:

“As Sāriputta is supreme
In wisdom, virtue, and peace,
So a bhikkhu who has gone beyond
At best can only equal him.”

In this manner both these great nāgas rejoiced in what was well stated and well declared by the other.

4 The Newly Ordained Bhikkhu

While dwelling at Sāvatthī. Now on that occasion a certain newly ordained bhikkhu, after returning from the alms round, would enter his dwelling after the meal and pass the time 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 addressed a certain bhikkhu thus: “Come, bhikkhu, tell that bhikkhu in my name that the Teacher 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, bhikkhu, 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 bhikkhu’s mind, addressed the bhikkhus thus: “Bhikkhus, do not find fault with this bhikkhu. This bhikkhu is one who gains at will, without trouble or difficulty, the four jhānas that constitute 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 that 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:

“No 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

While dwelling at Sāvatthi. Then the Venerable Sujāta approached the Blessed One. The Blessed One saw him coming in the distance and addressed the bhikkhus thus: “Bhikkhus, this clansman is beautiful in both respects. [279] He is handsome, good-looking, pleasing to behold, possessing supreme beauty of complexion. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that 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 … (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.”

6 Bhaddiya the Dwarf

While dwelling at Sāvatthī. Then the Venerable Bhaddiya the Dwarf approached the Blessed One. The Blessed One saw him coming in the distance and addressed the bhikkhus thus: “Bhikkhus, do you see that bhikkhu coming, ugly, unsightly, deformed, despised among the bhikkhus?”

“Yes, venerable sir.”

“That bhikkhu is of great spiritual power and might. It is not easy to find an attainment which that bhikkhu has not already attained. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that 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 … (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—
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 Vesāli in the Great 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
assembly hall with a Dhamma talk, spoken with speech that was polished, clear, articulate, expressing well the meaning, comprehensive, unattached.

Then, in the evening, the Blessed One emerged from seclusion and approached the assembly hall. He sat down in the appointed seat and addressed the bhikkhus thus: “Bhikkhus, who has been instructing, exhorting, inspiring, and encouraging the bhikkhus in the assembly 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, good, 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,
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

While dwelling at Sāvatthī. Then the Venerable Nanda, the Blessed One’s maternal cousin, put on well-pressed and well-ironed robes, painted his eyes, took a glazed bowl, and approached the Blessed One. 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-robies wearer, and that you dwell indifferent to sensual pleasures.”

This is what the Blessed One said … (who) further said this:

“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 eater, a rag-robes wearer, and he dwelt indifferent to sensual pleasures.

9 Tissa

While dwelling at Sāvatthī. [282] Then the Venerable Tissa, the Blessed One’s paternal cousin,\&382 approached the Blessed One, paid homage to him, and sat down to one side—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 yourself. 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, sat down to one side, and said to him: “Here, venerable sir, there is a certain bhikkhu named 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 bhikkhu Elder in my name that the Teacher calls him.”

“Yes, venerable sir,” that bhikkhu replied, and he went to the Venerable Elder and told 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, Elder, that you are a lone dweller and speak in praise of dwelling alone?”

“Yes, venerable sir.”

“But how, Elder, are you a lone dweller and how do you speak in praise of dwelling alone?”

“Here, venerable sir, I enter the village for alms alone, I return alone, I sit alone in private, 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 alone 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 past has been abandoned, what lies in the future has been relinquished, and desire and lust for present forms of individual existence has been thoroughly removed. 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. 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 nose?”

“Yes, venerable sir.”

“That bhikkhu is of great spiritual power and might. It is not easy to find an attainment 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 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:

“‘The khattiya is the best among people
For those who rely on clan,
But one accomplished in knowledge and conduct
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

While dwelling at Sāvatthī. Then two bhikkhus who were companions, pupils of the Venerable Mahākappina, approached the Blessed One. The Blessed One saw them coming in the distance and addressed the bhikkhus thus: “Bhikkhus, do you see those two bhikkhus 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 attainment which those bhikkhus have not already attained. And they are ones who, by realizing it for themselves with direct knowledge, in this very life enter and dwell in that 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:

“Those two companion bhikkhus
Have been united for a very long time.
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,
5 Having conquered Māra with his mount.”
Chapter 12: Nidāna-saṁyutta

1. SA: When it is said, “With ignorance as condition, volitional constructions,” the meaning should be understood by this method: “It is ignorance and a condition, hence ‘ignorance-as-condition’ (avijjāpaccaya). Through that ignorance-as-condition volitional constructions come to be (tasmā avijjāpaccayā saṅkhārā 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, thus establishing that each conditioned state arises through its condition. The twelve terms 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 Vibh99,?? and is commented upon at VibhAṭ101,8–12.

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); the last two terms are an ultimate teaching (paramatthadesanā). For in the ultimate 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 acquired 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
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 dalhaggahañam vuccati). Definitions of the four kinds of clinging are at Dhs§§1220–23. In brief, clinging to sensual pleasures (kāmupādāna) is identical with sensual desire, sensual lust, sensual delight, sensual craving, etc. Clinging to views (diṭṭhupādāna) is the adoption of any wrong view except those included in the third and fourth types of clinging; Dhs§1221 mentions as an example the nihilist view (see e.g. 24:5). The expression sīla bbatupādāna is often translated “cling to rites and rituals,” but neither the canonical nor commentaries supports this. I render sīla as rules and vata as vows, though the intention is actual modes of behaviour prescribed by rules and vows. The laconic definition at Dhs§1222 reads: “Clinging to rules and vows is the view of recluses and brahmmins outside of here (i.e., outside the Buddhist fold) that purification is achieved by rules, by vows, by rules and vows” (condensed). The reference is evidently to the various types of austerities that the Buddha’s contemporaries adopted in the belief that they lead to heaven or to ultimate purification. An example is the “dog rule, dog vow” (kukkuravata, kukkurasīla) at MNīl 387,29, 30; see too the common phrase, iminā ’ham silena vå vatena vå tapena vå brahmacariyena vå de vo vå bhavissāmi devaññataro vå (e.g., at MNīl102,10, 11). Clinging to a doctrine of self (attavādupādāna) is defined by way of the twenty types of personality vie

6. On the translation of nāmarūpa see Introduction, pp.??. Vism558,?? (PPt17:187) explains that nāma denotes the three aggregates—of feeling, perception, and volitional constructions—which are called thus because of their “bending” (namana) on to an object (in the act of cognizing it). Volition, contact, and attention belong to the aggregate of volitional constructions and, according to SA, have been selected to represent that aggregate here because they are operative even in the weakest classes of consciousness.

7. SA: Volitional constructions have the characteristic of constructing (abhisaṅkharaṇa).

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 (kāyasañcetanā)—eight sense-sphere wholesome and twelve unwholesome—that motivate 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 designation for the same twenty kinds of verbal volition (vacīsañcetanā) that motivate verbal utterances. The mental volitional construction is a volitional construction that o
occurs through the mind; the term is a designation for the twenty-nine mundane wholesome 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 sankhārā should not be confused with the triad discussed at 41:6 (also found at MN I 301, 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 samsāric 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 AN V 116, 16–21).

9. SA: By the term “cessation” in all these phrases Nibbāna is being expounded. For all those phenomena cease in dependence on Nibbāna, and therefore the latter is spoken of as their cessation. Thus in this sutta the Blessed One taught the round of existence (vattā) and the ending of the round (vivattā) by twelve phrases and brought the discourse to a climax in arahantship.

10. The next seven suttas describe, in identical terms, the enlightenment of the six past Buddhas and the present Buddha Gotama as the discovery of dependent origination and its cessation. The text is filled out only for Vipassi and Gotama; the others are drastically abridged. I have translated in full only the last sutta, where Gotama speaks of his own attainment of enlightenment.

11. From the explanation of bodhisatta in SA it appears that the Pāli commentarial tradition recognizes alternative etymologies of the word, as equivalent either to Skt bodhisattva 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 as a mature lotus that has risen up above the water and is due to blossom when touched 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 fulfill the pāramīs and attain enlightenment is called an awakening being (bujjhana
Notes to Part II

satta); he is a bodhisatta. One who lives yearning for enlightenment—the knowledge of the four paths—is devoted to, attached to, enlightenment (bodhiyāṃ satto ā satta); he is a bodhisatta.

12. The Buddha Vipassī was the sixth Buddha of antiquity, counting back from the Buddha Gotama. A detailed account of his career is found at DNṭīIṭ11–51. He arose in the world ninety-one aeons ago. Śikhī and Vessabhū arose thirty-one aeons ago; Kakusandha, Konāgamana, Kassapa, and Gotama all arose in this present “excellent aeon” (bhaddakappa), which is to be blessed with a fifth Buddha, Metteyya. See DNṭīIṭ2,15–28.

13. Yoniso manasikārā ahu paññāya abhisamayo. The commentaries consistently gloss yoniso manasikāra as upāyamanasikāra, pathamanasikāra, “attention based on method, attention on the (right) course.”

I made a breakthrough by wisdom. SA: There was a breakthrough, a concurrence, a conjunction of the reason for aging-and-death together with wisdom (paññā ya saddhim jarāmaranakārānassa abhisamayo samāvāyo samāyogo); the meaning is that it was seen by him, “Aging-and-death has birth as its condition.” Or alternatively, the sense can be construed thus: Through proper attention and wisdom there took place a breakthrough (yoniso manasikārena ca paññāya ca abhisamayo ahu). The meaning is that the penetration of aging-and-death occurred thus, “When there is birth, aging-and-death comes to be.”

The first of these explanations is improbable, and even the second is unsatisfactory in construing proper attention and wisdom as joint causes. In general sutta usage yoniso manasikāra is the forerunner of paññā, and the latter the efficient cause of abhisamaya. As a technical term, abhisamaya appears in the Nikāyas in two main contexts: (i) As signifying the initial breakthrough to the Dhamma, dhammābhisamaya, it is identical with the obtaining of the vision of the Dhamma (dhamma acakkhupāḷilabha), and thus with the attainment of stream-entry; see 13:1 (Iīṭ134, 4–5). (ii) As signifying the complete breaking through of conceit (sammā mānābhī samaya) it is equivalent to the attainment of arahantship; see 36:5 (IVṭ207,14–15) and Ly.691c. A third suttaṇa 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 commentaries abhisamaya is synonymous with paṭivedha, penetration, both terms being used interchangeably to characterize the four functions of the supramundane path; see Vīṣṇuṭ690–91 (PPṭ22:92–97).
14. The two statements about the origination of aging-and-death from birth correspond respectively 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 below n.59. From this it would evidently be a mistake to insist that the formulation in terms of existence (sati ... hoti) relates to synchronous conditionality while the formulation in terms of arising (uppadā ... 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 (II 104,27 foll.) the Buddha traces the sequence of conditions back only as far as consciousness, which he then shows to arise in dependence on name-and-form. The same difference in treatment occurs in the corresponding passage on cessation (II 105,20 foll.).

16. The five Pāli words are cakkhu, āna, paññā, vijjā, and ālōka. While vijjā is actually derived from vindati, SA here glosses it as pativedha, penetration, as though it was derived from vijjhati, to pierce.

17. Bhūtānaṃ vā sattānaṃ tīttyā sambhavesīnaṃ vā anuggahāya. I have translated sambhavesin 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, EVśl, n.527, and CPD, s.v. -esi(n) (2). The commentators apparently were not acquainted with this grammatical form (of which only very few instances exist in Pāli) and hence explain sambhavesin as if it was a bahubbhi compound made up of the 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, been produced. Those about to come to be (or, on SA’s interpretation, “seekers of new becoming”) are those seeking, searching for, a new becoming, birth, productio

18. SA: The nutriments are conditions (paccayā), for conditions are called nutriments (āhārā) because they nourish (or bring forth, āharanti) their own effects. Although there are other conditions for beings, these four alone are called nutriments because they serve as special conditions for the personal life-continuity (ajjhattikasantatiyā 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 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
nutritive essence as the eighth (ōjāthamakarūpāni; an Abhidhamma term for the simplest cluster of material phenomena); the nutriment contact brings forth the three kinds of feeling; the nutriment mental volition brings forth the three kinds of becoming; and the nutriment consciousness brings forth name-and-form on the occasion 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*. Āhāra is also used in a broader sense of “special condition,” without 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 moment of rebirth, these kinds of nutriment comprised in the individual existence (attabhāva, the sentient organism) should be understood to originate by way of prior craving (purimatanhā; the craving of the previous life that generated rebirth).

How? At the moment of rebirth, firstly, there exists nutritive essence (ōjā) produced within the arisen (bodily) form; this is the kammically acquired edible food originating from prior craving. Then the contact and volition associated with the rebirth consciousness, and that consciousness itself, are respectively the kammically acquired nutriments of contact, mental volition, and consciousness originating from (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 bhavanga-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 theorist (diṭṭhigatika) was sitting in the assembly and he wanted to give him an opportunity 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 MN112–24 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 substantial 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 substantalist connotations, with the impersonal form kissa, genitive singular of the stem ki-; see Geiger, Pāli Grammar, §111.1. Although all eds. read here kissa nu kho bhante viññāhāro, the sense seems to require that we add paccayo at the end. S A glosses: Bhante ayaṃ viññāhāro katamassa dhammassa paccayo? Paccayo does in fact occur in the reply.


At ANīt223–24 it is said: “Kamma is the field, consciousness the seed, and craving the moisture, for consciousness ... to become established in a low (middling, superior) realm; thus there is production of future re-becoming” (kammam khetta m viññānam bijam tanhā sineho ... hīnāya (majjhimāya, paṇītāya) dhātuyā viññā am patītihitam; evam āyatim punabbhabhinibbatti hoti). This implies that it is the stream of consciousness coming from the preceding existence that functions as the nutriment consciousness by generating, at the moment of conception, the initial rebirth-consciousness, which in turn brings forth (or “nourishes”) the concomitant name-and-form.

25. Tasmiṃ bhūte sati saḷāyatanam. SA: When that name-and-form called “the production of re-becoming” is generated, when it exists, the six sense bases come to be. The 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 that has come to be.

26. SA: Why doesn’t the theorist ask, “Who comes to be?”? Because he held the belief that it is a being that comes to be, and the Buddha’s answer would directly contradict his belief. Further, after being contradicted so many times, he became convinced, 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 cessation by way of the truth of the path. Similarly, in all the following passages, the meaning should be understood by way of the four truths.
28. Sāmaññatthaṃ vā brahmaññatthaṃ vā. SA: Here the noble path is recluseship and bhrahminhood, and in both cases the goal should be understood as the noble fruit. See 45:36, 38.

29. Dvayanissito khvāyaµ Kaccāna loko yebhuyyena atthitañ c’eva natthitañ ca. SA: “For the most part” (yebhuyyena) means: for the great multitude, with the exception of the noble individuals (ariyapuggala). The idea of existence (atthitā) is eternalism (sassata); the idea of non-existence (natthitā) is annihilationism (uccheda). ST: 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 because 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, atthitā and natthitā, simply as “existence” and “non-existence” and then to maintain (as is sometimes done) that the Buddha rejects all ontological notions as inherently 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 passage atthitā and natthitā are abstract nouns formed from the verbs athhi and natti. 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 -tā, 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 annihilationist view that might arise in regard to phenomena produced and becoming manifest in the world of constructions, holding “They do not exist.” ST: The annihilationist 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 persisting 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.

SA: The cessation of the world: the dissolution (bhaṅga) 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-paccayākāra); “the cessation of the world,” reverse-order conditionality (patiloma-paccayākāra). [ST: 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 arise does not occur.

31. The reading I prefer is a hybrid of Be and Ce: upayupādānābhīniniv nibaddho. I take upay- from Be (Ce and Ee: upāy-) and -vinibaddho from Ce (Be and Ee: -vinibandho). The rendering at KSṭ2:13, “grasping after systems and imprisoned by dogmas,” 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 craving and views (taṁhā, 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. Taṁ cāyaṁ upayupādānam cetaso adhiṭṭhānam abhinivesānusayam na upeti na upādi yati nādhīṭṭhāti “attā me” ti. I have unravelled the difficult syntax of this sentence with the aid of SA, which glosses ayam as “this noble disciple” (ayam ariyasāvako). SA says that craving and views are also called “mental standpoints” (adhiṭṭhāna) because they are the foundation for the (unwholesome) mind, and “adherence 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.
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 conditioning process governed by dependent origination. In this connection see the verses of the bhikkhuni Vajirā, Ivv.525–27. SA: By just this much—the abandonment of the idea of a being (sattasaññā)—there is right seeing.

34. Dhammānudhammapatipanno. SA: Lokuttarassa nibbānadhammassa anudhammabh ītam patipadām patipanno; “one practising the way that is in accordance with the supramundane Nibbāna.” ST glosses nibbānadhamma as “the noble path bringing Nibbāna,” and explains “(the way) that is in accordance with” as meaning “(the way) whose nature is appropriate for the achievement of Nibbāna” (nibb ānādhigamassa anucchavikasabhāvabhātan). This statement shows the sekha, the disciple in higher training.

35. Diṭṭhadhammanibbānappatto. This statement shows the arahant, or asekha, who has completed the training.

36. SA: Why does the Blessed One refuse three times? In order to inspire reverence; for if 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. Also, 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 implicit formulations of eternalism and annihilationism. The third is a syncretic solution, perhaps a form of partial-eternalism (ekaccasassatavāda; see DNīṭī17–21). The fourth is the doctrine of fortuitous origination (adhiccasamuppannavāda; see DNīṭī1t28–29).

38. SA points out that the change of address, from the familiar bho Gotama to the respectful 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 beginning (one thinks)....” It seems to me more likely that this phrase is part of the eternalist view and means “of one existing from the beginning,” i.e., of a being that has always 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
that 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 meant by suffering is the suffering of the round (vattadukkha). Asserting thus, from the beginning one declares eternalism, one grasps hold of eternalism. Why? Because that view of his amounts to this. Eternalism comes upon one who conceives the agent and the experiencer to be one and the same.”

STṭ: Prior to the belief that suffering is created by oneself there are the distortions of perception and of mind (saññācittavipallāsā) in the notion, “The one who acts 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 distortion of views, diṭṭhivipallāsa).

On the three levels of distortion with their four modes see ANṭṭ52.

40. In this passage the phrase ādittosato found in the preceding statement of eternalism is replaced by vedanābhitunnassatosato, which countermands SA’s proposal that ādittosato should be brought in here. SA interprets the sentence as stating that the 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 “stricken by feeling,” perhaps by painful feeling.

SA: If at the beginning (one thinks), “The one who acts is one, the one who experiences (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 nihilationist view that arises thus: “The agent is annihilated right here, and someone else (another) experiences (the results) of his deeds.” Asserting thus, from the beginning one declares nihilationism, one grasps hold of nihilationism. 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 these extremes—eternalism and nihilationism—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
ugh the cause and to cease with the cessation of the cause, but no agent or experien
cer (kāraka, vedaka) is described.

42. The going forth (pabbajjā) is the initial ordination as a novice (sāmañña); 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 1.n.7+?.

45. SA: In this sutta pleasure and pain as feeling (vedanāsukhadukkha) are being discusse
d; it is also acceptable to say the subject is resultant pleasure and pain (vipākasukh
adukkha).

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 b
y one stricken by the feeling associated with the annihilationist view that arises th
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 ayañ käyo 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 nāmarūpa): 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.

It is questionable to me that this interpretation of bahiddhā nāmarūpā is corre
We may have here an example of *nāmarūpa* 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 saviṇānake kā ye bahiddhā 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 *tāḥ syāḥ dyād* (etam dvayam) as the internal and external sense bases, which it calls “the great dyad” (*mahādvaya*). 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 3 5:92, 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 DN II 62,12–32 too the Buddha demonstrates that name-and-form can be a direct condition for contact without mention of the six sense bases.

49. Bhagavantam yeva patibhātu etassa bhāsitassā. Lit., “Let the meaning of this statement occur to the Blessed One.” I translate this Pāli idiom freely in accordance with the sense. See I,n.?+?.

50. In this brief sutta we find clearly adumbrated the later exegetical scheme of “the four sections” (*catusāṅkhepa*) and “twenty modes” (*vīsatākāra*), explained at PatīśĪt5 1–52; Visīt579–81 (PPt17:288–98); and CMA8:7. The past causes are the ignorance and craving which brought both the fool and the wise man into the present existence; the present results, the conscious body, name-and-form, the six sense bases, contact, and feeling; the present causes, the ignorance and craving which the fool does not abandon; the future results, the birth, aging, and death which the fool must undergo in the next existence. This should also help establish the validity of the “three-life” interpretation of *paṭicca samuppāda* and demonstrate that such an interpretation is not a commentarial innovation.

51. Thitā va sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. SA: That element (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 two 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.
Whether it is unpenetrated before and after the arising of Tathāgatas, or penetrated 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 Tathāgata simply discovers and proclaims this, but he does not invent it.

At ANīIt286,8–24 exactly the same statement is made about the three characteristics: “All constructions are impermanent/suffering” and “All things are non-self.”

52. Abhisambujhati abhisameti. The former verb, which seems reserved for the Buddha’s enlightenment, 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 conditional relationships; and each following section should begin with the statement, “Whether there is an arising of Tathāgatas....”

54. At 56:20, 27 the four noble truths are said to be tatha, avitaththa, anaññatha—the adjectives corresponding to the first three abstract nouns here.

SA: Actuality (tathatā) is said to indicate the occurrence of each particular phenomenon when its appropriate conditions are present without deficiency. Inerrancy (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 from conditions. Not-otherwiseness (anaññathatā) 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 (paccayasamāhato).

55. Sammappaññāya. SA: With path-wisdom together with insight (savipassanāya magga aparānāya).

56. The sixteen cases of doubt are also mentioned at MNīIt8,4–15. For a discussion of their abandonment, see Vism599 (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 (ñānabala), are expounded at MN1 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 Vibh335–44. The four grounds of self-confidence (vesārajja) are explained at MN1 71–72. In brief, they are the confidence: (i) that no one can challenge his claim to be enlightened about all phenomena; (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 settha, 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-ñāna) and the knowledge of teaching (desanā-ñāna). 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 DN1 301,29–302,13 and MN1 61,3–8. The origin (samudaya) and the passing away (aṭṭhāgamā) of the aggregates are explained from the standpoint of diachronic conditionality at 22:5 and from the standpoint of synchronous conditionality at 22:56, 57. See too n.123.

59. This is the abstract formula of dependent origination: imasmiṃ sati idam hoti, imass’ uppādā idam uppannati; imasmiṃ asati idam na hoti, imassa nirodhā idam nirojja ati. ST explains that what is meant by existence in the first part of the formula is not 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 ST) is found at UdA38–42 (translated in Masefield, The Udāna Commentary, 1:66–72). See too n.14 above.
60. *Chinnapilotika.* SA: Patchwork (*pilotika*) is an old cloth, cut up and torn, that has been sown and stitched here and there. If one does not wear this, but is clothed in a sheet 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.

This encomium of the Dhamma is also at MN I 141–42. At 16:11 (II 219,31 and 221,5 foll.) we meet the expression *paṭapilotikānaṃ saṅghāti,* “an outer robe of patches.”

61. SA calls this four-factored energy (*caturāṅga-samannāgamathā viriyāṃ,*); the four factors are to be understood by way of skin, sinews, bones, and flesh-and-blood. The word recurs below at 21:3 and is also at MN I 481,1–5. At Ja I 71,?? the Bodhisatta makes the same resolve when he takes his seat at the foot of the Bodhi Tree.

62. SA glosses *sadaththaṃ:* *sobhanaṃ vā atthaṃ vā atthaṃ,* “beautiful good or own good.” The latter explanation is more likely. The common translation of the expression as “true good,” taking *sad* to represent *sant,* does not seem to have the support 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*) and *peyya* in the sense of what is to be drunk (*pātabba*). It seems that *maṇḍa* originally 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 *sappimāṇḍa,* “cream of ghee,” the finest of dairy products.

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 (*patiggaha-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” (*sattā sammukh ibrūto*) show the reason: since the Teacher is present, having made an energetic effort, you should drink this cream.

This sentence serves as the heading for an entire treatise of Paṭis (No. 10; II 8 6–91), which applies the metaphor of cream in detail to all the factors of the Buddha’s training.
65. We should read, with Be and Ce, \( \text{tesaµ te kårå amhesu mahapphalå bhavissanti} \), as a gainst \( \text{tesaµ vo kårå} \) in Ee. The sense of this line has been missed by CRD at KS\( \text{t} \) 2:24, and Walshe follows her in this error at S-Anth 3:20. Cp. MN\( \text{t} \)l40,23–24, 31–32: \( \text{Yam kho idam pubbe pariññåtam tattha me (no) evarūpā kårā kariyanti} \). PED recognizes \( \text{kåra} \) in the sense of “service, act of mercy or worship,” but does not include these references.

66. \( \text{Alam eva appamådena sampådetum} \). These words anticipate the Buddha’s final injunction just before he expired; see 6:15 (It\158,1).

67. For a detailed study of this important sutta, see Bhikkhu Bodhi, \textit{Transcendental Dependent 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 arahantship, 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. \textit{The knowledge of destruction in regard to destruction} (khayasmim khaye ṇānāṃ) is the reviewing knowledge (paccavekkhaṇa-ṇāṇa), which occurs when the destruction of the taints — namely, arahantship — has been obtained (see Vis\text{m}676; PP\text{t}22:19–21). \textit{Liberation} 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 \textit{sa-upanisā as sakāraṇa, sappacayya}, “with cause, with condition.” ST adds: upanisīdati phalam etthā ti kāranam upanisā; “the proximate cause is the cause because the effect rests upon it.” Thus the commentators take upanisā to be the equivalent of Skt upanisad, not a contraction of upanissaya. Although, as CPD points out, “a semantic blend” with the latter takes place, the two words must be kept distinct because not everything that is an upanisā for other things is an upanissaya-paccaya for those things.

69. SA glosses the terms in the above sequence thus (starting from the end): \textit{Suffering} is the suffering of the round (vatta-dukkha). \textit{Faith} is repeatedly arising faith (aparāp aram uppajjanasaddhā; that is, not the secure faith of a noble disciple). \textit{Gladness} (pāmojja) is weak rapture, while \textit{rapture proper} (pīti) is strong rapture. \textit{Happiness} is the happiness in the preliminary phase of meditative absorption, \textit{concentration} the jhāna used as a basis (for insight; pādakajjhāna-samādhi). \textit{Knowledge and visi}
Notes to Part II

on of things as they really are (yathābhūta-ñānadassana) 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 (Vism. t.645–57; PPt21:29–66). Dispassion is the path, which arises expunging defilements.

70. Note that here suffering replaces aging-and-death of the usual formula.

71. The simile also occurs at 55:38, ANṯIt243,27–32, and ANṯVt114,6–14.

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 determined by the context, at 12:25, 12:26, 22:2, 22:86, 35:81, 42:13, 44:2, and 45:5. The readings alternate, even within the same volume, between vādānvādō and vādānu pāto, and it is arguable which of the two is more original. The passage has stumped 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 his views.” To avoid such errors two meanings of sahadhammika must be distinguished: (i) a noun meaning one of the same doctrine (unambiguously so at e.g. MNṯt 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 (vādānu-pāto vādappavattī) of the recluse Gotama’s assertion—(a consequence) which is reasonable because of the reason stated (vuttakāraṇena sakār ano huttvā)—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.

At ANṯIII t4,10, 19 sahadhammikā vādānvādā gārayhā ṭhānā āgacchanti occurs in a context where it means simply “reasonable rebukes, grounds for criticism, come up,” and is contrasted with sahadhammikā pāsamū ṭhānā āgacchanti, “reasonable praises.”

74. Gambhīro c’eva assa gambhirāvabhāso ca. The same two terms are used at 12:60 (D NtII t55,10) to describe paṭicca-samuppāda. For the explanation of DA, see Bhikk
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 (MN토No.126), where he answers some questions 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 mavadā*) when they hold that pleasure and pain arise fortuitously. Neither SA nor ST offers any clarification.

77. This passage is also at ANθIt157–59. SA says that the Buddha added this section to show that pleasure and pain do not arise with contact alone as condition, but with other 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 and 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 for ca* and places the clause at the beginning of the next paragraph.

78. In the next three paragraphs I translate the Pāli idiom *abhisaṅkhāraṃ abhisankharont i* literally, even at the risk of awkwardness, in order to preserve the connections. SA identifies the three “constructions”—*kāyasankhāra, vacīsankhāra, manosankhāra*—with the three types of volition mentioned just above. One constructs them “on one’s own initiative” (*sāman*) when one acts without inducement by others, with an unprompted mind (*asankhārika-citta*); “prompted by others,” when one acts with a prompted mind (*sasankhārika-citta*). One acts knowingly (*sampajāno*) when one acts with knowledge of kamma and its fruit; unknowingly (*asampajāno*), when one acts without this knowledge. This text may be the original basis for the Abhidhamma distinction between *sasankhārika-citta* and *asankhārika-citta*, on which see CMAθ1:4.

79. The term used here is *manosaṅkhāra*, 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 (IVθ293,17) and MNθIt301,28–29, defined as *saññā* and *vedanā*.

80. I read with Be and Ce, *imesu Ānanda dhamesu avijjā anupatitā*. The *chasu* in Ee appears superfluous.
SA: Ignorance is included among these states under the heading of decisive support (*upanissaya*); for they are all comprehended under this phrase, “With ignorance as condition, volitional constructions.” (On the interpretation of *paṭicca-samuppāda* by way of the twenty-four conditional relations of the *Paṭṭhāna*, see Vism Chap. 17, concisely explained in Nyanatiloka Thera, *A Guide through the Abhidhamma Piṭaka*, Appendix.)

81. SA: That body does not exist which, if it existed, would enable pleasure and pain to arise conditioned by bodily volition; the same method of explanation in regard to speech 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 kammic results. For the deeds done by an arahant are neither wholesome nor unwholesome 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 CMA1:1 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 (*adikkaraṇa*) in the sense of a cause.

83. Upavāṇa is the Buddha’s attendant at 7:13. The present sutta is almost identical with the first part of 12:24 except that it omits the qualifying expression *kammavādā* in the description of the recluse and brahmans.

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 (*maggadīṭṭhi*), the vision of the path, etc.

*Sekha* is used here as an adjective to qualify *ñāṇa* and *vijjā*. The *sekha* or “disciple in higher training” is one who has arrived at the supramundane path and is training along it but has not yet reached arahantship, i.e., a stream-enterer, once-returner, or non-returner; on reaching arahantship he becomes an *asekha*, “one beyond training.”

The rendering of *amatadvāram āhacca tiṭṭhati* at KS1:33 as “who stands knocking at the door of the Deathless,” if intended literally, shows a misunderstanding of the idiom *āhacca tiṭṭhati*. In both canon and commentaries the expression is often used to mean “reaching right up to, standing up against,” and does not imply
knocking on a door, which in Pāli is represented by another verb, ākoteti (e.g., at Vinītī248,5). 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, there pajāñāti and here pariñāñāti. SA says this sutta was spoken in accordance with the inclination (ajjhāsaya) of the bhikkhus who recite the words, for they are able 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 sixteen sections (plus introduction and epilogue), in each of which the Buddha replies to questions posed by one of sixteen brahmin students. “The Questions of Ajita” is the first of the sixteen sections.

88. ST: Those who have comprehended things (sankhātadhammā) are the arahants, who have penetrated the (four) truths. The trainees (sekhā) are the seven types of persons—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 question but by the Buddha’s inclination (ajjhāsaya). For it was possible to answer in many ways—by way of the aggregates, elements, sense bases, or conditionality—and he wanted to catch the Teacher’s inclination. Then the Teacher, aware of the reason for his silence, gave him the method with the words, “Do you see...?”

90. SA: This has come to be (bhūtam idam): this is said of the five aggregates. Thus the Teacher gave the elder the method, implying, “Answer my question by way of the five aggregates.” Then, just as the great ocean appears as one open expanse to a man 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 correct wisdom (sammā paññāya): one sees it with path-wisdom together with insight.

91. Tadāhārasambhavam. 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 this sutta in the chapter on dependent origination, otherwise not mentioned. A similar treatment of nutriment, in catechism form, is at MNītī260,5–32.

SA resolves tadāhārasambhavam as tam āhārasambhavam, apparently taking tat to represent the five aggregates. I prefer to see the whole expression as qualify
Notes to Part II

ing an implicit subject and to take tad as a specification of āhāra. Such an interpretation seems required by the parallel statement on cessation. See too the use of the expression tadāhāra at StIIt85,6, 86,12, 87,6, etc., which supports this interpretation.

92. Anupādā vimutto. SA: One is liberated by not grasping anything at all with the four kinds of clinging (upādāna). This section shows the arahant.

93. The bhikkhu Kalāra the Khattiya is met only here. Moliyaphagguna 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 StT together help to illuminate this cryptic exchange thus: “He did not find solace (assāsa)” means that he did not attain the three (lower) paths; for if he had attained them he would not have reverted to the lower life since then he would not have 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 (sāvakāpāramīñāna). “As to the future” (āyatiṁ) 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 (aññā), thinking: “He will not declare final knowledge of his own accord, but he will 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 Buddha’s inclination; he was unsure how the Teacher wanted him to declare arahantship. 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 methods.

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 understood, ‘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 domain. 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 (savīsaya).
SA refers here to the Dighanakha Sutta (MN No. 74; see esp. MN10500,9–501.6), and seems to be using “Vedanāpariggaha Sutta” as an alternative title for that text. Ee (StII53,8–9,12) should be amended to read vedanāsu nandī.


99. SA: *Internal deliverance* (*ajjhattam vimokkho*): he attained arahantship while comprehending the internal constructions. SA refers here to a fourfold distinction in the way the emergence of the path occurs, found also at Vism661–62 (PP21:84–85).

SA: *The taints do not flow within me* (*āsavā nānussavanti*): The three taints, the 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* (*attānaṁ ca nāvajānāṁ*): by this the abandoning of self-contempt (*omāna*) is indicated. CRD, at KS2:40, has misunderstood this expression, rendering it “and I admit no (immutable) soul.”

100. *Pubbe appāṭisambhiditam*. SA: “I had not previously known or understood, ‘He will ask me this.’ His hesitancy was for the purpose of discovering the Teacher’s inclination.”

The past participle *appāṭisambhidita* suggests the Skt noun *pratisambhid*, the Skt counterpart of Pāli *paṭisambhidā*, the analytical knowledges in which Sāriputta excelled.

101. SA: *That element of the Dhamma* (*sā dhammadhātu*): Here, “element of the Dhamma” is the knowledge of a disciple’s perfection, which is capable of seeing the unvered nature of the principle of conditionality (*paccayākārassa vivaṭabhāvadassa nasamattham sāvakapārami-nāṇāṁ*).

102. *Dhamme nāṇa*. SA explains the principle (*dhamma*) as the four truths (*catusaccadhamma*) or path knowledge (*maggañādamma*).

103. SA here treats *akālikena* as an independent adjective qualifying *dhammena* and explains the term as signifying the ability of the path to yield its fruit immediately after it is penetrated, without passage of time (*kiṃci kālam anatikkamitvā paṭivedhāna ntaram yeva phaladāyakena*). However, in commenting on 42:11 (IV328,21–22), where the exact same statement is found, SA explains *akālikena* there as an adverb of manner used in apposition to *pattena* (see IV, n.42:11>). I understand *akālikena* here as serving the same function; otherwise it would seem difficult to see why it should be included amidst a string of past participles. Moreover, since the w
ord here characterizes the relationship between temporal events like birth and aging, 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 sense is “not involving the passage of time,” i.e., immediate, which qualifies the knowledge of the conditional relationship between the factors, not the factors themselves. The point is that this knowledge is a matter of direct “ocular” experience rather than of reasoning and inference.

104. Anvaye ānā. 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 possible 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 penetrated by path knowledge, reviewing knowledge subsequently occurs, and one applies the method by means of that.

This explanation is difficult to square with the account of reviewing knowledge at Vismṭ676 and elsewhere as knowledge of the path and fruit attained, the defilements 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 ST remarks: the moment of the supreme path (aggamagga-khaṇa).

105. SA: The knowledge of the persisting nature of phenomena (dhammaṭṭhita-ānā) 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 dhammaṭṭhitī “persisting nature of phenomena.” The latter also occurs at 12:70 (II:12 4,10). The two are effectively synonymous.

The knowledge that this knowledge too is subject to destruction is called by SA “counter-insight into insight” (vipassanā-patīvipassanā), i.e., insight into the dissolution of the very act of insight knowledge that had just cognized the dissolutio
n of the primary object. See Vism641–42 (PP21:11–13), where, however, the expression vipassanā-пативипассанā does not occur.

106. Kassa ca pan’ idam jarāmarañā. This question, and the following ones moulded on 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 formulated, because it is combined with the question, “For whom is there aging-and-death?”—which implicitly affirms belief in a being (sattūpaladdhivāda)—the entire question 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 food becomes inedible and must be discarded.

107. SA: The living of the holy life (brahmacariyavāsa) is the living of the noble path. One 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” (aṇṇam jīvam aṇṇam sarīram) holds that the body alone is annihilated here, while the soul goes about 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 kānicī kānicī. This is almost the same, but the orthography in Ee is very unsatisfactory. SA explains that 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; ST: = kantaka, a thorn) in the sense that it punctures right view (sammādiṭṭhiyā vi nivijjhanatthena). It is a writhing (visevita) because it fails to conform to right view but instead runs contrary to it; and a vacillation (vipphandita) because of grasping now annihilationism, now eternalism.

SA takes visūkāyita to be related to sūci, needle, but it would be difficult to justify this derivation by the actual use of the term. The three synonyms also occur
at 4:4 (It123,30–31) and MNIt234,19–20; at MNIt446,12–13 they describe the behaviour of an untrained horse.

109. SA glosses tālavatthukatāni 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 been extricated along with its root” (puna aviruhaṁ! tāna matthakacchinnatālo viya samūlaṁ tālāṁ uddharitvā tassa katāni patiṭhitatthānāṁ viya ca katāni). SṬ first accepts the original reading tālavatthu (lit. “palm-non-base”) as it stands and explains: “The palm itself is the ‘palm-non-base’ because it is not a base for leaves, flowers, fruit, and sprouts. But some read tālavatthukatāni, which means: ‘made 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, “It is not yours” (na tumhākaṁ). And since there is no self of others, he says, “Neither does it belong to others” (na pi aññesaṁ). Suttas in SN moulded on the same pattern are at 22:33 and 35:101.

111. SA: It is old kamma (purāṇam idam kammam): 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 (abhisankhata), in that it is made by conditions; as fashioned by volition (abhisācayita), 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 bases. To reflect upon the body in terms of dependent origination, one considers that 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 rebirth-consciousness, as a conascent condition, and that both consciousness and name-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 fabrications of craving and views (tanhādiṭṭhikappā) in the eight cittas accompanied by greed [SṬ: the fabrications of views only in the four cittas associated with views]; and one has a tendency towards (anuseti) implies the underlying tendencies (anusa ya) under the headings of conascence and decisive-support conditions for the twel
ve (unwholesome) volitions. (On the twelve unwholesome cittas, see CMA 1:4–7)

This becomes a basis (ārammaṇam etam hoti): These various states such as volition 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 (viññānassa thitīyā): for the purpose of maintaining the kammic consciousness. When there is this condition, there is a support for (the establishing of) consciousness (patiṭṭhā viññānassa hoti), i.e., a support for that kammic consciousness [S. 10: 12:64 and 22:53–54 below. ANīt223–24 explains the process of re-becoming 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 ANīit415,7–8). Anuseti clearly refers to the anusaya or underlying tendencies, which include avijjāanusaya, the underlying tendency to ignorance (= ignorance in the usual formula of dependent origination) and rāgāanusaya, the underlying tendency to lust (= craving in the usual formula). The way they maintain consciousness is thus no different from the way the volitional constructions, fueled by ignorance and craving, serve as the condition for consciousness: together, they underlie consciousness, infuse it with kammic potentials for re-becoming, and project it into a new existence, 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” as 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 viññāna, but I am doubtful that this application will work here. To use the categories of the Abhidhamma, it seems that in this sutta the terms denote the decisive support condition (upanissaya-paccaya) for consciousness, while in the two suttas in the Khandha-samyutta they denote the conascence and support conditions (sahajāta-, nissaya-paccaya).
Two problems in translation arising from the above passage may be briefly noted: (i) I have used “volition” as a rendering for cetanā but “intends” for the corresponding verb ceteti, and “intention” for the unrelated noun saṅkappa. I justify this apparent inconsistency by the fact that in Pāli the verb sankappeti (corresponding to saṅkappa) occurs very rarely, while English lacks a simple verb corresponding to “volition.” (ii) I render patiṭṭhā as “support” but the corresponding past participle patiṭṭhita 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 add a parenthetical phrase to my rendering of patiṭṭhā viññāṇassa hoti, i.e., “there is a support for (the establishing of) consciousness.” Though this may be a bit unwieldy, 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 unwholesome] 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 tendencies are included by reason of their non-abandonment here in the resultants of the three planes, in the limited functional states (the five-door advertings and mind-door advertings 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 from arising.

SṬṬ: This second section is stated in order to show that wholesome and unwholesome kamma capable of producing rebirth is accumulated in the preliminary portion (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 unwholesome states are not occurring there is still an establishing of kammic consciousness with underlying defilements as condition; for so long as these have not been abandoned 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 have ceased; by the second (“does not plan”), that the craving and views in the eight cittas (accompanied by greed) have ceased; by the third (“does not have a tendency
Notes to Part II

”), 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 aggassā kiccam). It can also be interpreted as the arahant’s doing of his task (khīṅ āsavassā kiccaṅkāraṇam) and the nine supramundane states (naṇalokuttaradhāmmā; i.e., the four paths, their fruits, and Nibbāna).

STṬ: In this third section the function of the path of arahantship is discussed because 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. Nāmarūpaṣṭa avakkanti. See 12:12, where the production of future re-becoming is placed between consciousness and the six sense bases. Taken in conjunction, the two suttas imply that the “descent of name-and-form” and the “production of future 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 interpretation 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 (nāmaṇṇa) towards pleasant forms, etc. There is coming and going (āgatigati): there is a going of consciousness by way of rebirth towards what has come up (at death), 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 (IVṭ59,10–14).

118. The sutta is also at 55:28 and at ANṭVṭ182–84. SA glosses bhayāni verāni as volitions (bringing) fear and enmity (bhayaveracetanāyo). STṬ: The destruction of life and 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
ny (niyata), as he cannot take more than seven rebirths, all in the human or celestial realms; and he has enlightenment as his destination (sambodhiparāyana), as he will necessarily attain the enlightenment of arahantship.

119. The version at AN[Vt183 includes another line here: “But one who abstains from the destruction of life (etc.) does not engender fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he does not experience mental pain and displeasure” (paññātipītā paṭīvirato n’eva diṭṭhadhammadhamikam bhayam veram pasavati, na samparayikam bhayam veram pasavati, na cetasikam dukkham domanassam pātisamvedeti). It seems that the logic of the discourse requires this addition; its omission from the present text could be the result of an ancient editorial error.

120. SA: The factors of stream-entry (sotāpattiyāna) 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 attention, 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. Confirmed 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 Vism197–221 (PP 7:1–100).

121. SA: The virtues dear to the noble ones (ariyakantehi sīlehi) are the five precepts, which the noble ones do not forsake even when they pass on to a new existence.

122. SA: The law (ñāya) 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 (aparāpara uppannā vipassanāpaññā).

ST: Dependent origination is called “the law” because, with the application of the right method, it is what is known (ñāyatī) as it actually is in the dependently arisen. But knowledge (ñāna) is called “the law” because it is by this that the latter is known.

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 (accantatthagama; ST: non-occurrence, cessation, Nibbāna) and dissolutional passing away (bhedatthagama; ST: the momentary cessation of constructions). One who sees the one sees the other.

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 Jānussoṇi is mentioned at 45:4 and elsewhere in the Nikāyas. SA says that 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 12:15.
128. Lokāyatika. SA says that he was versed in lokāyata, the science of debate (vitāṇḍasa the lokāyate kataparicaya). ST explains the etymology of the word thus: “Lokāyata is so called because by means of this the world does not strive for, does not advance towards, future welfare (āyatiḥ hitaṁ tena loko na yatati na āhāti ti lokāyataṁ). For on account of this belief, beings do not arouse even the thought of doing deeds of merit, much less do they make the effort.”

ST’s explanation seems to reflect the understanding of lokāyata held at the time 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 evidence, 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, 1:166–72), lokāyata is used in the Nikāyas in a complimentary sense to designate a branch of brahmanical learning (as at DNIt88.7, 114.3, etc.). He suggests that the word originally meant nature-lore and only gradually acquired the negative meaning 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 in opposing pairs indicates that the brahmins used the rival cosmological theories as topics of debate. See Early Buddhist Theory of Knowledge, pp.48–57.
129. Jeṭṭham etam lokāyatam. SA glosses jeṭṭha with pathama and explains: “Lokāyata is an inferior, tainted speculative view that appears great and deep” (mahantam gam
bhūran ti upatīthitam parittam sāsavam diṭṭhigatam; reading as in Ce, which seems more reliable here than Be).

130. *Ekattam.* SA: He asks whether it has a permanent nature (*niccasabhāva*); the first and third views are forms of the eternalist view (*sassatadiṭṭhi*).

131. *Puthuttam.* SA: This means a nature different from the previous nature; the second and fourth views are forms of the annihilationist view (*ucchedadiṭṭhi*).

132. The bracketed passages here and below are enclosed in brackets in all three eds., with 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 one. SA confirms this with its comment on 12:50, that the only way this sutta differs from the preceding one is that here “the two methods are stated together” (*dve n ayā ekato vuttā*), on which ST remarks: “This is said because the method stated in the ninth sutta that begins ‘When there is consciousness, name-and-form comes to 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 parivīmamsāmano parivīmamseyya sabbaso sammā dukkakhkh ayāya.* SA glosses *parivīmamsāmano* with *upaparikkhamaṇo.*

135. *Jarāmarananirodhasāruppāmini pattipadā.* 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 sankhāram*) is the thirteen kinds of volition (i.e., the volitions of the eight wholesome sense-sphere cittas and of the five wholesome cittas of the form sphere; see n.7). *Consciousness fares on to merit* (*puññāpagam hoti viññānaṃ*): the kammic consciousness becomes associated with a meritorious kamma, the resultant consciousness with the fruits of merit. *Deme ritorious volitional construction* (*apuññaṃ sankhāram*) is the twelve kinds of volition (i.e., in the twelve unwholesome cittas; see n.7). *Imperturbable volitional construction* (*āneñjaṃ sankhāram*): the four kinds of volition (i.e., in the four wholesome cittas of the formless sphere). And here by mentioning the three kinds of kammic volitional construction, the twelve-factored principle of conditionality is implied. To this extent the round of becoming is shown.
An analysis of these three types of volitional construction is at Vibh 135. At MN 262–63 the Buddha explains in detail how viññāna becomes āneñjāpaga.

137. Paritassati clearly represents Skt paritṛṣyati, “to crave, to thirst for,” and is connect ed etymologically with tanhā. However, in Pāli (and perhaps in MIA dialects generally) the verbal stem has become conflated with tasati = to fear, to tremble, so that 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 craving (tanhā-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 qu enching 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 (kāyapariyantikāṃ vedanā) is one delimited by the body (kāyaparīcchinnām); a feeling terminating with life (jīvatariyant ikāṃ vedanā) is one delimited by life. As long as the body with its five sense do urs 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 ... sīṭibhavissanti): Right here, without hav ing 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 dhāṭusarīrāni, bodily elements, w hich ST identifies as the bones (aṭṭhikakakāṅkala). 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
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 Dispensation. When he reaches his last thought-moment, with the breakup of the aggregates 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 (patisandhi-vinñāna) be discerned?”
143. SA: “Just this is the end of the suffering of the round, its termination, that is, Nibbāna.”
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, 35:110, 123, where clinging (upādāna) is explained simply as desire and lust (chandarāga) 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 like the worldling who contemplates gratification, creating wholesome and unwholesome 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, and 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 from suffering. The time the man follows the instructions is like the time the meditator 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 and happy represents the time when the meditator, having cleansed himself of defilements by the noble path, sits absorbed in the attainment of fruition having Nibbāna as object. The time when the great bonfire is extinguished represents the time when the arahant’s aggregates break up and he passes away into the Nibbāna-element without residue.
147. *Samyojaniyesu dharmesu.* 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 kamma through the six sense doors; the stability of the tree, the blind worldling’s long continuation in samsāra as he repeatedly sustains the round by building up kamma.

149. SA: The man wishing to destroy the great tree represents the meditator, his shovel (or axe) knowledge, the basket concentration. The time the tree is cut down at its foot is like the occasion when wisdom arises in the meditator as he attends to his meditation 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 (Vismt348–51; PP11:31–38); reducing the pieces to slivers is like the discernment of name-and-form by way of derived form 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 meditator 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 their 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 might assume the statement to mean that the craving that underlies “contemplating gratification in things that can fetter” is the principal sustaining cause for the process of rebirth, which begins with “the descent of name-and-form.” See in this connection 12:39, 12:64, and n.115.

151. *Viññāṇassa avakkanti.* At DN̄II63,2–4 it is said that if consciousness were not to descend into the mother’s womb, name-and-form would not take shape in the womb. The “descent of the embryo” (*gabbhassāvakkanti*)—spoken of at MN̄I265,35–266,6, I156,29–157,3, and AN̄I176,31—presumably refers to this same descent of consciousness which initiates conception.

152. The opening of this sutta as far as “the nether world, samsāra” is identical with the opening of the Mahāniddāna Suttanta (DN̄No.15). The present sutta is a composite, made up of the opening of the Mahāniddāna grafted to the body of 12:55. SA here incorporates the long opening of the commentary to the Mahāniddāna, for which see Bhikkhu Bodhi, *The Great Discourse on Causation,* pp.58–73. SA does not, ho
wever, attempt to explain how the same opening could have such a different sequel.

153. SA: *Uninstructed* (assutavā): devoid of learning, interrogation, and discrimination regarding 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 jananādikāranehi puthujjana*); and also because he is included among the many people (*puthūnam janānam 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 ayam visum yeva sāṅkhāṃ gato; visaṃsattīho sīlasutādhigunayutehi ariyehi jano ti put hujjana*).

This twofold etymology stems from a twofold understanding of Pāli *puthu*: as representing either Vedic *prthu* = numerous, many; or *prthak* = separate, distinct. The BHS form *prthagjana* indicates a preference for the latter derivation, though the Pāli commentators tend to take the former as primary.

154. *Citta* iti pi mano iti pi viññānaṃ iti pi. Cp. DN[I][21,21: *Yaṃ ... idam vuccati citta ti vā mano ti vā viññānan ti vā. SA says these are all names for the mind base (*maṇṇayatana*). Normally I render both *citta* and *mano* as “mind,” but since English has only two words of common usage to denote the faculty of cognition—“mind” and “consciousness”—here I am compelled to use “mentality” as a makeshift for *maṇṇo*. While technically the three terms have the same denotation, in the Nikāyas they are generally used in distinct contexts. As a rough generalization, *viññāna* signifies the particularizing awareness through a sense faculty (as in the standard sixfold division of *viññāna* into eye-consciousness, etc.) as well as the underlying stream of consciousness which sustains personal continuity through a single life and reads together successive lives (emphasized at 12:38–40). *Mano* serves as the third 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 phenomena (*dhammā*) 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.

155. SA: It is *held to* (ajjhosita) by being swallowed up by craving; *appropriated* (mamā *yita*) by being appropriated by craving; and *grasped* (parāmatṭha) by being graspe
Notes to Part II

37

d through views. “This is mine” (etāµ mama): the grip of craving (tānhāgāha); by this the 108 thoughts of craving are included (see ANṭIṭ212,31–213,2). “This I am” (eso ‘ham asmi): the grip of conceit (mānagāha); by this the nine kinds of conceit are included (see Vibh389–90). “This is my self” (eso me attā): the grip of views (diṭṭhiṣgāha); by this the sixty-two views are included (see DNṭNo.1).

156. Because this body ... is seen standing for a hundred years, or even longer. SA: (Query:) Why does the Blessed One say this? Isn’t it true that the physical form present 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, just 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 (paṭevaṇasena), just as a lamp is said to burn all night as a connected continuity (paṭevaṇisambandhanaśena) 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 divasaś ca): This is a genitive in the locative sense, i.e., during the night and during the day. Arises as one thing and ceases as another (aśnādeva uppajjati, aśnām nirujjhati): The meaning is that (the mind) which arises and ceases during the day is other than (the mind) which arises and ceases during the night. The statement should not be taken to mean that one thing arises 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 cittas 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, sometimes 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 through the grove of objects, it cannot
be said that it arises without holding to an object; rather, it arises holding to an object of a single kind.

It should be noted that neither the sutta nor the commentary interpret the monkey simile here as saying that the untrained mind is as restless as a monkey; the point, 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 excessively obsessed with form, the Buddha spoke as if it were improper to grasp form (because its growth and decline are seen) but not improper to grasp mind. Next (in the passage beginning, “It would be better to take as self the body”) he speaks 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 removing 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 and Ee here. SA: The sense base is like the lower firestick, the object is like the upper firestick, contact is like the friction of the two, and feeling is like the heat element.

160. A translation of the long commentary to this sutta is included in Nyanaponika Thera, *The Four Nutriments of Life*. SA explains that the Buddha spoke this discourse because 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 bhikkhus 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 ninefold repulsiveness: the repulsiveness of having to go out for it, of having to seek it, of 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 342–46; PPt 1.5–26; 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 son’s flesh: without greed and desire, without pickiness, without gorging themselves, without selfishness, without delusion about what they are eating, without longin
g to eat such food again, without hoarding, without pride, without disdain, and without quarreling.

162. SA: *When the nutriment edible food is fully understood:* It is fully understood by the three kinds of full understanding: (i) the full understanding of the known (ñāta-pariññā); (ii) the full understanding of scrutinization (tīrāṇa-pariññā); and (iii) the full understanding by abandoning (pahāna-pariññā). Therein, (i) a bhikkhu understands: “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, feeling, perception, volition, consciousness) arisen in one who discerns this—these are the four mental aggregates. All these five aggregates are, in brief, name-and-form.” Next he searches out the conditions for these phenomena and sees dependent origination in direct and reverse order. By thus seeing name-and-form with its conditions as it actually is, the nutriment of edible food is fully understood by the full understanding of the known. (ii) Next he ascribes the three characteristics to that same name-and-form and explores it by way of the seven contemplations (of impermanence, suffering, non-self, disenchantment, dispassion, cessation, and relinquishment—see Vism607; PP20:4). Thus it is fully understood by the full understanding of scrutinization. (iii) It is fully understood by the full understanding by abandoning 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 understood 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 these 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 places she might be exposed to, would not wish to be honoured and venerated, or to
be massaged, rubbed, given hot baths, etc., so a bhikkhu, seeing the danger of being eaten by the defilement-creatures rooted in the nutriment contact, becomes desireless towards contact in the three planes of becoming.

165. SA explains the full understanding of contact in the same way as for edible food, except that contact is taken as the starting point for the discernment of the five aggregates. When contact is fully understood *the three feelings are fully understood* because 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 charcoal pit is like the suffering of the round.

167. SA: *The three kinds of craving are fully understood:* The three kinds of craving are craving 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 spears, 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 struck by the spears is like the resultant suffering in the course of existence once rebirth has taken place.

169. SA: *Name-and-form* is fully understood when consciousness is fully understood because it is rooted in consciousness and arises along with it. By way of consciousness too the teaching is carried as far as arahantship.

170. SA explains lust (*råga*), delight (*nandī*), and craving (*tanhā*) as synonyms for greed (*lobha*). *Consciousness becomes established there and comes to growth* (*patiṭṭhita tattha viññāṇam virūḍham*): having impelled a kamma, it “becomes established and comes to growth” through its ability to drag along a rebirth. See 12:38 and n.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 correlative 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 constructions that are the cause of a future round of becoming for one abiding in the present round of results.

The variation here on the usual sequence is very interesting. When “the growth of volitional constructions” is placed *between* name-and-form and future becoming, this implies that the expression corresponds to three critical terms of the standard formula—craving, clinging, and (kamma-)becoming. If *āyatim punabhavābhī nibbatti* is identical with *bhava* in the usual formula (the latter being an abbreviation 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.

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 unskilled painter 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.

174. SA: The kamma of the arahant is similar to the sunbeam. However, the sunbeam does exist, but because there is no place for it to settle it is said to be unestablished (*a ppatiṭṭhā*). But the arahant’s kamma is said to be unestablished because it is non-existent. Although he has a body, etc., no wholesome or unwholesome kamma is thereby created. His deeds are merely functional, not productive of results (*kiriyama tte thatvā avipākam hoti*). In this connection, see 12:25 and n.81.

It should be noted that SA’s explains the sutta statement—that the arahant’s *consciousness* is unestablished—to mean that his kamma is unestablished. To me this 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 alive. 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
tion for future existence, not that an “unestablished consciousness” remains after 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 DN II 32,22–30. For the Buddha’s explanation of the mutual dependency of consciousness and name-and-form, see DN II 62,33–63,26. A translation of the detailed explanation at DA II 501–3 and DT can be found in Bhikkhu 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,” and “When there is ignorance, volitional constructions come to be.” But neither is mentioned. Why not? Because ignorance and volitional constructions belong to a third existence and this insight is not tied up with them (avijjāsaṅkhārā hi tatiyo bhavo, tehi saddhīm ayam vipassanā na ghaṭiyati). For the Great Man (the Bodhisatta) undertakes insight by way of the present five-constituent becoming (pañcavokārabhava, 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 seen 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. Similarly, 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 the phenomena back to name-and-form, he searched for its condition too and saw that it is consciousness. Then, realizing “So much is the range of exploration by way 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 included by insight earlier (under craving, etc.?), they do not undergo exploration separately; hence he does not mention them.

177. This consciousness turns back (paṭcudāvattati 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 cons
tructions—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 conditio
n for consciousness. From its object: from ignorance and volitional constructions
as object, or from the past becoming as object.

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.

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 thi
s that can be born or undergo rebirth? Isn’t it just this which is born and undergoe
s rebirth?

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 nothi
ng that serves as the referent of the designation “a being” apart from consciousnes
s and name-and-form. Hence the commentator says, “What is there beyond this?”
Just this (etadeva): namely, the pair consciousness and name-and-form.

It might be noted that jāyetha, jīyetha, etc., are middle-voice optatives in the t
hird person singular. At KSt2:73 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 consciousness and name
-and-form, see Bhikkhu Bodhi, The Great Discourse on Causation, pp.18–22.
179. The mutual cessation of consciousness and name-and-form is also found in the version of the formula at DN II 34,21–35,13. SA does not comment on the expression “I have discovered the path to enlightenment” (adhipato kho myāyam maggo bodhi āya), but the corresponding passage of DN is commented upon at DA II 461,?? thus: “Path: the path of insight. To enlightenment: for the awakening to the four truths, or for the awakening to Nibbāna. Further, enlightenment is so called because it becomes enlightened (bujiṭṭhī 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 is 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) between the mundane preliminary portion of the path (pubabhāga-patipadā), which is the “path of insight,” and the noble supramundane path (lokuttaramagga), which directly realizes Nibbāna. Since the latter is equated with enlightenment, “the path to enlightenment” which the Bodhisatta discovered must be the mundane path of insight. In the DN version, having discovered the path to enlightenment, the Bodhisatta Vipassā 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 extensive correspondences between the elements of the parable and their counterparts in the Dhamma.

181. At this point sankhārā, 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 (Vt 262,9–14). I follow SA in its explanation of yāva de vamanussehi suppakāsitam. The point is that, despite the use of the instrumental form -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 sahasacakkaṇāle devamanussehi paricchedo atthi, etasmiṃ antare suppakāsitāṃ sudesitam tathāgatena). It is possible -ehi here is a vestigal Eastern locative plural; see Geiger, Pāli Grammar, §80.3.

183. SA: Why did he address the bhikkhus? Because a subtle Dhamma discourse, one stamped 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 f
or achievement of the noble Dhamma] and were wise [ST: with the wisdom of a three-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 Satipatthāna Suttas (DNṭNo.22, MNṭNo.10), the Mahāniddāna Sutta (DNṭNo.15), the Āneñjasappāya Sutta (MNṭNo.106), the Cūlanidāna Sutta (12:60), and other deep suttas.

184. *Sammasatha no tumhe bhikkhave antaraµ sammasan ti.* SA explains “internal exploration” as internal exploration of conditions (*abbhantaram paccayasammasanam*). In the exegetical literature, *sammasana-ñāna* is a technical term for the comprehension of the five aggregates by way of the three characteristics (see PatisṭI53–54, quoted at Vism607–8; PP20:5–20). Here, however, *sammasana* is used in a sense that comes closer to the exegetical notion of *paccaya-pariggaha*, “discernment of conditions,” as at Vism598–600; PP19:1–13.

185. SA: The Blessed One wanted him to answer by way of conditionality, but he could not catch the Master’s inclination and answered by way of the thirty-two aspects (of bodily foulness).

186. As at 12:51, but with a different sequel. I read with Be *idam kho dukkham kimnidān am.* The reading of Ee is unsatisfactory.

187. *Idam kho dukkham upadhinidānam,* etc. SA: It has its source in acquisition as the aggregates (*khandhupadhinidānam*); for here the five aggregates are intended by “acquisition.” On *upadhi*, see I,n.21. The standard exegetical analysis of *upadhi* is fourfold: as defilements, aggregates, sensual pleasures, and volitional constructions. As *upadhi* is conditioned by *tanhdā*, one might contend that here *upadhi* is synonymous with *upādāna*. SA, however, does not endorse this interpretation, and the fact that *upadhi* is declared the basis for aging-and-death and the other types of suffering supports SA’s gloss *khandhupadhi*. Cp. Sn p.141: *yaṃ kiñci dukkham sambhoti sabbam upadhīpaccañā*.

188. *Upadhinhrodhasāruppagāminī paṭipadā.* As at 12:51; see n.135.


190. The same simile, but with slight differences in wording, is at MNṭI316,10–23.

191. SA: The bronze cup of beverage represents worldly objects of a pleasant and agreeable 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 enjoy 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 receptor, teacher, etc., who explains the gratification and danger in the five cords
of sensual pleasure. Just as the man in the simile suddenly, without reflection, drinks the beverage and meets death or deadly suffering, so the worldling, eager to enjoy sensual pleasures, spurns the advice of his preceptor and teacher, gives up the 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 advice 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 (patisambhidā). He often appears in dialogue with the Venerable Sāriputta. As C RD remarks (KS2:79, n.1), since both elders were arahants it is likely that these dialogues were intended as “lessons” for their students rather than as genuine inquiries.

194. The underlying presuppositions of the four alternatives are eternalism, annihilationism, partial-eternalism, and fortuitous originationism; see n.37.


196. SA: On thirty-six grounds: for thirty-six reasons, obtained by taking three cases in relation to each of the twelve terms. The first is the quality of being a speaker on the Dhamma, the second the plane of the trainee (sekha), the third the plane of the one beyond training (asekha).

197. SA does not identify these elders. Saviṭṭha appears at AN1118–19, Nārada at ANII157–62.

198. These five grounds for the acceptance of a thesis recur at 35:152 and are examined critically by the Buddha at MN2170,26–171,25; see too MN21218,15–21. Here they are being contrasted with personal knowledge (paccattameva nāna). For a detailed discussion, see Jayatilleke, Early Buddhist Theory of Knowledge, pp.182–88, 274–76.

SA: One person accepts something through faith (saddhā) by placing faith in
Notes to Part II 47

another and accepting what he says as true. Another accepts something through personal preference (ruci) when he approves of some thesis by reflecting on it and then 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 accepted by pondering it; this is acceptance of a view after pondering it (diṭṭhiniṣṭhānak khanti).

199. Bhavanirodho nibbānaṃ. 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 kept silent.

201. SA: Why did he speak up? It is said that he reflected thus: “This proposition—‘Nibbāna is the cessation of becoming’—can be understood even by trainees. But this elder (Sāviṭṭha) places that one (Musila) 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 with 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 becoming” is a type of reviewing knowledge (paccavekkhāna-nāna) apart from the nineteen (regular) kinds of reviewing knowledge. (See Vismṭ676; PPṭ22:19–21).

203. Na ca kāyena phusitvā vihareyya, lit. “but he would not dwell having contacted it with 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 lacking 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 Musila’s tacit claim that he is an arahant. The point is not that Musila was unjustified in consenting to that title, but that Sāviṭṭha drew an incorrect inference; for he held 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 property 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 thereby has access to a unique meditative state (called in the commentaries arahattaphala-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 evaṁvādi tvam and the reply with evaṁvādāham. However, since it was Nārada who just spoke, it seems that we should read the question portion as evaṁvādim and resolve evaṁvādāham in the reply into evaṁvādim aham. Neither SA nor ST offers any help here, but a note in Be of text suggests this amendment. The Ee reading of a parallel passage at 55:23 (Vt374,24–27) has the reading I prefer, though there Be and Ce have the same reading as here. At MNIIIt214,14 foll. we find evaṁvādāham in a context where it would have to be resolved as an accusative plural, evaṁvādino (nigaṅgha) aham, which further supports my proposal regarding the present passage.

206. SA: Susima had approached the Venerable Ānanda, thinking, “He is the most learned disciple, and also the Teacher frequently reports to him the Dhamma he has spoken on various occasions; under him I will be able to learn the Dhamma quickly.” Ānanda brought him to the Buddha because he knew that Susima had claimed to be a teacher in his own right and he was apprehensive that after going forth he might try to bring discredit to the Dispensation. The Buddha understood that Susima’s motive in taking ordination was “theft of the Dhamma, “which made his entry into the Dispensation impure, but he foresaw that Susima 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, entered upon the three-month rains residence, and during the rains, striving and struggling, they attained arahantship. At the end of the rains they went to the Teacher and informed him of their attainment. When Susima heard about this he thought: “Final knowledge (aṭṭhā) must be the supreme standard in this Dispensation, the essential personal transmission of the teacher (paramappamāṇam sārabhūtā ācariyamuttikā, lit. ‘teacher’s fist’). Let me inquire and find out about it.” Therefore he approached those bhikkhus.
The stock description of the five abhiññā that follows is commented upon in detail in Vism, Chaps. 12 and 13.

208. ST: The formless jhānas and deliverance from perception (āruppa-jjhāna-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 m asamāpatti, idaṃ no āvuso kathan tī. I take the no to be merely an interrogative particle (= nu).

210. Paññāvimutta kho mayaṃ āvuso Susīma. SA: He shows: “Friend, we are without jhāna, dry-insighters, liberated simply by wisdom” (āvuso mayaṃ nījḍhānakā sukkha vipassakā paññāmattena ’eva vimuttā). ST: Liberated simply by wisdom: not both-ways-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 nījḍhāna should be understood, not as the deprivative “without jhāna,” but as derived from nījḍhāna, 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 DAṭṭī 512,??). On the contrast between paññāvimutta and ubhatobhāgavimutta arahants, see MNṭī 477–78; Pug 14, 190–91.

211. Pubbe kho Susīma dhammatthitiñānaṃ, pacchā nibbāne ṭiḥam. SA: Insight knowledge is “knowledge of the persisting nature of phenomena,” which arises first. At the end of the course of insight, path knowledge arises; that is “knowledge of Nibbāna,” which arises later. ST: The persisting nature of phenomena is the persistency of phenomena, their intrinsic nature (dhammānaṃ thitattā tamśabhāvatā): impermanence, 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 even without concentration. This is what is meant: “Susīma, the path and fruition are not the issue of concentration (samādhiṇissanda), nor the advantage brought about by concentration (samādhi-ānisamsā), nor the outcome of concentration (samād hinipphatti). They are the issue of insight (vipassanā), the advantage brought abo
ut by insight, the outcome of insight. Therefore, whether you understand or not, first comes knowledge of the persisting nature of phenomena, afterwards knowledge of Nibbāna.”

SṬ: Even without concentration (vinā pi samādhi): even without previously established (concentration) which has acquired the characteristic of serenity (samat- ha-lakkhanappattam); this is said referring to one who takes the vehicle of insight (vi-passanāyānīka).

Read together with the comments of SA and SṬ the text seems to be affirming the existence of a “vehicle of bare insight” which begins directly with mindful contemplation of mental and physical phenomena, without 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.

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. SṬ: The “three turns” (teparivattam) are by way of the turning over of the three characteristics in relation to the five aggregates.

214. SA: This query is started in order to make it evident that those bhikkhus were dry-insighters without jhāna (or: “dry-insight ponderers”). This is the purport here: “You 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.

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 guided according to their different capacities for understanding (sabbe pi tathā tathā b ujjhanakānaṃ veneyyapuggalānaṃ ajjhāsayavasena vuttā).

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 Buddha); he should be sought for.
Chapter 13: Abhisamaya-samyutta

218. The expression \textit{diṭṭhisampanna} is virtually synonymous with \textit{sotāpanna}. See the closing paragraph of 12:27, etc. MN\textit{III}164,16–65,4, and AN\textit{III}438–40 list various qualities of the \textit{diṭṭhisampanna}, e.g. being incapable of regarding any construction as permanent, etc., being incapable of parricide and patricide, etc. SA glosses \textit{abhisaṃaya}: “for one who abides having made the breakthrough to the noble truths by means of wisdom” (\textit{paññāya ariyasaccaṁ abhisametvā thitassa}). On abhisaṃaya, see n.13.

SA: What is the suffering that has been destroyed? That which might have arisen 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 arisen anywhere at all beginning with the eighth rebirth—all that has been destroyed.

219. Both \textit{dhammābhisaṃaya} and \textit{dhammacakkhupāṭilābha} denote the attainment of stream-entry. On the benefit of stream-entry, see Dhp178.

220. The \textit{yojana} is a measure of distance roughly equal to six miles. SA explains \textit{kāpeya} (lit. “crow-drinkable”) thus: “So that it is possible for a crow, standing on the bank, to drink from it naturally by inserting its beak.”

221. \textit{Himavato pabbatarājassa}. In Pāli \textit{himāvā} is singular, as is \textit{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: \textit{Diversity of elements}: the diversified intrinsic nature of phenomena, which gain the name “elements” in the sense of intrinsic nature, reckoned as having the senses of “devoid of a being” and “empty” (\textit{nissatta-suññata-saṅkhātena sabhā vatthena dhātū tī laddhanāmānam dhammānam nānāsabhāvo dhātunānattaṁ}).

223. SA: The \textit{eye element} is eye-sensitivity (\textit{cakkhupāda}), the \textit{form element} is the form object; the \textit{eye-consciousness element} is the mind based on eye-sensitivity (\textit{cakkhu-pāda-vatthukam cittam}). The other four sense elements, their objects, and states of consciousness are explained in the same way, with the appropriate changes. The \textit{mind element} (\textit{manodhātu}) is the threefold mind element [ST: the two receiving (\textit{sampa...}]}
ticchana) mind elements and the functional mind element [= the five-door advertising 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 [ST: 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 Vibhā87–90. Discussion from the commentarial standpoint is at Vismṭ484–90 (PP 15:17–43) and VibhAṭ76–82. The “sensitivities” (pasāda) are types of material phenomena 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 only 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 exercise the rudimentary function of bare cognition of the sense object. Of the three mind elements, the “functional” (kiriya) is the first citta in the process, which merely adverts to the object, and hence is called the “five-door adverting consciousness” (pañcadvåravajjana-citta). This is followed by the appropriate sense consciousness (eye-consciousness, etc.), a kammically resultant citta which may be either wholesome-resultant or unwholesome-resultant; hence the fivefold sense consciousness becomes tenfold. Next comes the “receiving consciousness” (sampāṭicchana-citta), which “picks up” the object for further scrutiny; this is a “mind element” and is either wholesome-resultant or unwholesome-resultant. Following on this an investigating consciousness arises, a wholesome-resultant or unwholesome-resultant citta which investigates the object; then a “determining consciousness,” a functional citta which defines the object; and then comes a string of cittas called javana, which constitute either a wholesome or an unwholesome response to the object (or a merely “functional” response in the case of the arahant). This may be followed by a registration consciousness (tadārammaṇa), a resultant citta which records the impression of the object on the mental continuum. All the cittas from investigating onwards are mind-consciousness element, which is of seventy-six types. For details, see CMA 1:8–10, 4:1–23.

The mental-phenomena element (dhammadhātu) 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 that associated with the first javana in the mind door; therefore when it is said, *in dependence 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 advertising consciousness.

On javana, see CMA 3:9, 4:12–16, and on the mind-door advertising citta, see CMA 1:10, 3:9.

225. Since, according to the Abhidhamma scheme of conditional relations, the mind element and its concomitant contact are mutually dependent, SA is compelled to explain these terms in the sutta in a way that does not contradict the Abhidhamma. Hence it says: The functional mind-consciousness element with the function of advertising (i.e., the mind-door advertising 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-consciousness. *Intention regarding form* (*rūpasañkappa*): the intention associated with three cittas, the receiving consciousness, etc. (the other two, I assume, are the investigating and determining cittas). *Desire for form* (*rūpacchanda*): desire in the sense of desirousness for form. *Passion for form* (*rūparājāha*): passion (lit. “fever”) in the sense of a burning in regard to form [ST: for the fire of lust, etc., has the function of “burning up” its own support]. *The quest for form* (*rūparājñīyana*): 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 contact and perception leads to some strange incongruities, which become even more bizarre among the negations of the following sutta. Elsewhere contact is said to be the condition for the manifestation of the aggregates of feeling, perception, and volitional 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 intention. Neither SA nor ST shows any signs of uneasiness over the discrepancies nor tries to justify them.
At MN[I]111,35–112,13 a sequence of mental phenomena is given as follows: contact > perception > thought > conceptual proliferation > obsession by perceptions and notions arisen from proliferation. The texts often treat thought (vitakka) as identical with intention (saṅkappa); proliferation (papañca) includes craving (taṇhā), which is synonymous with desire (chanda); and obsession (samudācāra) 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, Uruvelāvāsi Cūlatissa Thera, who said: “Although the Blessed One inserted contact and feeling in the middle of the text, having turned the text back (pañca parivattetvā) 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.”

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 jhāna together with its object, that is, light (āloka) and the jhāna arisen after doing the preparatory work on the light kasina. The beauty element (subhadhātu) is just the jhāna together with its object, namely, the jhāna arisen on the basis of a beautiful kasina. The others are self-explanatory.

230. SA: In dependence on cessation (niruddha paticca) in dependence on the reflective ly induced non-occurrence (patisaṅkha-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 aggregates that should be understood as “the attainment of cessation.”

231. SA: An attainment with a residue of constructions (saṅkharavasesasamāpatti): because of a residue of subtle constructions. According to Vis[337–38 (PP10:47–54)], 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 phenomena in general, and in particular everything unwholesome except the ill-will element and the harmfulness element, which are mentioned separately here. Sensual
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 Vibh86–87, quoted by SA. VibhAt74 correlates sensual thought with sensuality as defilement (kilesa) and sense-sphere phenomena with sensuality as sensual objects (vatthuka). Sensual intention arises in dependence on sensual perception by way 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 harmfulness and harmfulness itself. Vibh86 explains the harmfulness element as injuring beings 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 separately. 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., lovingkindness 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 at the Brick Hall in Nātika, 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 adhimuttikā with ajjhāsaya.

239. Sāriputta was the bhikkhu disciple foremost in wisdom, and thus he attracted bhikkhus who were likewise of great wisdom. All the other disciples mentioned below attract pupils who share their particular specialty.

240. This sutta, including the verses, is found at Itṭ70–71. The verses alone, excluding the first two pādas, are at Thṭ147–48.
241. On vanatha, see I,n.474. SA: From association—from craving and affection based upon 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 not-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 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 MNIII76,8), but at 55:26 (V384,1) 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 means of which arahantship is gained.

243. SA interprets each element by way of its physical characteristic or function: the earth element is the foundational element (patīṭhādhātu); the water element, the cohesive element (ābandhanadhātu); the fire element, the maturational element (paripācanadhātu); and the air element, the distensive element (vitthambhanadhātu). For a more detailed treatment according to the commentarial method, see Vism364–70 (PPI:86–117).

244. SA: Since it is contingent upon Nibbāna (nībbānam 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; the escape (nissaraṇa) is the truth of cessation; the path that understands the escape 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 unshakeable.” 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 defilements eradicated by the four paths. It is unshakeable through the object because it occurs taking the unshakeable state, Nibbāna, as object.
247. \textit{Vimariyādikatenā cetasā}. SA: The barriers (\textit{mariyādā}) are twofold: the barriers of defilements and the barriers of the round of becoming. Here, because of the abanding 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.

249. There is a lack of symmetry between the two clauses in this statement: the first strings together four terms: \textit{uppādo thiti abhiniḥbbatti pāṭubhavo}, but the sequel applies only three of these, omitting \textit{abhiniḥbbatti}. This is done consistently whenever this “template” is applied, as at 22:30 and 35:21–22.

Chapter 15: Anamatagga-saṃyutta

250. \textit{Anamataggo’ yaṃ bhikkhave saṃsāro}. SA resolves \textit{anamataggo} into \textit{anu amataggo}, explaining: “Even if it should be pursued by knowledge for a hundred or a thousand years, it would be with unthought-of beginning, with unknown beginning (\textit{vassa asatam vassasahassam ṇānena anugantvā pi amataggo aviditaggo}). It wouldn’t be possible to know its beginning from here or from there; the meaning is that it is without a delimiting first or last point. \textit{Saṃsāra} is the uninterruptedly occurring succession of the aggregates, etc. (\textit{khandhādinam avicchinnappavattā patipāṭi}).

The BHS equivalent of \textit{anamatagga} is \textit{anavarāgra} (e.g., at MvuitI34,7). See the discussion in CPD, s.v. \textit{an-amat’-agga}.

251. SA: The four great oceans delimited by the rays of Mount Sineru. For Sineru’s eastern 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 up 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. \textit{Kappa}. Apparently the \textit{mahākappa} is intended, the length of time needed for a world system to arise, develop, and perish. Each \textit{mahākappa} consists of four \textit{asānkey yakappa}, periods of expansion, stabilization, contraction, and dissolution: see ANṭ I1ṭ142,15–28.

253. \textit{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, \textit{ananussaritā va}. Ee’s \textit{ananussaritā va} is clearly an error.

255. The simile is also at 56:33.
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 as 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 (samaṭṭhikālo va) should be taken.

258. The same group of bhikkhus provided the occasion for the Buddha to institute the offering of the kathina robe at the end of the Vassa, the annual rains residence; see Vinī253–54. Forest dwelling, etc., are four of the ascetic practices (dhutanga). SA: Yet still all were with fetters (sabbe sasamyojana): Some where stream-enterers, 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 DNī26–4. DNIII26–73 explains how the lifespan of humans will decline still further as a result of moral degeneration until it reaches a low of ten years, after which it will increase until it reaches 80,000 years in the time of the future Buddha Metteyya.

260. SA says that the text should not be interpreted to mean that the lifespan gradually decreased from Kakusandha’s age directly to that of Konāgama’s. Rather, the lifespan after Kakusandha’s parinibbāna continually decreased until it reached the minimum of ten years, then it increased to an incalculable (asankheyya), and then decreased again until it reached 30,000 years, at which time Konāgamana arose in the world. The same pattern applies to the subsequent cases as well.

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 accords with one’s gains, i.e. remaining content with any gains whether fine or coarse (yathālābhhasantosa); (ii) contentment that accords with one’s strength (yathābala asantas), i.e., remaining content with whatever one needs to sustain one’s health; and (iii) contentment that accords with suitability (yathāsāruppasantas), i.e., disposing of any luxury items received and retaining only the simplest and most basic requisites. A translation of the full passage—from the parallel commentary to the Sāmaññaphala Sutta (DAgt206–8)—may be found in Bhikkhu Bodhi, Discours
Notes to Part II

e on the Fruits of Recluseship, pp.134–37. Various types of wrong search (anesanā) are discussed at Vismṭ22–30 (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 agitated and associates with meritorious bhikkhus, thinking “How can I get a robe?” Seeing the danger (ādinavadassāvī): the danger of an offence in improper search and of use while being tied to it. Understanding the escape (nissaraṇaṇapañña): he uses it knowing the escape stated in the formula, “Only for warding off cold,” etc. (On the formulas for the four requisites, see MNṭ10,4–20; detailed analysis at Vismṭ30–35; PPt1:85–97) This passage (and the parallels in regard to the other requisites excluding medicines) is found in the Ariyavamsa Sutta in a description of the ideal ascetic monk (AṭṭIṭ27–28).

264. Kassapena vå hi vo bhikkhave ovadissåmi yo vå pan’assa Kassapasadiso. SA makes it clear that yo … Kassapasadiso should be construed as instrumental in force, parallel to Kassapena: “He exhorts by the example of Kassapa when he says, ‘As the 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 anyone else here who is similar to Kassapa—that is, like the Elder Mahākassapa—in being content with the four requisites, you should be so too.’”

265. Tathattāya paṭipajjitabbam. 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.”

266. SA explains not ardent (anātāpī) as devoid of the energy that burns up (ātapatī) defilements, and unafraid of wrongdoing (anottappī) as devoid of fear over the arising of defilements and the non-arising of wholesome qualities. Both words are derived 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 attachment 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., with anyone; then, by doing so, you will approach families like the moon, dear and a
Notes to Part II

10

greedable to the multitude. Further, as the moon dispels darkness and emits light, so you will dispel the darkness of defilements and emit the light of knowledge.”

SA explains *apakassa* as an absolutive, equivalent to *apakassin* and glossed *apannê* “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 refrains from sensual thoughts and other harmful mental states.

269. SA: This is a unique phrase (asambhinnapada) in the Buddha-word of the Tipitaka. ST: For nowhere else has this phrase, “The Blessed One waved his hand in space,” been recorded.

270. *Pasannâkâram kareyyum*. SA: “May they give the requisites, a robe and so forth!”


272. Ee has skipped a line here, apparently by oversight: … *paresam dhammani deseti; k ariññam paticca*…

273. *Kulâpaka*. SA: One who goes to the homes of families. As will be seen at 20:9, 10, this could be dangerous for monks who were not inwardly strong enough to resist the temptations posed by intimate association with lay people.

274. SA: Kassapa’s robes are said to be wornout (*nibbasana*) because the Blessed One, having worn them, had discarded them. (See below 16:11; II 221,15–25.)

The Buddha is apparently requesting Mahâkassapa to abandon three of the ascetic practices—wearing rag-ropes, eating only food collected on alms round, and living in the forest. The Buddha himself wore robes offered by householders, accepted invitations to meals, and dwelt in town monasteries; see MN II 7–8. 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 Mahâkassapa’s lion’s roar; see too MN II 214,1–10, where Kassapa describes the ideal monk in the same terms. The first four items are ascetic practices; the second four, virtues nurtured by observance of these practices. At AN II 23,20 the Buddha declares Mahâkassapa the foremost among his bhikkhu disciples who are proponents of the ascetic practices; this is clear too from 14:15 above.

276. Reading with Ce: *App’eva nâma pacchimâ janatâ diṭṭhânugati ṣapajjeyya*. Be and Ee have the plural *ṣapajjeyyum*. At KS 2:136 this is rendered: “For surely these [th
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 ST 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 NṬṭī126,19–20, 127,22–23; IIIṬṭī108,5–6, 251,8, and 422,10,19.

277. SA: He says this in order to appoint Mahākassapa to his own position. But weren’t Sāriputta 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 Sattapaṇṭi Cave, and he will enable my Dispensation to endure for a full 5,000 years. Let me appoint him 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 appoint a personal successor; instead he instructed the Sangha that the Dhamma and the Vinaya should represent him after his passing (DNṬṭī1154,4–8).

278. Dovacassakaranehi dhammehi samannāgatā: for a list of such qualities, see MNṬṭī9 5,18–96,16.

279. Sabrahmacārikāmo. SA: He desires, wishes, longs, “May these fare about in my retinue!”

280. I read with Ee: evam hi tam Kassapa samā vadamāno vadeyya upaddutā brahmac ārī brahmacārūpadavāna abhibhavanā brahmacāri brahmacārabhibhavanenā ti. Ce differs only in reading vadanto for vadamāno. Be, however, has etarāhi instead of evam hi tam Kassapa … abhipatthānā brahmacāri 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 reading.

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 adhimattapathāna). 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 brahmacārinam adhimattapathānaśanākhātena catupaccaya bhāvena). Ce has a note here to the gloss: Evam sabbattha. Catupaccayābhi bhavena iti bhavitabbām.
281. In MLDB, following Ven. Ñañamoli, I translated cetovimutti paññāvimutti as “deliverance of mind and deliverance by wisdom,” as if the two terms were separate items 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 that his sutta takes place after his parinibbāna. SA supports this supposition, as does Ānanda’s use of the vocative bhante when addressing Mahākassapa (see DN II 154, 9–15).

SA: Ānanda asked him to come to the bhikkunīs’ 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 come to the Elder Ānanda lamenting over the Buddha’s demise and he would be obliged to console them (see 9:5).

284. Her name means “Fat Tissā.” SA glosses vedehimuni with pañditamuni, explaining: “A wise person endeavours with erudition consisting in knowledge—that is, he does all his tasks—therefore he is called erudite (pañḍito hi ñañasaṅkhātena vedena ihati … tasmā vedeho ti vuccati). He was erudite and a sage, hence ‘the erudite sage.’” ApA 128,12, however, offers a more plausible explanation of the name: “Ānanda was called vedehimuni because he was a sage and the son of a mother who was from the Vedeha country [= Videha] (Vedeharatthe jātattā Vedehiyā putto).” See I,n.233.

285. SA: This is what is meant: “Do not let the Sangha think, ‘Ānanda restrained the disciple who was the Buddha’s counterpart, but he did not restrain the bhikkunī. Could there be some intimacy or affection between them?’” He utters the following passage (on his meditative attainments) to demonstrate how he is the Buddha’s counterpart.

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 collectively to designate the six higher knowledges.

287. SA: After she had censured the disciple who was the Buddha’s counterpart, even while Mahākassapa was roaring his lion’s roar about the six abhiññā, her saffron robe
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 Mvu III 47–56. SA: Dakkhināgiri was a country in the southern region of the hills surrounding Rājagaha. After the Buddha’s parinibbāna 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 Vinī IV 71–75.

290. See Vinī II 196, which relates the original background story to the rule, namely, Devadatta’s attempt to create a schism in the Sangha (also found at Vinī IV 71). SA alludes to this in its gloss of the expression mā pāpicchā pakkham nissāya saṅgham bhindeyya: “It was laid down for this reason: ‘As Devadatta along with his retinue 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 group, eating among families after informing them, and enlarging their group—divide the Sangha in reliance on their faction.’”

SA seems to interpret dūmmāṅkūnaṁ puggalānaṁ niggahāya and pesalānaṁ bhikkhūnaṁ phāsuvihāraṁ as complementary sides of a single reason, a view explicitly endorsed by ST: dūmmāṅkūnaṁ niggaho eva pesalānaṁ phāsuvihāro ti id am ekam angam. Thus on this interpretation “mā pāpicchā …” would become a second, independent reason. But I follow Horner (at BDN 5:275) and CRD (at KS 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 subordinate. This seems to be corroborated by the list of ten reasons for the laying down of the training rules (at Vinī III 21, etc.), where these two factors are counted as separate reasons. As to the third reason, “out of kindness to families” (kulānu ddāvatāya), SA says: “When the Bhikkhu Sangha is living in harmony and performing the Uposatha and Pavāraṇā, people who give ticket-meals, etc., become destined for heaven.” A more plausible explanation is that families are spared the vexation of having to support too many bhikkhus at one time. In the Mvu version (at I II 48) only two reasons are mentioned, “the protection, safeguarding, and comfort of families” and “the breaking up of cliques of wicked men.”

291. Kumārakavādā na mucchāma. Commentarial tradition holds that Ānanda was born on the same day as the Bodhisatta, but if this were true he would now be over eight years of age and would hardly have to point to a few grey hairs on his head to prove he is no longer a youngster. Other facts recorded in the canon indicate that Ān
anda must have been considerably younger than the Buddha. SA, however, paraphrases: “Since you wander around with newly ordained bhikkhus devoid of sense restraint, you wander around with youngsters and thus you yourself deserve to be called a youngster.”

292. The name means “Fat Nandā.” She is frequently mentioned in the Bhikkhuni Vibhaṅga as a troublemaker in the Bhikkhuni Sangha; see e.g. VinīIVt216, 218, 223–24, etc. KSt2:148 mistakenly calls this nun “Fat Tissā,” confusing her with the petulat 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 when he renounced the world, out of indignation she depicts him as having been formerly a member of another sect. On Ānanda as the “erudite sage” see above n.284.

294. Paṭapilotikānam. See n.60 above.

295. SA relates here the entire biographical background of Mahākassapa, including several past lives, culminating in his meeting with the Buddha. For a paraphrase, see Hecker, Mahākassapa: Father of the Sangha.

296. The repetition is in Be and Ce but not in Ee. SA confirms the repetition, explaining that although the utterance is recorded twice we should understand that it was actually spoken three times.

297. SA: If a disciple so single-minded (evam sabbacetasā samannāgato)—so confident in mind (pasannacitto)—should do such an act of supreme humility towards an outside teacher who, without knowing, claims to know (i.e., to be enlightened), his head 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 “Therefore” 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 samannāhāracitena), without allowing the mind to stray even a little.”

299. Sātasahagatā ca me kāyagatā sati. SA: This is mindfulness of the body associated with pleasure by way of the first jhāna in the foulness meditation and mindfulness of breathing. This threefold exhortation was itself the elder’s going forth and higher ordination.

300. SA (Ce): Sāṇo ti sakileso sa-ino hutvā. Be (text and SA) reads saraṇo instead of sāṇo, 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
Notes to Part II

15

btor (inaparibhoga), 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 his 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 thāne ṭhapetukāmatāya). 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 (patipattiṃūraṇa). The Buddha had made this robe from a shroud that had covered a slave woman named Punnā, which had been cast away in a cremation ground. When he picked it up, brushed away 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 MNIII 29, 8–13. SA: By this statement the elder has absolved his going forth from the charge of Thullanandā. This is the purpose: “Does one without teacher or preceptor, who takes the saffron robe himself, and who leaves another sect, receive the honour of having the Buddha go out to welcome him, or take ordination by a triple exhortation, or get to exchange robes with the Buddha in person? See how rude the bhikkhu 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, so one has also come now (tathā etarahi pi āgata); 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 (tathā tam tam at tabhāvaṃ āgato upagato upapanno).”

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 uttampuriso paramapuriso paramapattipatto; 22:86 (III116,13–14) = 44:2 (IV380,14–15)).

306. The same question, but with a different reply, is at MN1444,36–445,25.

307. SA: There are two counterfeits of the true Dhamma (saddhammapāṭirūpaka): one with respect to attainment (adhigama), the other with respect to learning (pariyatti). The former is the ten corruptions of insight knowledge (see Vism633–38; PP20: 105–28). The latter consists of texts other than the authentic Buddha-word authorized at the three Buddhist Councils, e.g., the secret Vinaya (gulhavinaya), the secret Vessantara, the secret Mahosadha, the Vanna-pitaka, the Angulimāla-pitaka, the Raṭṭhapāla-gajjita, the Ālavaka-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.

ST: “The Vedalla-pitaka” is the Vetulla-pitaka, which they say had been brought from the abode of the nāgas; others say it consists of what was spoken in debates (vādabhāsita). “Other than the authentic Buddha-word” (abuddhavacana), because of contradicting the Buddha-word; for the Enlightened One does not speak anything internally inconsistent (pubbāparaviruddha). They apply a dart to it; the removal of defilements is not seen there, so it is inevitably a condition for the arising of defilements.

An attempt to identify the texts cited by SA is made in the fourteenth century work, Nikāyasangraha, discussed by Adikaram, Early History of Buddhism in Ceylon, pp.99–100. This Nikāyasangraha assigns each text to a different non-Theravādin school. The late date of this work casts doubt on its reliability, and its method of identification is just too neat to be convincing. ST’s comment on the Vedalla-pitaka suggests it may be a collection of Mahāyāna sutras. The Mahāyāna is referred to in the Sri Lankan chronicles as the Vettullavāda (Skt Vaitulyavāda); see Walpola Rahula, History of Buddhism in Ceylon, pp.87–90. ST is apparently alluding
to the Mahāyāna claim that Nāgārjuna had brought the Prajñā-pāramitā Sūtras from the nāga realm. SA describes at length the gradual disappearance of the Buddha’s Dispensation in terms of a threefold disappearance: of the true Dhamma of achievement, of practice, and of learning (adhipama-, patipatti-, p ariyattisaddhamma).

308. SA glosses: ādikenā ti ādanena gahanena; opilavati ti nimujjati. ST: ādānam ādi, ā di eva ādikaṃ. SA explains the simile thus: “Unlike a ship crossing the water, which 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 becomes 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 MÑ395,4, 479,35; It213,4; Jt67,??).

309. Pañca okkamaniyā dhanna. SA glosses: okkamaniyā ti hetṭhāgamanīya, “leading downwards.” A parallel passage at AÑ247 repeats the first four causes but replaces the fifth by lack of mutual respect and deference.

310. SA: One dwells without reverence for concentration when one does not attain the eight attainments (aṭṭha samāpattiyo) or make any effort to attain them.

Chapter 17: Lābhassakkāra-samyutta

311. SA: Gain (lābha) is the gain of the four requisites; honour (sakkāra), the gain of (requisites) 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 tortoise. 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 kaccha apa alone refers to the sea-dwelling variety. SA glosses mahākummakula with ma hantaṃ aṭṭhikacchhapakula, which further confirms the interchangeability of the t
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 case. 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 papatāya*, 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 does not offer enough help to reconstruct an original reading, while Be appends a long 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 *anupāpunātu* to *anupā punāti* so that we read: *Kam bhikkhave asanivicakkaṃ āgacchatu? Sekham appatt amānasāṃ lābhāsakkārasilo ko anupāpunāti*. Ee does have *anupāpunāti*, and it is possible that *anupāpunātu* entered the other eds. under the influence of the preceding āgacchatu and the corresponding sentences in 17:23, 24.

SA paraphrases the question: “Which person should a bright thunderbolt strike, hitting him on the head and crushing him?” and comments on the reply: “The Blessed One does not speak thus because he desires suffering for beings, but in order 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 mind’s ideal (appattamānasā):* who has not achieved arahantship.

316. Be and Ce read: *Kam bhikkhave diddhagatena visallena sallena vijjhatu?* The reading in Ee is less satisfactory. SA: *Diddhagatenā ti gatadiddhena* [ST: *acchavisayutta ā ti vā diddhe gatena*]; *visallena ti visamakkhitena; sallena 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 JātIVt435, ??: *Saro diddho kalāpam va/Alittam upalimpati.*

317. *Ukkaṇṭaka* (so Be and Ce; Ee: *ukkaṇṇaka*). 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 body, fully exposed, breaks open all over. Struck by the wind, the wounds ooze. Just
as a man, bitten by a rabid dog, runs around in circles, so does the jackal when it has 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 Thṭ1011–12 and Itṭ75. Here I read with Be and Ce *appamāṇaviḥārino*, as against Ee’s *appamādaiviḥārino*. The latter, however, is found in all three eds. of Th; readings of Itṭ75 are divided. SA supports *appamāṇa*- with its gloss: *appamāṇena phalasamādiḥhinā viharantassa*; “as he is dwelling in the amorseless fruition concentration.” ThA does not comment on the pāda at Thṭ1011, and the comment at ItAṭ72, reads *appamāda*- in Be and *appamāṇa*- in Ce.

320. We should read pāda b with Ce *sukhumadiḥivipassakaµ* as against *sukhumadi††hivipassakaµ* in Be and Ee. The former is also the reading at Thṭ1012 and Itṭ75. SA: It is a subtle view because (it is reached) through the view of the path of arahat ship, and he is an insighter (vippasaka) because he has arrived there after having set up insight for the sake of fruition attainment. *Delighting in the destruction of clinging*: Delighted with Nibbāna, called the destruction of clinging.

321. The *suvañña-nikkha* and the *siṅgi-nikkha* seem to be two different types of golden coin, the latter presumably of greater value than the former, or made from a superior species of gold. SA glosses *suvañña-nikkhassa* as *ekassa kañcana-nikkhassa*, and *siṅgi-nikkhassa* as *siṅgisuvañña-nikkhassa*.

322. *Janapadakalyāṇī*: the most beautiful girl in the country. See below 17:22 and 47:20, and the famous simile at MNII 33,6–20.

323. Cp. ANI 88–89. Citta the Householder was the foremost male lay disciple among the speakers on the Dhamma; see the Citta-saṃyutta (41:1–10). Hatthaka Āḷavaka was the foremost of those who propitiate an assembly with the four means of beneficence; see ANI 26,5–9 and ANIV 217–20, and Jn.604.

324. Khujjuttarā was the foremost female lay disciple among those who have learned much, Veḷuṅkaṇḍakiyā (or Uttarā) Nandamātā the foremost of the meditators; see ANI 26,19, 21. Khemā and Uppalaṇṇā, mentioned just below, were the foremost bhikkhus in regard to wisdom and spiritual power, respectively. Uppalaṇṇā has appeared 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 kamma, status as a son of good family, beauty of complexion, eloquence as a speaker, the display of ascetic virtues, the wearing of the robe, possession of a retinue, etc., are 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 (ditthadhammasukhavihārā) are the pleasant 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 fruition attainment.

328. SA: They mate her with a horse. If she becomes pregnant, when her time for delivery 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.


330. SA: When bandits grab hold of his mother in the wilderness and say they will release her only if he tells a deliberate lie, even then he won’t tell a deliberate lie. The same method in the other cases.

Chapter 18: Rāhula-saṃyutta

331. SA explains the three “grips” (gāha) exactly as in n.155.

332. SA: Here, by way of dispassion (virāga) the four paths are indicated; by way of liberation (vimutti), the four fruits of recluse ship. 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 sometimes add the space element (ākāsadhātu)—which (according to the commentaries) represents derived form (upādāya rūpa; see CMA 6:4)—and the consciousness element (viññādadhātu), which represents the entire mental side of existence. For a detailed analysis of all six elements, see MNṭIIIṭ240,17–243,10.

334. SA: In regard to this body with consciousness (imasmīṃ saviññānake kāye): he shows 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 alternatively: by the former expression he shows his own sentient organism and that of others (reading with Ce saviññānakam eva), by the latter external form not bound up with sense faculties (bahiddhā anindriyabaddharūpaṃ). (The compound) ahaṅkāram amaṅkāram anānusayā is to be resolved thus: I-making (ahaṅkāra) = views, mine-making (mamaṅkāra) = craving, and the underlying tendency to conceit (mānānus
ayā). (So the text in Be and Ce, but if, as seems likely, the plural termination derives from the asamāhāra compound, after resolution the last member should be mānānusayo.)

335. This elevenfold classification of each of the five aggregates is analysed in detail at Vībh 1–12.

336. SA: *Has transcended discrimination* (vidhā samatikkantām): has fully gone beyond the different kinds of conceit; *is peaceful* (santām): by the appeasement of defilements; *and well liberated* (suvimuttām): fully liberated from defilements.

Chapter 19: Lakkhaṇa-saṁyutta

337. SA: The Venerable Lakkhaṇa, a great disciple, had been one of the thousand jātīla ascetics who received higher ordination by the “Come, bhikkhu” utterance (see Viṃtī32–34). 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 marks (lakkhaṇasampānna), perfect in all respects, he was called “Lakkhaṇa.”

338. SA: The reason for his smile, as is mentioned in the text below, is that he saw a being 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 (paccakkhaṁ katvā) and have thoroughly penetrated the element of phenomena (suppaṁviddhā buddhānaṁ 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 and moved here and there, piercing him again and again with their metal beaks which were as sharp as sword blades.” According to SA, the vultures, etc., were actually yakkhas (yakkhagījja, yakkhakākā, yakkhakulalā); for such a form does not come into the visual range of natural vultures, etc.

340. *Evarūpo pi nāma satto bhavissati evarūpo pi nāma yakkho bhavissati evarūpo pi nāma attabhāvapatilābhō bhavissati*. SA: In saying this Moggallāna shows his sense of urgency in the Dhamma, arisen out of compassion for such beings.

The expression *attabhāvapatilābhō*, which literally means “acquisition of selfhood,” is used idiomatically to denote a concrete form of individual identity. *Atta*
bhāva sometimes occurs in a more restricted sense to refer expressly to the physical body, for instance at Udī54,17–19.

341. SA: As a residual result of that same kamma (tass ‘eva kammassa vipākāvasesena): of that “kamma (to be experienced) in subsequent lives” (aparāpariyakamma) accumulated by different volitions. For the rebirth in hell is produced by a certain volition, 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 (kammasabhatya ārammanasabhatya 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 rebirth-consciousness). Thus he became a ghost (in the form of) a skeleton, as if making manifest to the wise the hidden kamma.

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 piece of meat became the sign and he became a ghost (in the form of) a piece of meat.

343. SA: He was an executioner who inflicted many punishments on state criminals and then 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 ruin and misery by his insinuations. Therefore, as people were divided by him through his insinuations (tena sācetvā manussā bhinnā), to experience the pain of being pierced by needles (sāceti bhedenadukkham paccanubhotu) he took that kamma itself as the sign and became a needle-haired ghost (sācilomapeta). (The aptness of the retribution is established by the similarity between the Pāli word sāceti, needle, and the verb sāceti, to insinuate, to indicate.)

345. SA: He secretly accepted bribes and, committing an evident wrong by his skewed judgements, misallocated the belongings of others. Hence his private parts were exposed. Since he caused an unbearable burden for others by imposing harsh penalties, his private parts became an unbearable burden for him. And since he was unrighteous (visama) when he should have been righteous, his private parts became uneven (visama) and he had to sit on them.
Interestingly, Ee (apparently based on SS) here reads dhaṅkā for crows in place of kākā in the other eds. See I,v.773 and I,n.567.

346. Maṅgulithi. SA glosses: maṅgulīn ti virūpaṁ duddasikam bibhaccham. She deceived people, accepting scents and flowers, telling them they could become rich by performing certain rites. She caused the multitude to accept a bad view, a wrong view. Thus she herself became foul-smelling because of taking scents and flowers, and ugly because of making them accept a bad view.

347. SA explains uppakkaṁ okilinim okirinam thus: She was lying on a bed of coals, trembling and turning around as she was cooked, therefore she was roasted (upakkā), i.e., with body cooked by the hot fire. She was sweltering (okilini), with a sweltering body; and sooty (okirini), completely covered with soot.

348. SA: While using the four requisites provided by the people out of faith, being unreasoned in bodily and verbal conduct and corrupt in his means of livelihood, he went about playfully to his heart’s content. The same method of explanation applies in the following cases too.

Chapter 20: Opamma-saṁyutta

349. The simile of the peaked hoe is common in the Nikāyas, recurs in SN at 22:102 (III 156,3–5), 45:141, 46:7, 48:52. SA Glosses “diligent” as “constantly yoked with mindfulness” (appamattā ti satiyā avippavāse ṭhitā hutvā).

350. This theme is treated in greater detail at 56:102–31. SA says that the devas are included here along with humans, so that the statement should be understood to mean that few are reborn among humans and devas.

351. Corehi kumbhatthenakehi, lit. “pot-thief bandits.” SA explains: Having entered the houses 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 (ghāte) and enter. Even mud-sprites (pamsupisācakā) assail those devoid of development of loving-kindness, how much more then powerful non-humans?

Amanussa, lit. “non-human,” usually denotes a malevolent spirit or demon.

352. Be and Ce: okkhāsataṁ; Ee: ukkhāsataṁ. SA: = mahāmukha-ukkhalānaṁ satam. ST: = mahāmukhānaṁ mahantakoḷumbānaṁ satam. The reference is to large pots used to boil a great quantity of rice.

353. SA: Gadduhanamattan ti goduhanamattam (lit. the extent of a cow’s milking), that is, the extent of time needed to take one pull on a cow’s teat. Or else (gadduhaṇam
Notes to Part II

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 fingers. 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 welfare, 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 cotton wick, one makes it fuse together as if it were a strand of resin; paṭikoṭṭeti, having struck it in the middle and bent it back, or having struck it along the blade, one 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.476, which turns upon the same theme. In this story the Bodhisatta, in his incarnation as the swift goose Javanahaṃsa, performs the remarkable feat to be described just below.

SA explains the stock description of the archers thus: Firm-bowed archers (daḥhadhammā dhanuggahā): archers with firm bows (daḥhadhanuno issāsā). A “firm bow” is called the strength of two thousand. “The strength of two thousand” means that a weight of metal, such as bronze or lead, etc. (used for the arrowhead), bound 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): one who has simply studied a craft is not yet dexterous, but these are dexterous, having achieved mastery over it. Experienced (katūpāsanā): they have displayed the craft in the king’s court, etc.

356. Āyusankhārā. SA: This is said with reference to the physical life-faculty (rūpa-jīvitin 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 Dasārahās were a khattiya people, so called because they took a tenth portion from a hundred (satato dasabhāgam ganhimṣu—reference not clear). The Summoner (ānaka) was the name of a drum, made from the claw of a giant crab. It gave 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.18); deep in meaning, like the Mahāvedalla Sutta (MN No.43); s
Notes to Part II

upramundane, i.e., pointing to the supramundane goal; dealing with emptiness, explaining mere phenomena devoid of a being (sattasuññata-dhammamattam eva pa kāsakā), like the Sañkhitta-samyutta (?). This passage recurs at 55:53; in commenting on that sutta the texts SA cites as examples sometimes differ from those cited here. See V.n.<55:??>.

359. SA glosses sāvakabhāsitā as tesam tesam sāvakehi bhāsitā, referring back to the outsiders (bāhiraka). STT clarifies: “By the disciples of any of those who were not known 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 sankilīthham āpattim āpajjati yathā–rūpāya āpattiyā vuṭṭhānam 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 anecdote about a jackal who had been rescued from a python by a farmer. When the python grappled the farmer, the jackal, out of gratitude, went to the farmer’s brother and led them to the scene, thereby enabling them to rescue the farmer.

Chapter 21: Bhikkhu-samyutta

367. Kolita was the Venerable Mahāmoggallāna’s personal name, Moggallāna being his clan name. The present sutta is nearly identical with 40:2 and must be simply a variant 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 arahantship.

368. SA explains that the second jhāna is called noble silence (ariya t柱hībhāva) because within it thought and examination (vitakka-vicārā) cease, and with their cessation speech cannot occur. At 41:6 (IVt293,24–26) thought and examination are called the verbal construction (vacīsanakhāra), the mental factors responsible for articulation of speech. But, SA adds, when the Buddha says “either speak on Dhamma or o
bsert noble silence” (e.g., at MNtk161,32–33), even attention to a meditation sub-
ject 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” (mahābhīññatā), i.e., to the six
direct knowledges.

370. Upatissa was the Venerable Sāriputta’s personal name.

371. SA: 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-
da taught the wanderer Dīghanakha the Discourse on the Discernment of Feel-
gs (Vedanāpariggahasuttanta = MN No.74) 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 Ud76; see too Ud74–75. 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
ich resulted from another past life when he was a cuckoo who offered a sweet m
ango to the Buddha Vipassā. The Buddha declared him the foremost of bhikkhus h
aving a sweet voice (mañjussara; ANIt23,24). His verses at Tht466–72 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 ANIIit51.

379. We should read with Be (and Ee at ANIIit51): nābhāsamānam jānanti. The readings
no bhāsamānam (Ee) and na bhāsamānam (Ce) give a meaning opposite to the o
ne required. The BHS parallel of the verse at Uvt29:43–44 supports Be: nābhāsa
mānā jñāyante…. 
380. He was the son of the Buddha’s father Suddhodana and his aunt/foster-mother, Mahāpajāpati Gotami. Hence, though he was also the Buddha’s half-brother through their common father, the text refers to him as mātucchāputta, “maternal cousin.” His story is at Udī21–24 and, more elaborately, at DhpAtī115–22; see BLī1:217–23.

SA: Why did the elder behave thus? To find out how the Teacher’s felt about it, thinking: “If the Teacher says, ‘My half-brother is beautiful like this,’ I’ll conduct 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 yāpentaµ. SA: Scraps gained by one seeking delicious, well-seasoned food at the homes of affluent and powerful people are called “scraps of known people” (iñatuncha, lit. “known scraps”). But the mixed food obtained by standing at the doors of houses is called “scraps of strangers” (lit. “unknown scraps”).

382. He was the Buddha’s pitucchāputta, son of the Buddha’s paternal aunt, Amitā (DPPN, s.v. Tissa Thera (14)).

383. SA explains that while he was still a novice, when elders arrived at the monastery from 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 pride and his pride of being the Buddha’s cousin. The other bhikkhus had surrounded him and censured him sharply for his lack of courtesy. A variant version of this incident is recorded at DhpAtī37–39; see BLī1:166–67.

384. Aññataro bhikkhu theranāmako. SA does not explain this peculiar name or further identify the monk.

385. SA: The past is said to be abandoned (pahinam) by the abandoning of desire and lust for the five aggregates of the past; the future is relinquished (pa†inissattham) by the relinquishing of desire and lust for the five aggregates of the future. Cp. MNī1188–89, 195–98.

386. The first three pādas are at Snī211 and, with a variation, at Dhpt353. SA: All-conqueror (sabbabhibhum): one who abides having overcome all aggregates, sense bases, and elements, and the three kinds of becoming. Unsullied (anupalittam, or “unstuck”) among those very things by the paste (lepa) of craving and views. Released in the destruction of craving (tan̄hakkhaye vimuttaµ): released in Nibbāna, called the destruction of craving by way of the release which takes this as its object.

387. He was the foremost bhikkhu disciple among those who exhort the bhikkhus (bhikkhu u-ovādaka; ANī125,13). His verses are at Thī547–56, 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 group of travelling merchants he left his kingdom for Sāvatthī together with his thousand 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” ordination, and then he had the women ordained as bhikkunis by the elder nun Uppalavatta.

388. SA: It is said that they had been companions in five hundred past births.
The Collection of Connected Discourses
(Samyutta Nikāya)

Part Three

The Book of Connected Discourses
on the Aggregates
(Khandhavaggasamyuttapāli)
Thus have I heard. On one occasion the Blessed One was dwelling among the Bhaggas at Sunsumāragira in the Bhesakaḷā Grove, the Deer Park. Then the householder Nakulapitā came to the Blessed One, paid homage to him, sat down to one side, and said to him:

“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 worthy of esteem. 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, encumbered. If anyone carrying around this body were to claim to be healthy even for a moment, what is that due to other than foolishness? Therefore, householder, you should train yourself thus: ‘Even though I am afflicted in body, my mind will be unafflicted.’ Thus should you train yourself.”

Then the householder Nakulapitā, having delighted and rejoiced in the Blessed One’s statement, rose from his seat and, having paid homage to the Blessed One, keeping him 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. Did 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 ambrosia of a Dhamma talk.”

“With what kind of ambrosia of a Dhamma talk did the Blessed One anoint you, householder?”

“Here, venerable sir, I approached the Blessed One….

(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 one is afflicted in body and afflicted in mind, and how one is afflicted in body but not afflicted 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 clear 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 said this:

“How, householder, is one afflicted in body and afflicted in mind? Here, householder, 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 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. He lives obsessed by the notions: ‘I am form, form is mine.’ 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 as 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 self, or self as in perception. He lives obsessed by the notions: ‘I am perception, perception is 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 him sorrow, lamentation, pain, displeasure, and despair.

“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, householder, 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 live obsessed by the notions: ‘I am form, form is mine.’ 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, displeasure, 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 mine.’ 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 perception, perception is mine.’ As he lives unobsessed by these notions, that perception of his changes and alters. With the change and alteration of perception, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

“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 consciousness 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, 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, householder, that one is afflicted in body but not afflicted in mind.”

This is what the Venerable Sāriputta said. Being pleased, the householder Nakulapitā delighted in the Venerable Sāriputta’s statement.

2 (2) At Devadaha

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Devadaha. Then a number of westward-bound bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, we wish to go to the western province in order to take up residence there.”

“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 bhikkhu-companions in the holy life.”

“Yes, venerable sir,” those bhikkhus replied. Now on that occasion the Venerable Sāriputta was sitting not far from the Blessed One in a cassia bush. Then those bhikkhus, having delighted and rejoiced in the Blessed One’s statement, rose from their seats and, having paid homage to the Blessed One, keeping him on their right, they approached the Venerable Sāriputta. They exchanged greetings with the Venerable Sāriputta and, when they 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 recluses who question a bhikkhu when he has gone abroad—for wise people, friends, are inquisitive: ‘What does the venerable ones’ teacher say, what does he teach?’ I hope that you venerable ones have learned the teachings well, grasped them well, attended to them well, reflected on them well, and penetrated them well with wisdom, so that when you answer you will state what has been said by the Blessed One and will not misrepresent him with
h what is contrary to fact; so that you will explain in accordance with the Dhamma, and no reasonable consequence of your assertion would give ground for criticism.”

“We would come from far away, friend, to learn the meaning of this statement from the Venerable Sāriputta. It would be good indeed if the Venerable Sāriputta would clear up the meaning of this statement.”

“Then listen and attend carefully, friends, I will speak.”

“Yes, friend,” those bhikkhus replied. The Venerable Sāriputta said this:

“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, you 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 what does the venerable ones’ teacher teach the removal of desire and lust?’ Being asked thus, 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 what 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 … consciousness?’ Being asked thus, friends, you should answer thus: ‘If, friends, one is not devoid of lust, desire, affection, thirst, passion, and craving in regard to form, then with the change and alteration of form there arise in one sorrow, lamentation, pain, displeasure, and despair. If, friends, one is not devoid of lust, desire, affection, thirst, passion, and craving 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 … 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 what 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 … consciousness?’ 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 feeling … perception … volitional constructions … consciousness, then with the change and 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 for form, the removal of desire and lust for feeling … perception … volitional constructions … consciousness.’

“If, friends, one who enters and dwells amidst unwholesome states could dwell happily in this very life, without vexation, despair, and fever, and if, with the breakup of the 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 amidst unwholesome states dwells in suffering in this very life, with vexation, despair, and fever, and because he can expect a bad destination with the breakup of the body, after death, the Blessed One praises the abandoning of unwholesome states.

“If, friends, one who enters and dwells amidst wholesome states would dwell in suffering in this very life, with vexation, despair, and fever, and if, with the breakup of the body, 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 wholesome states dwells happily in this very life, without vexation, despair, and fever, and because he can expect a good destination with the breakup of the body, after death, the Blessed 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)

Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among the people of Avanti on the Pāpāta Mountain at Kuraraghara. Then the householder Hāliddakāni approached the Venerable Mahākaccāna, paid homage to him, sat down to one side, and said to him:

“Venerable sir, this was said by the Blessed One in ‘The Questions of Māgandiya’ of the Aṭṭhakavagga.”

‘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 understood in detail?"

“The form element, householder, is the home of consciousness; one whose consciousness is shackled by lust for the form element is called one who roams about in a home.

The feeling element is the home of consciousness … 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.

“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. 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: 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.

“And how, householder, does one roam about in an abode? By diffusion and confinement in the abode (consisting in) the sign of forms, one is called one who roams about in an abode. By 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 phenomena, one is called one who roams about in an abode.

“And how, householder, does one roam about without abode? Diffusion and confinement in the abode (consisting in) the sign of forms: 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 without abode. 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 phenomena: 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 without abode. It is in such a way that one roams about without abode.”
“And how, householder, is one intimate in the village? Here, householder, someone lives in association with laypeople: he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties. 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 sorrow 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.

“And how, householder, is one not rid of sensual pleasures? Here, householder, someone 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? Here, householder, someone 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 does not think: ‘May I have such form 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, someone engages in such talk as this: ‘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, 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, someone does not engage in such talk as this: ‘You don’t understand this Dhamma and 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 Māganidiya’ of the Aṭṭhakavagga:
‘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) Háliiddakāṇi (2)

Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among the people of Avanti on the Papāta Mountain at Kuraraghara. [13] Then the householder Háliiddakāṇi approached the Venerable Mahākaccāna, paid homage to him, sat down to one 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 have reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, and are best among devas and humans.’ 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 relinquishment of desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies towards the form element, the mind is said to be well liberated.

“Through the destruction, fading away, cessation, giving up, and relinquishment of desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies towards the feeling element … the perception element … the volitional constructions element … the consciousness element, the mind is said to be well liberated.

“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 those who have reached the ultimate end, the ultimate security from bondage, the ultimate holy 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.”

5 (5) Concentration

Thus have I heard. At Sāvatthī…. 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

“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? One 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 remain 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 welcome 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 perception … 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

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?…"

(6) Seclusion

... (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-agitation 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 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 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 … 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)

Setting at Såvatth¥. “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.’ 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, lamentation, 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? 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 Sāvatthi. “Bhikkhus, form is impermanent, both of the past and future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards 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 impermanent … Perception is impermanent … Volitional constructions are impermanent … Consciousness is impermanent, 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.”

10 (10) Suffering in the Three Times

Setting at Sāvatthi. “Bhikkhus, form is suffering, both of the past and future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards 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 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.”

11 (11) Non-self in the Three Times

Setting at Sāvatthi. “Bhikkhus, form is non-self, both of the past and future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards 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. 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.”
II. Impermanent

12 (1) Impermanent

[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, 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.’”

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 … He 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 understands: ‘… 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 are impermanent…. Consciousness 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 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.’”

17 (6) What is Non-self

Setting at Sāvatthī. “Bhikkhus, form 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 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.’”

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 are 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.’”

19 (8) Suffering with Cause

Setting at Sāvatthī. “Bhikkhus, form is suffering. The cause and condition for the arising 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…. Consciousness is suffering. The cause and condition for the arising of conscious
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.’”

20 (9) Non-self with Cause

Setting at Sāvatthī. “Bhikkhus, form is non-self. The cause and condition for the arising 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.’”

21 (10) Ānanda

Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One, paid homage 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 destruction, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of.

“Feeling is impermanent … Perception is impermanent … Volitional constructions are impermanent … Consciousness is impermanent, conditioned, dependently arisen, 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

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, 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 clinging. 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 venerable 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 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 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 from 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.

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 understood 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 destr oying 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 kno wing and fully understanding feeling … perception … volitional constructions … conscio usness, by becoming dispassionate towards it and abandoning it, one is capable of destroy ing suffering.”

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.”

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 … conscien ousness?’

“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 f orm: this is the escape from form.

“The pleasure and joy that arise in dependence on feeling … in dependence on percep tion … in dependence on volitional constructions … in dependence on consciousness: th is 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 claim 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. 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]

27 (6) Gratification (2)

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 feeling … from perception … from volitional constructions … from consciousness. I discovered the escape from consciousness. I have clearly seen with wisdom whatever escape there 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 claim 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 disenchanted with it; but because there is danger in form, beings become disenchanted with it. If there 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, Māra, [31] and Brahmā, from this generation with its recluses and brahmans, 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.”

29 (8) Delight

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 manifestation 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 cessation 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 and the root of misery. Listen 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-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 root of misery.”

32 (11) The Fragile

Setting at Sāvatthī. “Bhikkhus, I will teach you the fragile and the unfragile. Listen 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

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. 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: ‘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 nor 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.”

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 homage 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 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 reckoned in terms of it. 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!”

“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 was 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, 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 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 house of 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 bhikkhu became one of the arahants.
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 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.”

“Bhikkhu, if one has an underlying tendency towards something, then one is measured in accordance with it; 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 terms of it. If one has an underlying tendency towards feeling … towards perception … towards 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; if one does not have an underlying tendency towards feeling … towards perception … towards volitional constructions … towards consciousness, 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 was 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.
“If, Ànanda, they were to ask you: ‘Friend Ànanda, 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, how would you answer?”&50 [38]

“Venerable sir, if they were to ask me this, I would answer thus: ‘Friends, with form an 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 alteration of that which stands is discerned.’ Being asked thus, venerable sir, I would answer in such a way.”

“Good, good, Ànanda! With form, Ànanda, an 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, Ànanda, are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. Being asked thus, Ànanda, you should answer in such a way.”

38 (6) Ànanda (2)

Setting at Sàvatthi…. The Blessed One then said to the Venerable Ànanda as he was sitting to one side:

“If, Ànanda, they were to ask you: ‘Friend Ànanda, what are the things of which an arising 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, Ànanda, how would you answer?”

“Venerable sir, if they were to ask me this, [39] I would answer thus: ‘Friends, with form that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an alteration of that which stands was discerned. With feeling … perception … volitional 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 these 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, th
at 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, Ónanda!”

(The Buddha here repeats the entire answer of the Venerable Ónanda, concluding:) [4
0]

“Being asked thus, Ónanda, you should answer in such a way.”

39 (7) In Accordance with the Dhamma (1)

Setting at Såvatthi. “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 i
n 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 fr
eed from birth, from aging-and-death, from sorrow, from lamentation, from pain, from di
spleasure, from despair. He is freed from suffering, I say.”

40 (8) In Accordance with the Dhamma (2)

Setting at Såvatthi. “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.”

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 an island, with the Dhamma as a refuge, with no other refuge. When you dwell with yourselves as an island, with yourselves as a refuge, with no other refuge; with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge, the basis itself should be investigated thus: ‘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 born? How are they produced? 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 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, there arise in him sorrow, lamentation, 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, displeasure, 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. Being unagitated, one dwells happily. A bhikkhu who dwells happily is said to be quenched in that respect.

“When one has understood the impermanence of feeling … of perception … of volitional constructions … of consciousness, 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 consciousness
s is impermanent, suffering, and subject to change,’ then sorrow, lamentation, pain, displeasure, 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 quenched in that respect.”

44 (2) The Way

Setting at Sāvatthi. [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 Sāvatthi. “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 this 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 are impermanent…. Consciousness 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.’ When one sees this thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints 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 non-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.’”

46 (4) Impermanent (2)

Setting at Sāvatthī. “Bhikkhus, form is impermanent.... Feeling is impermanent.... Perception is impermanent.... Volitional constructions are impermanent.... Consciousness 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.’

“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, one holds no more views concerning the future. When one holds no more views concerning the future, one has no more obstinate grasping.

“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.’”

47 (5) Ways of Regarding Things

Setting at Sāvatthī. “Bhikkhus, those recluse and brahmins who regard (anything as) self 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 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, or self as possessing consciousness, 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 am’ 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.

“The five faculties remain right there, bhikkhus, but in regard to them the instructed noble disciple abandons ignorance and arouses true knowledge. With the fading away of ignorance 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 immaterial,’ 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**

Setting at Sāvatthi. “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, 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 is called the feeling aggregate. Whatever kind of perception there is is called the perception aggregate. 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 consciousness 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. 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.”
Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Sōṇa the householder’s son approached the Blessed One…. The Blessed One then said to Sōṇa the householder’s son:

“Sōṇa, 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 equal,’ or ‘I am inferior,’ what is that due to apart from not seeing things as they really are?

“When any recluses and brahmins, on the basis of feeling … on the basis of perception … on the basis of volitional constructions … on the basis of consciousness—which is impermanent, 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 really are?

“What do you think, Sōṇa, 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?” – “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, Sōṇa, any kind of form whatsoever, whether past, future, or present, internal 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, 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, 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 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.’”

50 (8) Sona (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Soṇa the householder’s son approached the Blessed One…. The Blessed One then said to Soṇa the householder’s son:

“Soṇa, those recluse 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 its cessation: these I do not consider to be recluse among recluse and 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 recluse or the goal of brahminhood.

“But, Soṇa, those recluse and brahmins who understand form, its origin, its cessation, and the way leading to its cessation; who understand feeling … perception … volitional constructions … consciousness, its origin, its cessation, and the way leading to its cessation: these I consider to be recluse among recluse 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 recluse 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 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.”
“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.”

52 (10) Destruction of Delight (2)

Setting at Såvatthi. [52] “Bhikkhus, attend properly to form. Recognize the impermanence of form as it really is. When a bhikkhu attends properly to form and recognizes the impermanence 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 is said to be well liberated.”
53 (1) Engaged

[53] Setting at Sāvatthī. “Bhikkhus, one who is engaged is unliberated; 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.

“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 going 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 abandoning of lust the basis is cut off: there is no support for (the establishing of) consciousness.

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, 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.’”

54 (2) Seeds

Setting at Sāvatthī. “Bhikkhus, there are these five kinds of seeds. What five? Root-seeds, stem-seeds, joint-seeds, cutting-seeds, and germ seeds as the fifth. If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted, 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, not securely planted, but there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?”

“No, venerable sir.”

“If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, 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 its nutriment should be seen as like the five kinds of seeds.”

“Consciousness, bhikkhus, while standing, might stand engaged with form; [55] 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.”

(The rest of this sutta is identical with the preceding one.)

55 (3) Inspired Utterance

Setting at Sāvatthī. There the Blessed One uttered this inspired utterance: “‘It might not be, and it might not be for me; it will not be, (and) there will not be for me’: [56] resolving thus, a bhikkhu can cut off the lower fetters.”

When this was said, a certain bhikkhu said to the Blessed One: “But how, venerable sir, can a bhikkhu, resolving thus: ‘It might not be, and it might not be for me; it will not be, (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’ … 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: ‘Form will disbecome’ … ‘Feeling will disbecome’ … ‘Perception will disbecome’ … ‘Volitional constructions will disbecome’ … ‘Consciousness will disbecome.’”

“The instructed noble disciple, bhikkhu, who gets to see the noble ones … does not regard 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 consciousness as ‘painful consciousness.’

“He understands as it really is selfless form as ‘selfless form’ … selfless consciousness as ‘selfless consciousness.’

“He understands as it really is constructed form as ‘constructed form’ … constructed consciousness as ‘constructed consciousness.’

“With the disbecoming of form, with the disbecoming of feeling … of perception … of volitional constructions … of consciousness, that bhikkhu, resolving thus: ‘It might not be, and it might not be for me; it will not be, (and) there will not be for me,’ can cut off the lower fetters.”

“Resolving thus, venerable sir, a bhikkhu can cut off the lower fetters. But how should one know, how should one see, for the immediate destruction of the taints to occur?”

“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
According 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 going of consciousness, its passing away and rebirth, its growth, increase, and expansion’—that 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 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, 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 destruction of the taints occurs.”

56 (4) Phases of Clinging

Setting at Sāvatthī. “Bhikkhus, there are these five aggregates subject to clinging. What 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 clinging in four phases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its recluses and brahmans, 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 cessation, and the way leading to its cessation. I directly knew feeling … perception … volition
“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 eightfold path is the way leading to the cessation of form; that is, right view … right concentration.

Whatever recluse and brahmin, having directly known thus form, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of disenchantment 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.

“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.

“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 tongue-contact, feeling born of body-contact, 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.

Whatever recluse and brahmin, having directly known thus feeling, its origin, its cessation, and the way leading to its cessation, are practising for the purpose of disenchantment 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.

“Whatever recluses and brahmins, having directly known thus feeling … 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: perception 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 arising 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: volition regarding forms, volition regarding sounds, volition regarding odours, volition regarding tastes, volition regarding tactile objects, volition regarding mental phenomena. 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 no 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-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.

“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 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.

“And whatever recluses and brahmins, having directly known thus consciousness, its origin, its cessation, and the way leading to its cessation, 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. For those consummate ones there is no round coming to manifestation.”

57 (5) The Seven Cases

Setting at Sāvatthī. “Bhikkhus, a bhikkhu who is skilled in seven cases and a triple investigator is called, in this Dhamma and Discipline, a consummate one, one who has fully lived the holy life, the highest kind of person.

“And how, bhikkhus, is a bhikkhu skilled in seven cases? [62] Here, bhikkhus, a bhikkhu understands form, its origin, its cessation, and the way leading to its cessation; he understands the gratification, the danger, and the escape in the case of form.
“He understands feeling … perception … volitional constructions … consciousness, its origin, its cessation, and the way leading to its cessation; he understands the gratification, 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 eightfold path is the way leading to the cessation of form; that is, right view … right concentration.

“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.

“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 gratification, the danger, and [63] the escape in the case of form, are practising for the purpose of disenchantment 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 gratification, 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 feeling. 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 from feeling.

“Whatever recluses and brahmins, having directly known thus feeling, 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 feeling, are practising for the purpose of disenchantment 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: perception 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 cessation 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.

“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: volition regarding forms … volition regarding mental phenomena. This is 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. [64] This noble eightfold path is the way leading to the cessation of volitional constructions; that 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, suffering, 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 brahmans, 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 brahmans, 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 investigates by way of the elements, by way of the sense bases, and by way of dependent or origination. 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 called, in this Dhamma and Discipline, a consummate one, one who has fully lived the holy life, the highest kind of person.”

58 (6) The Fully Enlightened One

Setting at Sāvatthi. “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 cessation, is called one liberated by wisdom.&89

“The Tathāgata, the Arahant, the Fully Enlightened One, liberated by non-clinging through disenchantment with feeling … with perception … with volitional constructions … with consciousness, through its fading away [66] and cessation, is called a Fully Enlightened One. A bhikkhu liberated by wisdom, liberated by non-clinging through disenchantment with feeling … with perception … with volitional constructions … with consciousness, 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 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:

“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 slain 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

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 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.’

“Feeling is non-self…. Perception is non-self…. Volitional constructions are non-self…. Consciousness is non-self. For if, bhikkhus, consciousness were self, this consciousness 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?” – “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, internal 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, 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 Blessed One’s statement. And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by non-clinging.

60 (8) Mahâli

Thus have I heard. On one occasion the Blessed One was dwelling at Vesâli in the Great Wood in the Hall with the Peaked Roof. Then Mahâli the Licchavi approached the Blessed One [69] … and said to him:

“Venerable sir, Pûrâna Kassapa speaks thus: ‘There is no cause or condition for the defilement 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.’ What does the Blessed One say about this?”

“There is, Mahâli, a cause and condition for the defilement of beings; beings are defiled 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? How is it that beings are defiled with cause and condition?”

“If, Mahâli, 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. 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? How 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 volitional 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

Setting at Sāvatthī. “Bhikkhus, form is burning, feeling is burning, perception is burning, volitional constructions are burning, consciousness is burning. &94 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 (10) **Pathways of Language**

Setting at Sāvatthī. “Bhikkhus, there are these three pathways of language, pathways of designation, pathways of description, 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 brahmins. What three?

“Whatever form, bhikkhus, has passed, ceased, changed: the term, label, and description ‘was’ applies to it, not the term ‘is’ or the term ‘will be.’

“Whatever feeling … Whatever perception … Whatever volitional constructions …

‘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, and 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 description ‘will be’ applies to it, not the term ‘is’ or the term ‘was.’

“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, pathways of description, 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 brahmins.

“Bhikkhus, even Vassa and Bahñña of Ukkalā, proponents of non-causality, of the inefficacy of action, and of nihilism, did not think that these three pathways of language, pathways of designation, pathways of description should be criticized or scorned. For what reason? From fear of blame, attack, ridicule, and condemnation.”

II. **Arahants**

63 (1) **In Clinging**

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī, in Jeta’s Grove, Anāthapindika’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, I might dwell alone, withdrawn, diligent, ardent, and resolute.”

“Bhikkhu, in clinging one is bound by Mara; by not clinging one is freed 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 by me in brief?”

“In clinging to form, venerable sir, one is bound by Mara; 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 Mara; 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 was stated by me in brief. In clinging to form, bhikkhu, one is bound by Mara … (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 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 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 that bhikkhu became one of the arahants.

64 (2) In Conceiving

Setting at Sāvatthī. Then a certain bhikkhu approached the Blessed One … and said to him: [75]

“Venerable sir, it would good if the Blessed One would teach me the Dhamma in brief.”

“Bhikkhu, in conceiving one is bound by Mara; by not conceiving one is freed 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 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 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 was 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

Setting at Sāvatthi. Then a certain bhikkhu approached the Blessed One … and said to him:

“Venerable sir, it would good if the Blessed One would teach me the Dhamma in brief.”

“Bhikkhu, in seeking delight one is bound by Māra; by not seeking delight one is freed 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 by 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 was 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 to him:

“Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief.”

“Bhikkhu, you should abandon desire for whatever is impermanent.”

“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 … Consciousness 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 was stated by me in brief. Form is impermanent … Consciousness is impermanent; you should 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.

67 (5) Suffering

(Opening as in preceding sutta:)

… “Bhikkhu, you should abandon desire for whatever is suffering.”…

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]

70 (8) Appears Tantalizing

… “Bhikkhu, you should abandon desire for whatever appears tantalizing.”…
71 (9) Rādha

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:

“Venerable sir, how should one know, how should one see so that, in regard to this body 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 external, 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, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—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 consciousness 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 said to him:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-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 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 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, 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.
“When one knows and sees thus, Surādha, then in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated.”

Then the Venerable Surādha … became one of the arahants.

III. Being Devoured

73 (1) Gratification

Setting at Sāvatthī. “Bhikkhus, 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 this in the case of feeling … perception … volitional constructions … consciousness.

“But, bhikkhus, the instructed noble disciple 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 really 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 understands this in the case of feeling … perception … volitional constructions … consciousness.”

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 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 are impermanent…. Consciousness 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 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, 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:

“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.

They have reached the unstirred state,
Limpid are their minds;
They are unsullied in the world—
The holy ones, without taints.

Having fully understood the five aggregates,
Ranging in the seven good qualities,
Those praiseworthy superior men
Are the Buddha’s bosom sons.

Endowed with the seven gems,
Trained in the threefold training,
Those great heroes wander about
With fear and trembling abandoned.

Endowed with the ten factors,
Those great nāgas, concentrated,
Are the best beings in the world:
No craving can be found in them.&103

5   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]

10  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

    Setting at Sāvatthī. “Bhikkhus, in the evening the lion, the king of beasts, comes out from 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 their 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 strong thongs in the villages, towns, and capital cities, burst and break their bonds asunder; frightened, they urinate and defecate and flee here and there. So powerful, bhikkhus, is the lion, 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, unsurpassed 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 passing 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 happiness, dwelling for a long time in lofty palaces, hear the Tathāgata’s teaching of the Dhamma, they are for the most part filled with fear, a sense of urgency, and terror, saying: ‘It seems, 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-eternal, 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]

““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.

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 utterance
Of the Arahant, the Stable One released.”
79 (7) Being Devoured

Setting at Sāvatthī. “Bhikkhus, those recluses and brahmīns who recollect their manifold past abodes all recollect the five aggregates subject to clinging or a certain one among them. What five?

“When recollecting thus, bhikkhus: ‘I had such form in the past,’ it is just form that one recollects. When recollecting: ‘I had such a feeling in the past,’ it is just feeling that one 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? ‘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 serpents. ‘It is deformed,’ bhikkhus, therefore it is called form.

“And why, bhikkhus, do you say feeling? ‘It feels,’ bhikkhus, therefore it is called feeling. And what does it feel? It feels pleasure, it feels pain, [87] it feels neither-pain-nor-pleasure. ‘It feels,’ bhikkhus, therefore it is called feeling.

“And why, bhikkhus, do you say perception? ‘It perceives,’ bhikkhus, therefore it is called 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. And what is the constructed that they construct? They construct constructed form for its nature as form; 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.

“Therein, bhikkhus, the instructed noble disciple reflects thus: ‘I am now being devoured by form. 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 future...”
future 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 delight in future form, and he is practising for disenchantment with present form, for its fading away and cessation.

“(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 … perception … 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 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 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 … consciousness and does not cling to it.

“And what is it that he scatters and does not amass? He scatters form and does not amass 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.’

“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 abandoned; who neither scatters nor amasses, but who abides having scattered; who neither extinguishes nor kindles, but who abides having extinguished.

“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 abandons nor clings to feeling … perception … volitional constructions … consciousness, but abides having abandoned it.

“And what is it that he neither scatters nor amasses, but abides having scattered? He neither scatters nor amasses form, but abides having scattered it. He neither scatters nor amasses feeling … perception … volitional constructions … consciousness, but abides having 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 … consciousness, 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
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, dressed 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 thus: “The Sangha of bhikkhus has been dismissed by me. There are bhikkhus here who 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. Just as when young seedlings do not get water 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 Blessed 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. He arranged his upper robe over one shoulder, saluted the Blessed One reverently, and said to him: “So it is, Blessed One! So it is, Sublime One! The Sangha of bhikkhus has been dismissed by the Blessed One. There are bhikkhus here who are newly ordained … (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 delight 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 the 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. Then those bhikkhus approached the Blessed One, alone and in pairs, in an apprehensive manner. Having approached, they paid homage to the Blessed One and sat down to one 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: ‘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, oppressed 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, inflamed by lust for sensual pleasures, with a mind full of ill will, with intentions corrupted by hate, muddle-minded, lacking clear comprehension, unconcentrated, with a wandering mind, loose in their sense faculties. Just as a brand from a funeral pyre, burning at both 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 reclueship.

“There are, bhikkhus, these three kinds of unwholesome thoughts: sensual thought, thought of ill will, thought of harming. And where, bhikkhus, do these three unwholesome 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. 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 benefit.

“There are, bhikkhus, these two views: the view of becoming and the view of disbecoming. 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 should 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 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 … 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.”

“Seeing thus … He understands: ‘… there is no more for this world.’”

81 (9) Pārileyya

On one occasion the Blessed One was dwelling at Kosambi in Ghosita’s Park.

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Kosambi for alms. When he had walked for alms in Kosambi and had returned from the alms round, after his meal he set his lodging in order himself, took his bowl and robe, and without informing his personal attendants, without taking leave of the Bhikkhu Sangha, he set out on tour alone, without a companion.

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, without taking leave of the Bhikkhu Sangha, he has set out on tour alone, without a companion.”

“Friend, whenever the Blessed One does that he wishes to dwell alone. On such an occasion the Blessed One should not be followed by anyone.”

Then the Blessed One, wandering by stages, arrived at Pārileyyaka. There at Pārileyyaka the Blessed One dwelt at the foot of an auspicious sāla tree.

Then a number of bhikkhus approached the Venerable Ānanda and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side and said to the Venerable Ānanda: “Friend Ānanda, it has been a long time since 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 One at Pārileyyaka, at the foot of the auspicious sāla tree. Having approached, they paid homage to the Blessed One and sat down to one side. The Blessed One then instructed, exhorted, inspired, and encouraged those bhikkhus with a Dhamma talk. Now on that occasion a reflection arose in the mind of a certain bhikkhu thus: “How should one know, how 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 mind, addressed the bhikkhus thus:
“Bhikkhus, this Dhamma has been taught by me discriminately. The four founda-
tions 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
ow, how should one see, for the immediate destruction of the taints to occur?’

“And how, bhikkhus, should one know, how should one see, for the immediate destruc-
tion 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. That construction—what is it s
ource, 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; t
hat 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. 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 craving is impermanent, constructed, dependently arisen; that feeling is impermanent, constructed, dependently arisen; that contact is impermanent, constructed, dependently arisen; that ignorance is impermanent, constructed, dependently arisen. When one knows and sees thus, bhikkhus, the immediate destruction of the taints occurs.”&137

82 (10) The Full-moon Night

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 that 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 Blessed 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 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?”

“Those are the five aggregates subject to clinging, bhikkhu: that is, the form aggregate 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.”

“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, 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.”

Saying, “Good, venerable sir,” that bhikkhu … asked the Blessed One a further question:

“But, venerable sir, can there be diversity in the desire and lust in regard to the five aggregates 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 such 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 desire and lust in regard to the five aggregates subject to clinging.”

Saying, “Good, venerable sir,” that bhikkhu … asked the Blessed One a further question:

“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? What is the cause and condition for the manifestation of the feeling aggregate? … the perception aggregate? … the volitional constructions aggregate? … the consciousness 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 aggregate. Contact is the cause and condition for the manifestation of the volitional constructions aggregate. Contact is the cause and condition for the manifestation of the consciousness aggregate.”
aggregate. 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?”

“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 … percepти
on 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 sk
illed 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 conscious
ness, or consciousness as in self, or self as in consciousness. That is how identity view d
oes 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 t
he 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 fro
m form. The pleasure and joy that arise in dependence on feeling … [103] in dependence
on perception … in dependence on volitional constructions … in dependence on consciou
ness: this is the gratification in consciousness. That consciousness is impermanent, suffe
ring, 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 external, 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, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—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 consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency 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 constructions are non-self, consciousness is non-self. How then will deeds done by what is non-self affect the self?”

Then the Blessed One, knowing with his own mind the reflection in the mind of that bhikkhu, addressed the bhikkhus thus: “It is possible, bhikkhus, that some senseless man here, obtuse and ignorant, with his mind dominated by craving, might think that he can outstrip the Teacher’s Teaching thus: ‘So it seems that form is non-self, feeling … perception … volitional constructions … consciousness is non-self. How then will deeds done by what is non-self affect the self?’ Now, bhikkhus, you have been trained by me through interrogation here and there in regard to diverse teachings.

“What do you think, bhikkhu, is form permanent or impermanent?” – “Impermanent, 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?” – “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 … Seeing thus … He understands: ‘… there is no more for this world.’”

These are the ten questions that the bhikkhu came to ask:

Two about the aggregates,

Whether the same, can there be,
Designation and the cause,
Two about identity,
Gratification and with consciousness:
IV. The Elders

83 (1) Ānanda

[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 newly ordained. 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? It is by clinging 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.

“Suppose, friend Ānanda, a young woman—or a man—youthful and fond of ornaments, would examine her own facial image in a mirror or in a bowl filled with pure, clear, clean water: she would look at it with clinging, not without clinging. So too, it is by clinging 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 preceding sutta) … “Seeing thus … He understands: ‘… there is no more for this world.’”

“Friends, the Venerable Puṇṇa Mantāniputta was very helpful to us when we were newly ordained. He exhorted us with that exhortation. And when I heard his Dhamma teaching I made the breakthrough to the Dhamma.”

84 (2) Tissa

Setting at Sāvatthī. Now on that occasion the Venerable Tissa, the Blessed One’s paternal cousin, informed a number of bhikkhus: “Friends, my body seems as if it has been drugged, I have become disoriented, I cannot make sense out of anything. 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 down 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 told 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, Tissa, [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.”

“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 form, 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 consciousness … [108] … then with the change and alteration of that consciousness, 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 consciousness. If one is devoid of lust for form, devoid of desire, affection, thirst, passion, and craving for it, then with the change and alteration of that form, do sorrow, lamentation, 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. 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, lamentation, 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, venerable sir.” – “Therefore … Seeing thus … He understands: ‘… there is no more for this world.’

“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 dense thicket. 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 Enlightened One. ‘The forked road’: this is a designation for doubt. [109] ‘The left-hand branch’: t his 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, ri gh t view … right concentration. ‘The dense thicket’: this is a designation for ignorance. ‘T he 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’: thi s is a designation for Nibbāna.

“Rejoice, Tissa! Rejoice, Tissa! I am here to exhort, I am here to assist, I am here to instruct!”

This is what the Blessed One said. Being pleased, the Venerable Tissa delighted in the Blessed One’s statement.

85 (3) Yamaka

On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta’s Grove, An āthapinḍika’s Park. Now on that occasion the following pernicious view had arisen in a bhikkhu 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 and does not exist after death.”

A number of bhikkhus heard that such a pernicious view had arisen in the bhikkhu Yama 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 bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and 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 d oes 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 annihilated 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 pernicious view, they rose from their seats, approached the Venerable Sāriputta, and told him all that 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 silence.

Then, in the evening, the Venerable Sāriputta emerged from seclusion. He approached the Venerable Yamaka and exchanged greetings with him, after which he 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: ‘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 does not exist after death?’”

“It is exactly thus, friend, that I understand the Dhamma.”

“What do you think, friend Yamaka, is form permanent or impermanent?” — “Impermanent, friend.” — “Therefore … Seeing thus … He understands: ‘… there is no more for this world.’

“What do you think, friend Yamaka, do you regard form as the Tathāgata?” — “No, friend.” — 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, volitional constructions, and consciousness (taken together) as the Tathāgata?” — “No, friend.”

“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.”

“But, friend, when the Tathāgata is not apprehended by you as real and actual here in this very life,” 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 abandoned that pernicious view and have made the breakthrough to the Dhamma.”

“If, friend Yamaka, they were to ask you: ‘Friend Yamaka, in the case of a bhikkhu who 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 impermanent. What is impermanent is suffering. What is suffering has ceased, has passed away. Feeling … 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.”

“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. 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 would serve you, sir.’ Then the householder or householder’s son would appoint him as a servant. The man would serve him, rising up before him, retiring after him, doing whatever he wants, agreeable in his conduct, endearing in his speech. The householder or householder’s son would consider him a friend, 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 serving 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.”

“So too, friend Yamaka, 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 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.

“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.

“He does not understand as it really is impermanent form as ‘impermanent form’ … 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’ … murderous feeling as ‘murderous feeling’ … murderous perception as ‘murderous perception’ … murderous volitional constructions as ‘murderous volitional constructions’ … murderous consciousness as ‘murderous consciousness.’

“He becomes engaged with form, clings to it, and takes a stand upon it as ‘my self.’

He becomes engaged with feeling … with perception … with volitional constructions … with consciousness, clings to it, and takes a stand upon it as ‘my self.’ These same five aggregates of clinging, to which he becomes engaged and to which he clings, lead to his 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 consciousness as ‘painful consciousness.’

“He understands as it really is selfless form as ‘selfless form’ … selfless consciousness 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 self.’ He does not become engaged with feeling … with perception … with volitional constructions … with consciousness, cling to it, and take a stand upon it as ‘my self.’ These same five aggregates of clinging, to which he does not become engaged and to which he does 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.” [116]

This is what the Venerable Sāriputta said. Being pleased, the Venerable Yamaka delighted in his statement.

86 (4) Anurādhā

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Now on that occasion the Venerable Anurādhā was dwelling in a forest hut not far from the Blessed One. Then a number of wanderers of other sects approached the Venerable Anurādhā and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side and said to him:

“Friend Anurādhā, when a Tathāgata is describing a Tathāgata—the highest type of man, the supreme man, the attainer of the supreme attainment—he describes him in terms 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 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, 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 incompetent 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 am to state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? And how should I explain in accordance with the Dhamma, so that no reasonable 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 for this world.’

“What do you think, Anurādha, do you regard form as the Tathāgata?” – “No, venerable sir.” – Do you regard feeling … perception … volitional constructions … consciousness as the Tathāgata?” – “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 form, without feeling, without perception, without volitional constructions, without consciousness?” – “No, venerable sir.”
“But, Anurādha, when the Tathāgata is not apprehended by you as real and actual here 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 attainment—he describes him apart from these four cases: [119] ‘The Tathāgata exists after death,’ 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.”

87 (5) Vakkali

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. 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 good, venerable sir, if the Blessed One would approach the bhikkhu Vakkali out of compassion.’”

“Yes, friend,” those bhikkhus replied, and they approached the Blessed One, paid homage to him, sat down to one side, and delivered their message. The Blessed One consented by silence.

Then the Blessed One dressed and, taking bowl and robe, approached the Venerable Vakkali. The Venerable Vakkali saw the Blessed One coming in the distance and stirred on his bed. The Blessed One said to him: “Enough, Vakkali, do not stir on your 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 Vakkali: “I hope you are bearing up, Vakkali, 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 are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“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 virtue.”

“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 haven’t been fit enough to do so.”

“Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma. For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma.

“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 attendant thus: “Come, friends, lift me up on this bed and carry me to the Black Rock on the Isigili Slope. How can one like me think of dying among the houses?”

“Yes, friend,” those bhikkhus replied and, having lifted up the Venerable Vakkali on the 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 devatā said to the Blessed One: “Venerable sir, the bhikkhu Vakkali is intent on deliverance.”

The other devatā said: “Surely, venerable sir, he will be liberated as one well liberated.” 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: “Come, 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 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.’”
“Yes, venerable sir,” those bhikkhus replied, and they approached the Venerable Vakkali and said to him: “Friend Vakkali, listen to the word of the Blessed One and two deities.”

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 seated on a high seat.”

“Yes, friend,” those bhikkhus replied, and they lowered the Venerable Vakkali from the bed.

“Last night, friend, two deities of stunning beauty approached the Blessed One…. And 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 homage to the Blessed One with his head at his feet.’ Then say: ‘Form is impermanent: I have 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 change, I have no more desire or lust or affection. [123] Feeling is impermanent … Perception is impermanent … Volitional constructions are impermanent … Consciousness is impermanent: I have 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 change, I have no more desire or lust or affection.’”

“Yes, friend,” those bhikkhus replied, and then they departed. Then, not long after those bhikkhus had left, the Venerable Vakkali used the knife.

Then those bhikkhus approached the Blessed One … and delivered their message. Then 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.”

“Yes, venerable sir,” those bhikkhus replied. Then the Blessed One, together with a number 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, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters. The Blessed One then addressed the bhikkhus thus: “Do you see, bhikkhus, that cloud of smoke, that swirl of darkness, moving to the east … and to the intermediate quarters?”

“Yes, venerable sir.”
“That, bhikkhus, is Māra the Evil One searching for the consciousness of the clansman Vakkali, wondering: ‘Where now has the consciousness of the clansman Vakkali been established?’ However, bhikkhus, with consciousness unestablished, the clansman Vakkali has attained final Nibbāna.”

88 (6) Assaji

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Assaji was dwelling at Kassapa’s Park, sick, afflicted, gravely ill.

(As in preceding sutta, down to:) [125]

“Yes, Venerable Sir. Formerly, venerable sir, when I was will I kept on tranquillizing the bodily constructions, but (now) I do not obtain concentration. As I do not obtain concentration, it occurs to me: ‘Let me not fall away!’

Those recluses and brahmins, Assaji, who regard concentration as the essence, who identify concentration with recluseship, failing to obtain concentration might think, ‘Let us not fall away!’

“What do you think, Assaji, is form permanent or impermanent?” – “Impermanent, venerable sir.”… [126] – “Therefore … Seeing thus … He understands: ‘… there is no more for this world.’

“If he feels a 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 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 feels 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 understands: ‘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, 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 felt, not being delighted in, will become cool right here.’”

89 (7) Khemaka

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 Khemaka and delivered his message.

(The Venerable Khemaka answered:) “I am not bearing up, friend, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their 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 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 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. Does the Venerable Khemaka regard anything as self or as belonging to self among these five aggregates subject to clinging?’”

“Yes, friends,” the Venerable Dāsaka replied, and he approached the Venerable Khemaka and delivered his message.

(The Venerable Khemaka replied:) [128] “These five aggregates subject to clinging have 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 belonging 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 aggr
egates 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.

(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 co
sciousness 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 whos
e taints are destroyed. Friends, (the notion) ‘I am’ has not yet vanished in me in relation t
o 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 Ven
erable Khemaka had said. They replied: “Come, friend Dāsaka, approach the bhikkhu Kh
emaka and say to him: ‘The elders say to you, friend Khemaka: Friend Khemaka, when y
ou 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 percep
tion ... of volitional constructions ... of consciousness as “I am,” or do you speak of “I a
m” 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 construc
tions as ‘I am’ ... nor of consciousness as ‘I am,’ nor do I speak of ‘I am’ apart from c
sciousness. 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 speaking rightly if one would say, ‘The scent belongs to the petals,’ or ‘The scent belongs to the colour,’ or ‘The scent belongs to the pistils?’

“No, friend.”

“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 volitional 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 relation to these five aggregates subject to clinging, still I do not regard (anything among them) as ‘This I am.’

“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.

Sometime later he dwells contemplating rise and fall in the five aggregates subject to clinging: ‘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 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 laundryman. The laundryman would scour it evenly with cleaning salt, lye, or cowdung, and rinse it in clean water. Even though that cloth would become pure and clean, it would still retain a residual smell of cleaning salt, lye, or cowdung that had not yet vanished. The laundryman would then give it back to the owners. The owners would put it in a sweet-scented casket, and the residual smell of cleaning salt, lye, or cowdung that had not yet vanished would vanish.

“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, 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 Venerable 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 delighted 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

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, taking a key, went from dwelling to dwelling saying to the elder bhikkhus: “Let the elder venerable ones exhort me, let them instruct me, let them give me a Dhamma talk in such a way that I might see the Dhamma.”

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, 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.”

Then it occurred to the Venerable Channa: “I too think in this way: ‘Form is impermanent … consciousness is impermanent. Form is non-self … consciousness is non-self. All constructions are impermanent; all phenomena are non-self.’ When, however, it comes to the stilling of all constructions, the relinquishing of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna, my mind does not launch out upon it, acquire confidence, settle down there, and resolve on it. Instead, agitation and clinging arise and the mind turns back, thinking: ‘But who is my self?’ But such does not happen to one who 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 Kosambī 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 Dhamma 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 down to one side and told the Venerable Ānanda everything that had happened, adding: [134] “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. 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 thought: “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 bhikkhu 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 Dhamma teaching of the Venerable Ānanda, I have made the breakthrough to the Dhamma.

91 (9) Rāhula (1)

Setting at Sāvatthī. Then the Venerable Rāhula approached the Blessed One, paid 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 body 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 external, 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, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—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 consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.”

92 (10) Rāhula (2)

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 body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-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 am 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, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—[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 consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated.”

V. Flowers

93 (1) The River

Setting at Sāvatthī. “Bhikkhus, suppose there was a mountain river sweeping downwards, flowing into the distance with a swift current. If on either bank of the river kāsa grass or kusa grass were to grow, it would overhang it; if rushes, reeds, or trees were to grow, they would overhang it. If a man being carried along by the current should grasp the kāsa 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 possessing form, or form as in self, or self as in form. That form of his disintegrates, and he thereby 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 disintegrates, 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

Setting at Sāvatthī. “Bhikkhus, I do not dispute with the world; rather, it is the world that disputes with me. A proponent of the Dhamma does not dispute with anyone in the world. 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 which 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 too 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 say that it exists.

“There is, bhikkhus, 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.

“And what is that world-phenomenon in the world to which the Tathāgata has awakened 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 can 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 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 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 Tathāgata was born in the world and grew up in the world, but having overcome the world, he dwells unsullied by the world.”

95 (3) A Lump of Foam

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:

“A bhikkhu, 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 lump of foam? So too, bhikkhus, whatever kind of form 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 form?

“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?

“Suppose, bhikkhus, that in the last month of the hot season, at high noon, a shimmering mirage appears. 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 mirage? So too, bhikkhus, whatever kind of perception 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 perception?&
vestigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in perception?

"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 trunk of a large plantain tree, straight, fresh, without a fruit-bud core. He would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would not find even softwood, let alone heartwood. 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 the trunk of a plantain tree? So too, bhikkhus, 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 he investigates them, they appear to him to be void, hollow, insubstantial. For what substance could there be in volitional constructions?

"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 properly investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a magical illusion? So too, bhikkhus, whatever kind of consciousness 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 consciousness?

"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."
However one may ponder it,
Or properly investigate,
It appears but hollow and void
When one sees it properly. [143]

With reference to this body
The One of Broad Wisdom has taught
That with the abandoning of three things
One sees this form discarded.

When vitality, heat, and consciousness
Depart from this physical body,
Then it lies there cast away:
Food for others, without volition. & 195

Such is this continuum,
This illusion, beguiler of fools.
It is taught to be a murderer,
Here no substance can be found. & 196

A bhikkhu with energy aroused
Should look upon the aggregates thus,
Whether by day or by night,
Comprehending, ever mindful.

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.”

96 (4) The Ball of Cowdung

Setting at Såvatth¥. 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 change, 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
permanent, 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, and 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 subject to change, and that will remain the same just like eternity itself.”

Then the Blessed One took up a little piece of cowdung in his hand and said to that bhikkhu: “Bhikkhu, there is not even this much individual existence that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity itself. 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 discerned. 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 discerned.

“In the past, bhikkhu, I was a head-anointed khattiya king. I had 84,000 cities, the chief of which was the capital Kusāvatī. I had 84,000 palaces, the chief of which was the 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, decked with long-haired coverlets, embroidered with flowers, with choice spreads made of antelope hides, [145] with red awnings overhead and red cushions 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. 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 kotis 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 morning and in the evening.

“Of those 84,000 cities, bhikkhu, there was only one city in which I resided at that time: the capital Kusāvatī. Of those 84,000 palaces, [146] there was only one palace in which 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 (named) the Great Array. Of those 84,000 couches, there was only one couch that I used at that 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) Valåhaka. 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 Khattiyåni or Velamikå. Of those 84,000 kotis 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 ate at most a measure of rice with a suitable curry.

“Thus, bhikkhu, all those constructions have passed, ceased, changed. So impermanent are constructions, bhikkhu, so unstable, so unreliable. It is enough, bhikkhu, to become disenchanted with all constructions, enough to become dispassionate towards them.”

97 (5) The Fingernail

Setting at Såvatth¥. 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 constructions … 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 bhikkhu: “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.

“There is not even this much feeling … perception … volitional constructions … consciousness 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

Setting at Sāvatthi. 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
sciousness 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
sciousness that is permanent, stable, eternal, not subject to change, and that will remai
n the same just like eternity itself.”

99 (7) The Leash (1)

Setting at Sāvatthi. “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 uninstruc
ted worldling … regards form as self … feeling as self … perception as self … volition
al 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 co
structions, 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 fre
ed 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 consciousness. As he no longer keeps running and revolving around them, he 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.” [151]

100 (8) The Leash (2)

“Bhikkhus, this saµsåra is without discoverable beginning. A first point is not discerned of beings roaming 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. 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 … consciousness 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’?”

“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’.

“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, 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 crimson, 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, when the uninstructed worldling generates 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)

Setting at Sāvatthi. “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, 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 away’: it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about.

“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.

“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 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 … of the noble eightfold path.

“Bhikkhus, when a bhikkhu dwells devoted to development, even though such 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 reason? 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, 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 taints by non-clinging!’, yet his mind is liberated from the taints by non-clinging. For what reason? It should be said: because of development … of the noble eightfold path.

“When, bhikkhus, a carpenter 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, even though 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 worn out in the water for six months. 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

Setting at Sāvatthī. “Bhikkhus, 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.’

“Just as, bhikkhus, in the autumn a ploughman ploughing with a great ploughshare cuts 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 impermanence 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, slope towards the roof peak, and converge upon the roof peak, and the roof peak 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 roots, black orris 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 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 too, 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 the wheel-turning monarch is declared to be their chief, so too, when the perception of impermanence 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 cultivated so that it eliminates all sensual lust … and uproots all conceit ‘I am’? ‘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 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

Setting at Sāvatthī. “Bhikkhus, there are these four portions. What four? The 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 aggregate subject to clinging, the perception aggregate subject to clinging, the constructional-activities 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 leads 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 remainderless 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 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
Setting at Sāvatthi. “Bhikkhus, I will teach you suffering, the origin of suffering, the cessation 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 clinging. What five?… (as above) … This is called suffering.

“And what, bhikkhus, is the origin of suffering? It is this craving which leads to rebecoming…. This is called the origin of suffering.

“And what, bhikkhus, is the cessation of suffering? It is the remainderless fading away 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 Sāvatthi. “Bhikkhus, I will teach you identity, the origin of identity, the cessation of identity, and the way leading to the cessation of identity.”

(The remainder of this sutta is identical with the preceding one, with appropriate substitutions.)

106 (4) To Be Fully Understood
Setting at Sāvatthi. “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 arahant, 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 Sāvatthi.&220 “Bhikkhus, there are these five aggregates subject to clinging. 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 clinging: these I do not consider to be recluses among recluses or brahmins among brahmans, 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 these things as they really are: these I consider to be recluses among recluses and brahmins among brahmans, 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.”

108 (6) Recluses (2)

Setting at Sāvatthī. “Bhikkhus, there are these five aggregates subject to clinging. What 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 these five aggregates subject to clinging: these I do not consider to be recluses among recluses or brahmins among brahmans…. But, bhikkhus, those recluses and brahmins who understand these things as they really are … in this very life enter and dwell in the goal of recluseship and the goal of brahminhood.”

109 (7) Stream-enterer

Setting at Sāvatthī. “Bhikkhus, there are these five aggregates subject to clinging. What 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 passing away, [161] the gratification, the danger, and the escape in the case of these five aggregates 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 away, 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 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 own goal, utterly destroyed the fetters of becoming, one completely liberated through final knowledge.”

111 (9) Abandoning Desire (1)
Setting at Sāvatthī. “Bhikkhus, whatever desire there is for form, whatever lust, delight, 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.”

112 (10) Abandoning Desire (2)
Setting at Sāvatthī. “Bhikkhus, whatever desire there is for form, whatever lust, delight, craving, whatever engagement and clinging, mental standpoints, adherences, and underlying tendencies—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 cessation, 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. [163] This is called ignorance, and in this way one is immersed in ignorance.”

114 (2) True Knowledge
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)

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?”

“Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with form, 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 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, 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 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? 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 self, 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.

“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 outer 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 instructed noble disciple who is not bound by bondage to consciousness…. He is freed from suffering, I say.”

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 … consciousness 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 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.’”

119 (7) Interrogation (2)

Setting at Sāvatthī. “Bhikkhus, what do you think, do you regard form thus: ‘This is not 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 thus: ‘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 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.’”

120 (8) Things That Fetter

Setting at Sāvatthi. “Bhikkhus, I will teach you the things that fetter and the fetter. Listen 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 lust 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? Form, 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 can 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 Mahākoṭṭhita 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 Koṭṭhita, a virtuous bhikkhu should properly attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, 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] When, 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 Koṭṭhita, 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 impermanent … 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 should properly attend to?”

“Friend Koṭṭhita, 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 Koṭṭhita, 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 who 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 Koṭṭhita, a bhikkhu who is an arahant should properly attend to these five aggregates 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. However, when these things are developed and cultivated, they lead to a pleasant dwelling in this very life and to mindfulness and clear comprehension.”

123 (11) Instructed

(This sutta is identical with the preceding one except that the opening question and reply are phrased in terms of “an instructed bhikkhu.”)

124 (12) Kappa (1)

Setting at Sāvatthī. Then the Venerable Kappa 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 body 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)

Setting at Sāvatthī. Then the Venerable Kappa approached the Blessed One … and said to him:

“Venerable sir, how should one know, how should one see, so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, me-making, and conceit, has transcended discrimination, and is peaceful and well liberated?”

(Remainder identical with §72, but addressed to Kappa.)

III. Ignorance

126 (1) Subject to Arising (1)

Setting at Sāvatthī. 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 form 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 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 true knowledge, bhikkhu, and in this way one has arrived at true knowledge.”

127 (2) Subject to Arising (2)

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita 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 sutta.) [173]

128 (3) Subject to Arising (3)

At Bārāṇasi in the Deer Park at Isipatana. Sitting to one side, the Venerable Mahākoṭṭhita 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 knowledge?”

(The rest of this sutta is identical with the exchange on true knowledge in §126.)

129 (4) Gratification (1)

At Bārāṇasi in the Deer Park at Isipatana. Sitting to one side, the Venerable Mahākoṭṭhita 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, friend, is called ignorance, and in this way one is immersed in ignorance.”

130 (5) Gratification (2)

At Bārāṇasi in the Deer Park at Isipatana…. [174] “Friend Sāriputta, 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 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)
At Bārāṇasi in the Deer Park at Isipatana…. “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 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 Bārāṇasi in the Deer Park at Isipatana…. “Friend Sāriputta, 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 as it really is the origin and the passing away, 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.” [175]

133 (8) Koṭṭhita (1)

(Identical with §129 and §130 combined, except here Sāriputta asks the questions and Mahākoṭṭhita replies.)

134 (9) Koṭṭhita (2)

(Identical with §131 and §132 combined, except here Sāriputta asks the questions and Mahākoṭṭhita replies.) [176]

135 (10) Koṭṭhita (3)

The same setting. Sitting to one side, the Venerable Sāriputta said to the Venerable Mahākoṭṭhita: “Friend Koṭṭhita, 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 form, its origin, its cessation, 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 know
ledge, 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 kno
wledge.”

IV. Hot Embers

136 (1) Hot Embers

Setting at Sāvatthī. “Bhikkhus, form is hot embers, 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
derstands: ‘… there is no more for this world.’”

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.”…

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.”…

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)

… “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, this is what accords with the Dhamma: he should dwell contemplating impermanence in form … (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.”
Contemplating Non-self

… “he should dwell contemplating non-self in form … He is freed from suffering, I say.”

V. Views

Internally

Setting at Sāvatthī. “Bhikkhus, when what exists, by clinging to what, do pleasure and pain arise internally?”

“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 impermanent?… But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?”

“No, venerable sir.”

“Seeing thus … He understands: ‘… there is no more for this world.’”

This Is Mine

Setting at Sāvatthī. “Bhikkhus, when what exists, by clinging to what, by adhering to what,… 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, one regards things thus: ‘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, 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

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’?”

“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—permanent, stable, eternal, not subject to change.’ When there is feeling … perception … volitional 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 subject 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’?”

“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 … consciousness, by clinging to consciousness, by adhering to consciousness, such a view as this arises: ‘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

Setting at Såvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does wrong view arise?”

“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?”

“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 Såvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does identity view arise?”

“Venerable sir, our teachings are rooted in the Blessed One…”

“When there is form, bhikkhus, by clinging to form, by adhering to form, identity view arises. When there is feeling … perception … volitional constructions … consciousness, 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 Såvatthi. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does view of self arise?”

“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.’”

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?”

“Venerable sir, our teachings are rooted in the Blessed One….”

“Venerable sir, our teachings are rooted in the Blessed One….”

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.)

159 (10) Ānanda

Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One … 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.”

“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 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, Ānanda, any kind of form whatsoever, whether past, future, or present….

“Seeing thus … He understands: ‘… there is no more for this world.’”
I. The First Māra Chapter

I (1) Māra

Setting at Sāvatthi. Then the Venerable Rādha approached the Blessed One, 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?”

“When there is form, Rādha, there might be Māra, or the killer, or the one who is killed. 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 constructions … When there is consciousness, Rādha, there might be Māra, or the killer, or the 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.”

“And what, venerable sir, is the purpose of Nibbāna?”

“You have gone beyond the range of questioning, Rādha. You were not able to grasp the limit to questioning. For, Rādha, the holy life is lived for the plunge into Nibbāna, with Nibbāna as its destination, Nibbāna as its final goal.”
2 (2) A Being

Setting at Sāvatthi. 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; therefore one is called a being. 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 they are not devoid of lust, desire, affection, thirst, passion, and craving for those sand castles, they cherish them, play with them, treasure them, 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 Sāvatthi. 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.’ 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: this is called the conduit to becoming. Their cessation is the cessation of the conduit to becoming.

“The desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, 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

[195] Setting at Sāvatthi. 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 Sāvatthi. Sitting to one side, the Venerable Rādha said to the Blessed One: “Venerable sir, it is said, ‘subject to Māra, subject to Māra.’ What now, venerable sir, 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) Impermanence

Setting at Sāvatthi. 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.’”

14 (4) Subject to Impermanence

Setting at Sāvatthi. 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 … Perception … Volitional constructions … Consciousness is subject to impermanence. Seeing thus … He understands: ‘… there is no more for this world.’”

15 (5) Suffering

Setting at Sāvatthi. 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 constructions are suffering, consciousness is suffering. Seeing thus … He understands: ‘… there is no more for this world.’”

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

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.’”

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, venerable sir, is subject to selflessness?”

“Form, Rādha, is subject to selflessness. Feeling … 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, venerable sir, is subject to destruction?”

“Form, Rādha, is subject to destruction. Feeling … Perception … Volitional constructions … 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
  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 more 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, 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, withdrawn, diligent, ardent, and resolute.”
  “Rādha, you should abandon desire, you should abandon lust, you should abandon desire and lust, for whatever is Māra. And what, Rādha is Māra? Form is Māra. Feeling … Perception … Volitional constructions … Consciousness is Māra. Seeing thus … He understands: ‘… there is no more for this world.’”
“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 suffering … for whatever is non-self … for whatever is subject to selflessness … for whatever is subject to destruction … for whatever is subject to perishing … for whatever is subject to arising … for whatever is subject to cessation. And what, Rādha, is subject to cessation? Form is subject to cessation. Feeling … Perception … Volitional constructions … Consciousness is subject to cessation. Seeing thus … He understands: ‘… there is no more for this world.’”

IV. Sitting Nearby

35 (1) Māra

[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.)

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
(Dīṭṭhi-saṁyutta)

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’?”

“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 feeling … 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 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 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
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.”

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 away, that I shall be—permanent, stable, eternal, not subject to change’?” [205]

“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—permanent, stable, eternal, not subject to change’ When there is feeling … perception … volitional 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.”

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’?” [203]

“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.”
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 will 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 arises: ‘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

Setting at Sāvatthī. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘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 virtuous recluses and brahmains 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 constructions … consciousness, by clinging to consciousness, by adhering to consciousness, such 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: ‘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 oppresses 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 wealth, commits burglary, ambushes highways, seduces another’s wife, utters falsehood—no evil 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 where to go along the south bank of the Ganges [209] killing 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 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 merit 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 constructions … consciousness, by clinging to consciousness, by adhering to consciousness, such 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

Setting at Sāvatthī. “Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘There is no cause or condition for the defilement 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, circumstance, and nature, they experience pleasure and pain in the six classes’?”

“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, such a view as this arises: ‘There is no cause or condition for the defilement of beings … they experience pleasure and pain in the six classes.’”
“When, bhikkhus, a noble disciple has abandoned perplexity in these six cases … [211] … he is then called a noble disciple who is a stream-enterer … with enlightenment as his destination.”

8 (8) The Great View

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) pleasure 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 seventh. These seven bodies are unmade…. [Herein, there is no killer, no slaughterer, no hearer, 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 space between the seven bodies. There are fourteen hundred thousand principal modes of generation,&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; there are sixty-two pathways, sixty-two sub-aeons, six classes, eight stages in the life of man, forty-nine hundred kinds of Ājivakas,&261 forty-nine hundred kinds of wanderers, forty-nine hundred abodes of nāgas, twenty hundred faculties, thirty thousand 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 beings, 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 through which the foolish and the wise roam and wander, after which they will alike make an end to suffering. There is none of this: “By this virtue or vow or austerity or holy life I will make unripened kamma ripen or eradicate ripened kamma by repeatedly experiencing it”—not so! Pleasure and pain are meted out; saṃsāra’s limits are fixed; there is no shortening it or extending it, no advancing forward or falling back. Just as, when a ball of string is thrown, it runs away unwinding, so too, the foolish and the wise, by unwinding, run away 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

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’?”

“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, such 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]

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.”
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
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.”

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 after 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 exists 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 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 called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.” [217]

II. The Second Round

19 (I) 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, 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 … [218] … consciousness permanent or imper-
manent?”

“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.)

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

38 (20) A Formless Self

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

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]
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’?” …

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

45 (1) Winds

[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 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 … 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: ‘The winds do not blow … but stand as steady as a pillar.’”
IV. The Fourth Round

71 (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, 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 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 … 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 whatsoever … Any kind of perception whatsoever … Any kind of volitional constructions 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.”’
These suttas repeat the views expressed in The Second Round, modelled on the above paradigm.) [224]
Book IV  
Chapter 25  
Connected Discourses on Entering  
*(Okkanti-sāmyutta)*

5

1 The Eye

[225] Setting at Sāvatthi. “Bhikkhus, the eye is impermanent, changing, becoming otherwise. 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 them 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 course of rightness…; 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 bound to the nether world, fixed in destiny, with enlightenment as his destination.”

2 Forms

Setting at Sāvatthi. “Bhikkhus, forms are impermanent, changing, becoming otherwise. Sounds … Odours … Tastes … Tactile objects … Mental phenomena are impermanent, changing, becoming otherwise. [226] 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…; 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 stream-entry.

“One who knows and sees these teachings thus is called a stream-enterer, no longer bound 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 … Body-consciousness … Mind-consciousness is impermanent, changing, becoming otherwise. One who … with enlightenment as his destination.”

4 Contact

Setting at Sāvatthī. “Bhikkhus, eye-contact is impermanent, changing, becoming otherwise. Ear-contact … Nose-contact … Tongue-contact … Body-contact … Mind-contact is impermanent, changing, becoming otherwise. One who … with enlightenment as his destination.”

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-contact is impermanent, changing, becoming otherwise. One who … with enlightenment as his destination.” [227]

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, becoming otherwise. Volition regarding sounds … Volition regarding odours … Volition regarding tastes … Volition regarding tactile objects … Volition regarding mental phenomena is impermanent, changing, becoming otherwise. One who … with enlightenment as his destination.”

8 Craving

Setting at Sāvatthī. “Bhikkhus, craving for forms is impermanent, changing, becoming otherwise. Craving for sounds … Craving for odours … Craving for tastes … Craving for
or tactile objects … Craving for mental phenomena is impermanent, changing, becoming otherwise. One who … with enlightenment as his destination.”

9 Elements
Setting at Sāvatthī. “Bhikkhus, the earth element is impermanent, changing, becoming otherwise. The water element … The heat element … The air element … The space element … The consciousness element is impermanent, changing, becoming otherwise.&

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 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 who knows and sees these teachings thus is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”
Book V
Chapter 26
Connected Discourses on Arising
(Uppāda-saṃyutta)

1 The 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 aging-and-death. The arising, continuation, production, and manifestation of the ear of the nose of the tongue of the body of the mind 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.”

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 Eye-consciousness

Setting at Sāvatthī. “Bhikkhus, the arising, continuation, production, and manifestation of eye-consciousness … of mind-consciousness is the arising of suffering, the continuation 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
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 away of aging-and-death.”

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 volition 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 mental phenomena is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”
9 Elements

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 consciousness element is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

10 Aggregates

Setting at Sāvatthī. “Bhikkhus, the arising, continuation, production, and manifestation of form … 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 cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”
1 The Eye

[232] Setting at Sāvatthī. “Bhikkhus, desire and lust for the eye is a defilement of the mind. 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 defilement 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.”

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 defilement 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 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.”

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 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.”

7 Volition

“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 these 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 heat 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 constructions … for consciousness is a defilement of the mind. When a bhikkhu has abandoned 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-samyutta)

1 Born of Seclusion

[235] On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, entered Sāvatthī for alms. Then, when he had walked for alms in Sāvatthī and had returned from 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 Jeta’s Grove, Anāthapiṇḍika’s Park. The Venerable Ānanda saw the Venerable Sāriputta coming in the distance and said to him: “Friend Sāriputta, your faculties are serene, your facial complexion is pure and bright. In what dwelling has the Venerable Sāriputta spent the day?”

“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, with 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.’”

“It must be because I-making, mine-making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Sāriputta for a long time that such thoughts did not occur to him.”

2 Without Thought

Setting at Sāvatthī… (as above) … The Venerable Ānanda saw the Venerable Sāriputta coming in the distance and said to him: “Friend Sāriputta, your faculties are serene, your facial 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 the second jhāna, which has internal confidence and unification of mind, is without thought 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 have been thoroughly uprooted in the Venerable Sāriputta for a long time that such thoughts did not occur to him.”

3 Rapture

Setting at Sāvatthi…. The Venerable Ānanda saw the Venerable Sāriputta coming in the distance….

“Here, friend, 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 equanimous, mindful, one who dwells happily.’ [237] Yet, friend, it did not occur to me….” (Complete as in preceding sutta.)

4 Equanimity

Setting at Sāvatthi…. The Venerable Ānanda saw the Venerable Sāriputta coming in the distance….

“Here, friend, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, I entered and dwelt in the fourth jhāna, which is neither painful 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 Sāvatthi…. The Venerable Ānanda saw the Venerable Sāriputta coming in the distance….

“Here, friend, 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.”…

6 The Base of the Infinity of Consciousness

Setting at Sāvatthi…. The Venerable Ānanda saw the Venerable Sāriputta coming in the 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 consciousness.”

7 The Base of Nothingness

Setting at Sāvatthī…. The Venerable Ānanda saw the Venerable Sāriputta coming in the distance…. “Here, friend, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ I entered and dwelt in the base of nothingness.”

8 The Base of Neither-perception-nor-non-perception

Setting at Sāvatthī…. The Venerable Ānanda saw the Venerable Sāriputta coming in the distance…. “Here, friend, by completely transcending the base of nothingness, I entered and dwelt 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 the distance…. “Here, friend, by completely transcending the base of neither-perception-nor-non-perception, 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 attained 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 have been thoroughly uprooted in the Venerable Sāriputta for a long time that such thoughts did not occur to him.”

10 Sucimukhi

On one occasion the Venerable Sāriputta was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, entered Rājagaha for alms. Then, when he had walked for alms on continuous alms round in Rājagaha, he ate that almsfood leaning against a certain wall.

Then the female wanderer Sucimukhi approached the Venerable Sāriputta and said to him: “Recluse, do you eat facing downwards?”
“I don’t eat facing downwards, sister.”
“Then, recluse, do you eat facing upwards?”
“I don’t eat facing upwards, sister.” [239]
“Then, recluse, do you eat facing the (four) quarters?”
“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.”
“Then 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, recluse?”

“Sister, those recluses and brahmins who earn their living by the debased art of geomancy—a wrong means of livelihood—these are called recluses and brahmins who eat facing downwards. Those recluses and brahmins who earn their living by the debased art of astrology—a wrong means of livelihood—these are called recluses and brahmins who eat facing upwards. Those recluses and brahmins who earn their living by undertaking to go on errands and run messages—a wrong means of livelihood—these are called recluses and brahmins who eat facing the (four) quarters. Those recluses and brahmins who earn their living by the debased art of palmistry—a wrong means of livelihood—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 sought it, I eat my almsfood righteously.” [240]

Then the female wanderer Sucimukhi went from street to street and from square to square in Rājagaha 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)

1 Simple Version
Setting at Sāvatthī. “Bhikkhus, there are these four modes of generation of nāgas. What four? Nāgas born from eggs, nāgas born from the womb, nāgas born from moisture, 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…. Therein, bhikkhus, nāgas born from the womb, from moisture, and born spontaneously 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 nāgas.”

3 The Uposatha (I)
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 reason why some egg-born nāgas here observe the Uposatha and relinquish (concern for) their bodies?”

“Here, bhikkhus, some egg-born nāgas think thus: ‘In the past we acted ambivalently with the body, ambivalently with speech, ambivalently with the mind. 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 good conduct with the mind, then with the breakup of the body, after death, we shall be reborn 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 Uposatha and relinquish their bodies.”
4–6 The Upasatha (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: “Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after 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 body, after death, is reborn in the company of egg-born nāgas.”

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 cause and reason why someone here, with the breakup of the body, after 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!’ 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.&287 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 body, after death, is reborn in the company of egg-born nāgas.”

21–50 With the Support of Giving (2–4)
(These three decades each repeat the preceding decad for the other three types of nāgas.) [246]
1 Simple Version

Setting at Sāvatthi. “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 Sāvatthi. “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. Womb-born supaṇṇas carry off nāgas that are egg-born and womb-born, but not the moisture-born or the spontaneously born. Moisture-born supaṇṇas carry off nāgas that are egg-born, womb-born, and moisture-born, but not the spontaneously born. Spontaneously born supaṇṇas carry off nāgas that are egg-born, womb-born, moisture-born, and spontaneously born.

“These, bhikkhus, are the four modes of generation of supaṇṇas.”

3 Ambivalent (1)

Setting at Sāvatthi…. Sitting to one side, that bhikkhu said to the Blessed One: “Venerable sir, what is the cause 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!’ 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 body, after death, is reborn in the company of egg-born supaṇṇas.”
4–6 Ambivalent (2–4)

(The same is repeated for the other three types of supaññas.) [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 cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supaññas?”

“Here, bhikkhu, someone acts ambivalently with the body, ambivalently with speech, ambivalently with the mind. He has heard: ‘Egg-born supaññas 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 supaññas!’ 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 supaññas.

“This, bhikkhus, is the cause and reason why someone here, with the breakup of the body, after death, is reborn in the company of egg-born supaññas.”

17–46 With the Support of Giving (2–4)

(These three decads each repeat the preceding decad for the other three types of supaññas.) [249]
1 Simple Version

Setting at Sāvatthī. [250] “Bhikkhus, I will teach you about the devas of the gandhabba order. Listen to that….

“And what, bhikkhus, are the devas of the gandhabba order? There are, bhikkhus, devas dwelling in fragrant roots; 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: “Venerable sir, what is the cause and reason why someone here, with the breakup of the body, after 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 speech, good conduct with the mind. 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 body, after death, is reborn in the company of the devas of the gandhabba order.”

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 body, after death, is reborn in the company of the devas who dwell in fragrant roots?”

“Here, bhikkhu, someone practises good conduct with the body, good conduct with speech, 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 body, after death, is reborn in the company of the devas who dwell in fragrant roots.”

4–12 Giver (2–10)
(The same paradigm is repeated for each of the other groups of gandhabbas—those who 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 body, after death, is reborn in the company of the devas who dwell in fragrant roots.” [253]

23–112 With the Support of Giving (2)
(Repeat the paradigm of §§13–22 for each of the other types of gandhabbas, those who dwell in fragrant heartwood, etc.)
1 Simple Version

[254] Setting at Sāvatthī. “Bhikkhus, I will teach you about the devas of the cloud-dwelling order. Listen to that….

“And what, bhikkhus, are the devas of the cloud-dwelling order?&291 There are, bhikkhus, 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 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: “Venerable 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 us revel in our own kind of delight,’&293 then, in accordance with their wish, it becomes cool. 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 warm. This, bhikkhu, is the cause and reason why it sometimes becomes warm.”

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.”

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. 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, bhikkhu, is the cause and reason why it sometimes rains.”
Book XII
Chapter 33
Connected Discourses with Vacchagotta
(Vacchagotta-saṃyutta)

1 Because of Not Knowing (1)

Setting at Sāvatthi. Then the wanderer Vacchagotta 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:

“Master Gotama, what is the cause and reason why these 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 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 leading 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.”

2 Because of Not Knowing (2)

Setting at Sāvatthī….

“It is, Vaccha, because of not knowing feeling, its origin, its cessation, and the way leading 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, and 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 cessation, and the way leading to their cessation that those various speculative views arise in the world….”

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….”

6–10 Because of Not Seeing
… “It is, Vaccha, because of not seeing form … not seeing feeling … not seeing perception … not seeing volitional constructions … not seeing consciousness, its origin, its cessation, and the way leading to its cessation that those various speculative views arise in the world….”

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.)

21–25 Because of Not Penetrating

26–30 Because of Not Discerning

31–35 Because of Not Discriminating

36–40 Because of Not Differentiating

41–45 Because of Not Scrutinizing
[262]
46–50 Because of Not Closely Examining

51–55 Because of Not Directly Cognizing

… “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 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: ‘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 both exists and does not exist after death,’ or ‘The Tathāgata neither exists nor does not exist after death.’”
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 attainment 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 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 comes butter, from butter comes ghee, and from ghee comes cream-of-ghee,&299 which is reckoned the best of all these, so too, 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 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? [2 64]

“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 skilled 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 maintenance 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, which is reckoned the best of all these, so too, the meditator who is skilled both in concentration 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.”)

4 Pliancy Rooted in Concentration
(The same, but read “skilled in pliancy.”)

5 The Object Rooted in Concentration
(The same, but read “skilled in the object.”)

6 The Range Rooted in Concentration
(The same, but read “skilled in the range.”)

7 Resolution Rooted in Concentration
(The same, but read “skilled in resolution.”)

8 Thoroughness Rooted in Concentration
(The same, but read “a thorough worker in regard to concentration.”)

9 Persistence Rooted in Concentration
(The same, but read “a persistent worker in regard to concentration.”)

10 Suitability Rooted in Concentration
(The same, but read “one who does what is suitable in regard to concentration.”)

11 Continuance Rooted in Attainment
Setting at Sāvatthī. “Bhikkhus, there are these four kinds of meditators. What four?

“All, 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 skilled in attainment in regard to concentration.

“Here a meditator is skilled neither in attainment in regard to concentration nor in maintenance in regard to concentration.

“He is skilled both in attainment in regard to concentration and in maintenance in regard to concentration.

“Therein, bhikkhus, the meditator who is skilled both in attainment in regard to concentration 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 attainment 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]

13 Pliancy Rooted in Attainment

(The same, but read “skilled in pliancy.”)

14 The Object Rooted in Attainment

(The same, but read “skilled in the object.”)

15 The Objective Range Rooted in Attainment

(The same, but read “skilled in the range.”) [271]

16 Resolution Rooted in Attainment

(The same, but read “skilled in resolution.”)

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.”)
19 Suitability Rooted in Attainment

(The same, but read “one who does what is suitable in regard to concentration.”) [272]

20 Emergence Rooted in Continuance

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 is 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 emergence in regard to concentration.

“Here a meditator is skilled both in maintenance in regard to concentration and in emergence 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 skilled in emergence … skilled neither in emergence in regard to concentration nor in pliancy … 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 concentration and in pliancy in regard to concentration is the chief … the most excellent of these 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]

35 The Object Rooted in Pliancy

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 concentration and in the object in regard to concentration is the chief … the most excellent of these four kinds of meditators.”

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 concentration and in the range in regard to concentration is the chief … the most excellent of these four kinds of meditators.” [276]

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 not 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 concentration.

“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 these 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.”)

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 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 concentration and a thorough worker in regard to concentration is the chief … the most excellent 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 worker … 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 concentraction.

“Therein, bhikkhus, the meditator who is both a thorough worker in regard to concentraction 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

Setting at Sāvatthi. “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 Sāvatthi. “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 butter, 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 foremost, the highest, the most excellent of these four kinds of meditators.”
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 vissāsakānam) of his lay disciples (Aṭṭaṃ 26). According to SA, they had been the Blessed One’s parents in five hundred past lives and his close relations in many more past lives. For additional references 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.”

3. Be and Ce read the second descriptive term as aṇḍabhūto, lit. “egg-become,” and SA endorses this with its explanation: “Aṇḍabhūto: become weak (dubbala) like an egg. For just as one cannot play with an egg by throwing it around or hitting it—since 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, “overcome”) 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 of this passage; for a translation of the parallel at MAṭṭaṃ 20–25, see Bhikkhu Bodhi, Discourse on the Root of Existence, pp.33–38. The commentaries distinguish between 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 knowledge of the Dhamma nor training in the practice, while the latter has both and is striving to reach the path.
5. Text here enumerates the twenty types of identity view (**sakkāya-diṭṭhi**), obtained by positing a self in the four given ways in relation to the five aggregates that constitute personal identity (**sakkāya**; see 22:105). Identity view is the first of the ten fetters to be eradicated by the attainment of the path of stream-entry.

SA: He *regards form as self* (**rūpam attato samanupassati**), by regarding form and the self as indistinguishable, just as the flame of an oil lamp and its colour are indistinguishable. He regards *self as possessing form* (**rūpavantam attānam**), when he takes the formless (i.e., the mind or mental factors) as a self that possesses form, in the way a tree possesses a shadow; *form as in self* (**attani rūpa**), when he takes the formless (mind) as a self within which form is situated, as the scent is in a flower; *self as in form* (**rūpasmi attāna**), 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.

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 eternalism (**sassata-diṭṭhi**); thus there are five types of annihilationism and fifteen of eternalism. To my mind this is unacceptable, for eternalist views can clearly be formulated by taking the individual mental aggregates as the self. It also seems questionably to me that a view of self must implicitly posit one (or more) of the aggregates 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. According to the Buddha, all such positions collapse under analysis. See the “considerations of self” section of the Mahānidāna Sutta (DN1166–68), translated with commentary in Bhikkhu Bodhi, *the Great Discourse on Causation*, pp.53–55, 92–98.

6. SA: Even for the Buddhas the body is afflicted, but the mind is afflicted when it is accompanied by lust, hatred, and delusion.

7. This is the standard formula describing a disciple whose minimal attainment is stream-entry (**sotāpatti**). The path of stream-entry eradicates the lower three fetters: identity view, doubt, and adherence to rules and vows.

8. SA: Here, non-affliction of mind is shown by the absence of defilements. Thus in this sūtra the worldly multitude is shown to be afflicted in both body and mind, the arahant to be afflicted in body but unafflicted in mind. The seven *sekha* (trainees: the
Notes to Part III

four on the path and three at the fruition stages) are neither afflicted nor unafflicted in mind, but they are pursuing non-affliction of mind (anāturacittatam yeva bhajanti).

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 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 grows where there is a constant supply of flowing water. People made a bower with four 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 place during the day, with a fresh breeze blowing from the water.

12. Gone abroad (nānāverajjagataṁ): Gone to a realm different from the realm of one king. 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 normally resides in is called a foreign realm. That is what is meant by “abroad.”

13. See II,n.73.

14. SA says that all these terms should be understood as synonyms of craving (tanha). I deliberately translate parilāha in two ways: as “passion” when it is used as a synonym for craving (as here), and as “fever” (just below) when it is used to signify a severe degree of suffering.

15. SA: This passage is introduced to show the danger facing one who is not devoid of lust 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 sayings, a skill he displays in this sutta and the next, and elsewhere in SN at 35:130, 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 south-west of the Ganges basin.

17. Snṇ844. 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 meanings. 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.
18. The first line of the verse reads: okaṃ pahāya aniketasārī. No mention is made of okaṃ sārī or anokasārī, “one who roams in a home” and “one who roams about homelessness,” but Mahākaccāna introduces these terms as implicit in the absolutive construction okaṃ pahāya. The use of dhātu as a synonym for khandha is unusual; more often the two are treated as headings for different schemes of classification. 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, also supported by SA (Be), as against Be’s -vinibaddham. SA resolves the compound, rūpadhātumhi rāgena vinibaddham, and explains this consciousness as the kammic consciousness (kamma-viññāṇa). The passage confirms the privileged status of consciousness among the five aggregates. While all the aggregates are conditioned phenomena marked by the three characteristics, consciousness serves as the connecting 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 element in experience that links together the old existence with the new one. The other four aggregates serve as “stations for consciousness” (viññāṇathitiyo; see 22:5–4). Even consciousness, however, is not a self-identical entity but a sequence of dependently arisen occasions of cognizing; see Mnīlī256–60.

19. SA: Why isn’t the consciousness element mentioned here (as a “home for consciousness”)? To avoid confusion, for “home” is here spoken of in the sense of a condition (paccaya). An earlier kammic consciousness is a condition for both a later kammic consciousness and a resultant consciousness, and an (earlier) resultant consciousness for both a (later) resultant consciousness and a kammic consciousness. Therefore the confusion could arise: “What kind of consciousness is intended here?” To avoid such confusion, consciousness is not included, and the teaching is expressed without disorder. Further, the other four aggregates, as objects (or bases: āra mmaṇavasena), are said to be “stations for the volitionally constructive consciousness” (abhisankhāraviññāṇathitiyo), 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 that although all arahants abandon these, the Tathāgata, the Fully Enlightened One, is mentioned as the supreme example because his status as an arahant is most evident to all the world.
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 only, but in relation to all five.

22. I read the long compound with Be and Ce rūpanīmattaniketa-visāravinibandha. Ee has -sāra- in place of -visāra-. The interpretation is as difficult as it looks. I have unravelled 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 abode (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 (forms) 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, respectively. 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 dwells for a special purpose, such as a park, etc. As desire and lust are strong in relation to one’s home, which is inhabited by one’s wife, children, wealth, and possessions, so too they are strong in regard to the internal aggregates. But as lust and desire 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 aggregates, the latter are called “home,” and because desire and lust are weaker in relation to the six external objects, the latter are called “an abode.”


25. Ce: purekkharāno; Be and Ee: purakkharāno. Sn reads as in Ce. The word usually means “honouring, revering,” but the text here plays on the literal meaning “putting in front,” interpreted as projecting into the future through desire. SA glosses it with vattām purato kurumāno, “putting the round of becoming in front.” The negative apurekkharāno is here glossed as vattām purato akurumāno, and at SnAt547,6–7 as āyatim attabhāvam anabhinibbattento, “not producing individual existence in t
he future.” Mahākaccāna’s explanation mirrors the Buddha’s exegesis of the Bhad

26. This passage is also found at 56:9, also at DN I 8, 9–16 and elsewhere. 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 Attha kavagga; see Sn IV, 8, 12, 13.

27. The quote is from DN II 283, 9–13, but the words seṭṭhā devamanussānam are not fou
nd there. They are, however, attached to the partly parallel statement, also address
ed to Sakka, at MN I 252, 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. MN III 31, 2, 34, etc.), saṅ
khaya is in the locative (e.g., at 4:25: anuttare upadhisaṅkhaye 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 (upāḍāna), 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 aggr
egates ceases, one has eliminated the efficient cause for the arising of the five aggr
egates in a future existence.

31. Paṭissallāna. SA: The Blessed One saw those bhikkhus falling away from physical sec
ulsion (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. 138. The reading here shows t
hat anupāḍā paritassanā and anupāḍāya paritassati there are ancient errors whic
h had crept into the texts even before the age of the commentators, who were beg
uiled into devising bad explanations of the bad reading. The MN text should be corrected on the basis of SN. On paritassanā and paritassati, see II,n.137.

33. SA explains paritassanādhhammasamuppādā as a dvanda compound: tanhāparitassanā ca akusaladhammasamuppādā ca; “the agitation of craving and a constellation of unwholesome states.” The long compound might also have been taken as a tappurisa: “a constellation of states (arisen from, associated with) agitation.” While both SA and ST 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 framed in terms of the “three grips” (gāha): “this is mine” (etam mama) is the grip of craving; “this I am” (eso’ham asmi), the grip of conceit; and “this is my self” (eso m e attā), the grip of views. A shift also occurs in the implications of paritassanā, from craving and fear to sorrow and grief.

35. Steven Collins translates bhārahāra as “the bearing of the burden,” contending that hāra must here be understood as an action noun rather than as an agent noun (Selfless 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? In the sense of having to be borne through maintenance. For their maintenance—by being lifted up, moved about, seated, laid to rest, bathed, adorned, fed and nourished, 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 camouflaged 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 to be a mere convention. For the person is called the carrier of the burden because
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 life, and then discards them at the moment of death, only to take up another burden of aggregates at the moment of rebirth.

38. Bhārādāna. This formula is identical with the definition of the second noble truth (see 56:11). So too, the explanation of the laying down of the burden (bhāranikkhepa) 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 (kāma taṇhā). Lust for form-sphere or formless-sphere becoming, attachment to jhāna, and lust accompanied by the eternalist view: this is called craving for becoming (bhavataṇhā). Lust accompanied by the annihilationist view is craving for disbecoming (vibhavataṇhā).

39. SA: All these terms are designations for Nibbāna. For it is contingent upon this (tām hi āgamma) that craving fades away without remainder, ceases, is given up, is relinquished, 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 the path of arahantship.

41. The explanation of pariññā, full understanding, in terms of rāgakkhaya, etc., the destruction of lust, etc., initially seems puzzling, but see MN1l66–67, where pariññā is used as a virtual synonym for pahāna. SA specifies pariññā here as accantapariññā, ultimate abandonment, which it glosses as samatikkama, transcendence, and identifies with Nibbāna. Apparently accantapariññā is distinct from the usual three kinds of pariññā, on which see the following note.

42. SA: By “directly knowing” (abhijānam), the full understanding of the known (nātapa pariññā) is indicated; by “fully understanding” (parijānam), full understanding by scrutinization (tirānapariññā); 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 distinction between abhijānāti and parijānāti is drawn more sharply than in the commentaries. In the suttas, abhijānāti and its cognates means direct knowledge of phenomena in accordance with the pattern established by the four noble truths. This kno
knowledge 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 consumption of the knowledge initiated by abhijānāti. MN No.11, for example, stresses that the sekha “has directly known” (abhināya) each of the twenty-four bases of “conceiving,” but still must train further in order to fully understand it (tasm pariṇñeyam 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 cessation.

44. Agha, glossed dukkha by SA.

45. Pabhāṅga, glossed pabhijjanasabhāva, “subject to break apart.” SA: Here the characteristic of impermanence is discussed.

46. The parallel at MNīlībhīyavagga 140,33–141,19 includes dīgharattam, “for a long time”; 35:101 also omits this. SA says that form, etc., is abandoned by the abandoning of desire and lust, confirmed by 22:111.

47. Yañ kho bhikkhu anuseti tena saṅkhaṃ gacchati. The verb anuseti implies anusaya, the seven underlying tendencies (see 45:175), or, more simply, the three underlying tendencies of lust, aversion, and ignorance (see 36:3). SA: If one has an underlying tendency towards form by way of sensual lust, etc., then one is described in terms 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 identifies. 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.

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 with it (anumaratī); for when the object is breaking up, the mental factors that take it 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 after,” which I follow here. This statement then sheds light on the famous passage a
44:1 (IV:376,20–25 = MN:487–88) declaring that the Tathāgata, freed from reckoning in terms of form, etc. (rūpasāṅkhā-vimutto), is immeasurable (appameyyo) like the great ocean.

50. Uppāda, vaya, thitassa aññathattam. At AN:152,6–10 these are called the three constructed characteristics of the constructed (tīni sankhatassa sāṅkhata-lakkhanaṇi).

The commentaries identify them with the three sub-moments in the momentary life span of a dhamma: arising (uppāda), persistence or presence (ṭhiti), and dissolution (bhaṅga). (For more on this, see CMA:4:6). SA explains thitassa aññathatta as the aging (or decay) of the persisting living entity (dhammānassa jīvamānassa ja rā), namely, of the life faculty. The commentator mentions the opinion held by some teachers that it is not possible to posit a moment of decay in the case of the mental 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 basis of the sutta itself. ST proposes a logical argument for the sub-moment of presence: “Just as a stage of dissolution distinct from the stage of arising is admitted, for 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 ‘confronts its own dissolution’ (bhaṅgābhimukhavatthā); for something cannot break up unless it has confronted its own dissolution.”

51. Dhammānudhammapatipanna. SA: He is practising the preliminary portion of the practice (pubbabhāga-patipadā) that is in conformity with the ninefold supramundane 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 meaning “freed through the full understanding of abandonment arisen at the moment 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 Mahāparinibbāna Sutta (at DN:100,20–24). In explaining the expression attadīpa, “with self as island,” SA says: “What is meant by ‘self’? The mundane and supramundane Dhamma (ko pan’etha attā nāma? lokiyalokuttaro dhammo). Therefore he says next, ‘with the Dhamma as an island,’ etc.”
54. The Ce reading seems best: *yonī yeva upaparikkhitabba*. Be omits *yeva* and Ee treats *yonī* as a masculine noun. SA glosses *yonī* with *kāraṇa,* “cause,” and refers to MnIII142,22–24: *yonī h’esa Bhūmija phalassa adhipamāya; “For this, Bhūmija, is the basis for the achievement of the fruit.” See too 35:239 (IV175,27–28) and ANII76,24–25. ST offers an etymology: *yavatī etasmā phalam pasavati 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. *Tadaṅganīnīti vuccati.* *Nibbuto* is the past participle generally used to describe one who has attained Nibbāna (see Introduction, p.??). Here, however, the prefix *tadanga-* qualifies that implication, suggesting that he has not actually attained Nibbāna but has only simulated such attainment. One might have rendered this expression 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 sutta it is only insight (*vipassanā va*) that is discussed.

57. *Dukkhasamudayagāminī samanupassanā.* Identity view (*sakkāyadiṭṭhi*) is so called because 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: *sakkhitena pañc’upādånakkhandhā dukkha* (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 (*ṭhitam*) because there is no further work to be done; and content (*santussitam*) because what was to be attained has been attained.

It is noteworthy that the passage makes an unexpected transition from impersonal neuter nominatives (describing the bhikkhu’s mind, *citta*) 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,1), 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 abandonment of views]. The following passage shows the three higher paths and fruits; or, alternatively, the former passage shows the abandoning of views by way of mere insight, the sequel the four paths along with insight.

For “obstinate grasping,” the Ce reading thāmasā parāmāsō is superior to Be’s thāmaso parāmāso and Ee’s thāmaso parāmāso; this reading is confirmed by MNīṭī130,34, 257,4, etc. SA glosses “obstinate grasping” as the obstinacy of views (diṭṭhi-thāmaso) and the grasping of views (diṭṭhi-parāmāso), apparently misconstruing thāmasā, an instrumental used adverbially, as an independent noun.

61. I read with Be and Ce: asmī ti c’assa avigataµ hoti. Ee, and many mss, read adhigataµ for avigatam. That the latter reading must be correct is proved by ANīṭī192,16–17, where we find the positive asmī ti kho me vigataµ. This same argument applies to the reading at 22:89 below (III129–30), despite the prevalence of adhigataµ there.

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 conceptually formulated view, the notion “I am” a subtler manifestation of ignorance expressive 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.

62. I take this terse sentence to be describing the rebirth process contingent upon the persistence of the delusion of personal selfhood. Elsewhere “descent” (avakkanti)—of consciousness, or of name-and-form—indicates the commencement of a new existence (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.

63. I interpret this whole passage as a demonstration of how the new kammically active phase of becoming commences through the renewal of conceiving in terms of the notion “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 bhavaṅga and adverting consciousness. Ignorance contact (avijjāsamphassa) is the contact associated with ignorance (avijjāsampayuttaphassa).
Ignorance is the most fundamental condition underlying this process, and when this is activated by feeling it gives rise to the notion “I am” (a manifestation of craving 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 past 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 rāsi, “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 Vibh 1–12.

65. The key terms distinguishing the pañc’upādānakkhandhā from the pañcakkhandhā are 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 eliminated 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 Dhs§§1103, 1219). The only aggregates classified as anāsava and anupādāniya are the four mental aggregates occurring on the cognitive occasions of the four supramundane paths and fruits (see Dhs§§1104, 1220). The reason for this is that sāsava and upādāniya 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 clining by others (see DhsAt347). For a detailed study of this problem, 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
other four aggregates are of the four planes (sense sphere, form sphere, formless sphere, 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 becomes a condition for clinging [ST: by being made its object]. Among the aggregates subject to clinging, stated by way of the practice of insight, the form aggregate is sense sphere, the others pertain to the three planes (i.e., excluding only the supramundane).

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 aggregates, in accordance with the Buddha’s statement, “the five aggregates subject to clinging are suffering” (56:11). See 12:13 and II,n.27.

68. SA: The mutual destruction of delight (*nandī*) and lust (*rāga*) is stated to show that there is actually no difference between in their denotation. Or else: One abandons delight by becoming disenchanted by means of contemplation of disenchantment (*nibbidānapassanā*); one abandons lust by becoming dispassionate by means of the contemplation of dispassion (*virāgānapassanā*). To this extent, having set up insight [ST: 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 delight comes the destruction of lust” he shows the path; and by the phrase “with the destruction of delight and lust the mind is liberated” the fruit is shown.

69. I read *upayo* with Be and Ce, as against Ee’s *upāyo*. Here it seems the noun is being used as a virtual present participle. SA: *Engaged*: one who has approached (*upagatā*) 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 water element.

Again, we find here still another indication of how consciousness grows and evolves 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 “engaged” with itself, see above n.19.
71. SA: *The basis is cut off* (vocchijjatārammanā): the basis (or object) is cut off through the lack of any ability to precipitate rebirth. ST: The basis (or object), which is the 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.

ST thus takes ārammanā here in the sense dominant in the Abhidhamma, i.e., as the object of rebirth consciousness (see CMAt3:17). 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 ST.

72. Anabhisaṅkhacca vimuttaṁ. The “non-constructing consciousness” is the consciousness that does not fashion volitional constructions (saṅkhāra). SA says it is “liberated” because it does not construct rebirth.

73. The five kinds of “seeds” (bijā) are actually five means of propagation. SA gives examples of the five kinds drawn from VintIVt35.

74. For a poetic version of the vegetation simile, see 5:9; for an elaboration of the comparison of consciousness to a seed, ANtIt223–24.

75. SA: The Blessed One uttered this inspired utterance because he was aroused by powerful joy while reviewing the emancipating nature (niyānikabhāva) of the Teaching. The five lower fetters (pañcorambhāgiyāni saṃyojanāni) are: identity view, doubt, 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 annihilationsists, the other the Buddha’s adaptation of this; as the two versions differ only with respect to two verb forms, they are sometimes confounded in the various recensions. From the commentarial glosses, it 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 the readings in Ce, though in relation to the present sutta Ce follows the lemma and gloss of SA, which has adopted the first phrase in its annihilationist variant (though not interpreted as such). This corruption was probably already present in the text available to the commentators.

The annihilationist version—explicitly identified as uccheda-diṭṭhi at 22:81 and classed among the wrong views at 22:152 and 24:4—reads: no c’assam no ca me siyā, na bhavissāmi na me bhavissati. At ANtIt63–64 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 becoming nor averse to the cessation of becoming. It is problematic how the optative clause 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 might not have been and it might not have been mine”). The clause in the future tense is clearly asserting that personal existence and its world will terminate at death.

The Buddha transformed this formula into a theme for contemplation consonant 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 change of person shifts the stress from the view of self implicit in the annihilationist version (“I will be annihilated”) to an impersonal perspective that harmonizes with the 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 yām bhūtam tam pajahāmi, “what exists, what has come to be, that I am abandoning.” Contemplation of this is said to lead to equanimity. At MN II 264–65 practice guided by the full formula (with the rider) culminates in rebirth in the base of neither-perception-nor-non-perception (if the meditator clings to the equanimity) or in Nibbāna (if there is no clinging to the equanimity). At AN IV 70–74, resolution guided by the formula, again with the rider, leads to one of the five levels of non-returning or to arahantship. At Ud 78 the shorter formula is applied to mindfulness of the body; one who dwells thus gradually crosses attachment, i.e., wins arahantship.

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 open-ended 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 represent ce, “if,” glossed sace by SA and yadi by ST. On this basis they interpret each part of the formula as a conditional. SA explains the formula in the present sutta on the basis of the questionable reading c’assa, though its second alternative conforms to the superior reading c’assam. 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 kammic construction of mine producing the aggregates in the future; when that is absent, there will be for me no future rebirth.”

5

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 Uvṭ15:4, parallel to Udṭ78). 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.

10

My understanding of this passage has been largely shaped by suggestions from VĀṬ and discussions with Bhikkhu Vappa. I am also indebted to Peter Skilling for information on the Skt and Tibetan versions of the formula.

15

76. *Rūpaṁ vibhavissati*, etc. SA glosses: *rūpaṁ bhijjissati*, “form will break up,” and ST: *rūpaṁ vināsissati*, “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 momentary cessation of the aggregates, but I believe the verb refers to the final cessation of the aggregates with the attainment of the *anupādisesa-nibbānadātu*. This meaning links up better with the opening formula, and also seems supported by Thṭ715: *sankhārā vibhavissanti, tattha kā paridevanā*.

20

77. SA: *With the disbecoming of form* (*rūpassa vibhāvā*): by the seeing of disbecoming, together 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.
On the interpretation that I prefer (as stated in the preceding note), “the disbecoming of form,” etc., refers to the ultimate cessation of the aggregates in Nibbâna, 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. Anantarâ āsavānam khaya. Here “the destruction of the taints” refers to arahantship, and it seems the bhikkhu is asking how arahantship can be attained directly, without 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 immediate cause for the path (since the supramundane path arises when insight has reached its peak), and the distant immediate cause for the fruit (since the fruit directly follows 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 sanâ); for he cannot overcome self-love and thus he becomes afraid, thinking, “Now I will be annihilated and won’t exist any more.” He sees himself falling into an abyss (see MN11136–37 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.” ST: When the good worldling sees, with the knowledge of appearance as fearful (bhayat’upaṭṭhāna-ñāna), that formations are fearful, he doesn’t become afraid.

80. Catuparivattha, lit. “four turnings.” ST: 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 sense faculties, four sense objects (the tactile object being assigned to three great elements, excluding the water element), the space element, sexual determination, physical nutriment (= edible food), etc.; see CMA6:2–5. On nutriment as a condition for the physical body, see II,n.18. In this sutta the proximate condition for the origination 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 Nibbâna, the ultimate cessation of the five aggregates. For this reason the sekha are said to have “gained a foothold (gādh
anti) in this Dhamma and Discipline,” in contrast to the arahants, who have com-
pleted their work.

83. This paragraph shows the asekha, those beyond training, the arahants. SA: They are well liberated (suvimutta) by the liberation of the fruit of arahantship; consummate ones (kevalino), complete, having done all their duties. There is no round for describing them (vattam tesam 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 description or free from reckoning, see 22:35 and n.47 above. The expression vattaṃ tesam natthi paññāpanāya recurs at 44:6 (IV.391,10); see too DN.163,30–64,1. The phrase might also have been translated, “There is no round for their manifestation.”

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 feeling, perception, and volition.

85. The fact that there is a difference between the name of the aggregate (sankhārakkhandha) and the term of definition (sañcetanā) suggests that this aggregate has a wide compass than the others. In the Abhidhamma Piṭaka and the commentaries, the sankhārakkhandha is treated as an “umbrella category” comprising all mental factors 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, and volitional constructions, name-and-form in its entirety is the proximate condition for consciousness. This ties up with the idea, as stated in 22:3, that the other four aggregates are the “home” of consciousness. See too in this connection 12:65 and 12:67.

87. The seven cases (sattathānā) are obtained by merging the tetrad of the preceding sutta 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 battle 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 inspire the others to attain the fruit of arahantship.

88. A triple investigator (tividhūpaparikkhī). This may be understood by way of the Dhātu-samyutta (ch.14), the Saḷāyatanasamyutta (ch.35), and the Nidāna-samyutta (ch.12). See too MN No.115, where skill in the elements, sense bases, and dependen
t origination is explained in detail, augmented by the skill of knowing the possible and the impossible.

89. It seems that here bhikku paññāvimutto should be understood as any arahant disciple, not specifically as the paññāvimutta contrasted with the ubhatobhāgavimutta type, as in MNĪtI477–78. See II,n.211.

90. This is the second discourse of the Buddha, recorded at VinītI13–14. The five bhikkhus are the first five disciples, who at this point are still sekha. They attain arahantship by the end of the discourse. SA: Following the Dhammacakkappavattana Sutta (the first sermon), given on the full moon day of Āsāḷha (July), the five were gradually established in the fruit of stream-entry. On the fifth of the following fortnight, 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 selfless 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 aggregates to our will, they are all subject to affliction and therefore cannot be our self. For a fuller presentation of the argument, see MNĪtI230–33. 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 Samaññaphala Sutta this view is ascribed to the Ājīvika teacher Makkhali Gosāla (DN53,24–28). The same source ascribes to Pūraṇa Kassapa the theory of the inefficacy of action (akiriyavāda; DNĪtI52,21–53), stated at 24:6 but without ascription. At 46:56 a different form of the non-causality doctrine (ahetukavāda) is ascribed to Pūraṇa Kassapa.

93. See 14:34.

94. This is a compressed version of the fuller Āditta Sutta at 35:28, which applies the metaphor 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 formal discourse of the Buddha’s ministry.

95. Nirutti-pathā adhivacana-pathā paññatti-pathā. SA: Language (nirutti, linguistic expressions) 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.
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 phenomena (sabb'eva dhamma). At DN⅃⅃t63,28–64,2, name-and-form together with consciousness is said to be adhivacana-patha, nirutti-patha, paññatti-patha. On the basis of these texts it seems that SA has gone astray here, and we should understand that the three pathways of language, etc., are the five aggregates pertaining to 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, vasco ca bhañño ca, and explains that the two held the three basic wrong views, found at 24:5–7. I read the last expression with Ce and Ee, nindabyārosaparambha bhayā. Be includes an additional term in the second place, gha††ana, glossed gha††anabhayena by SA (Be and Ce), but not found in the other eds. See the parallel at MN⅃⅃t78,12–16, which reads as Ce and Ee do here.

97. SA: Clinging (upādiyamāno): seizing by way of craving, conceit, and views. In the next two suttas, conceiving (maññamāno) and seeking delight (abhianandamāno) are 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 Venerable Rādha is the subject of the eponymic saµyutta, ch.23.

99. Nine abodes of beings (sattāvāsā) are enumerated at AN⅃⅃t401 (= DN⅃⅃t263). The “peak of becoming” (bhavagga) is presumably the sphere of neither-perception-nor-non-perception, the highest realm of sentient existence. The term is used in this sense at Vibh426,?? and regularly in the commentaries.

100. We should read with Be and Ce: anejam te anuppattā. SA: This is arahantship, the abandoning of craving, which is known as “the stirring” (ejā). See 35:90, 91.

101. Sattasaddhammagocarā. The seven good qualities: faith, moral shame, fear of wrongdoing, learning, energy, mindfulness, and wisdom. See MN⅃⅃t356,1–21; DN⅃⅃t252,10–12.

102. The seven gems (sattaratana) are the seven factors of enlightenment (satta bojjha∫gā); see 46:42. The threefold training (tisikkhā) is the training in the higher virtue, the higher mind, and the higher wisdom (see AN⅃⅃t235–36).
103. The ten factors (*dasāṅga*): the eight perfected factors of the noble eightfold path, augmented by right knowledge and right liberation. They are known more specifically as the ten factors of the one beyond training (*asekkha*); see MN146,29–447,6, I It29,2–12, etc. On nāga, see I,n,84.

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 his lair and roaring, and the Buddha’s arising in the world and teaching the Dhamma. 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 “arising of the terror of knowledge” (*nānasatāsassa uppatti*) in the long-lived deities 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 and passing away of the five aggregates.

107. SA: “For the most part” (*yebhuyyena*) is said to make an exception of those devas who are noble disciples. For of these, no fear at all arises in the arahants, though the “urgency of knowledge” (*nānasamvega*) occurs in them because they have attained what one stirred by a sense of urgency should attain through proper striving. For the other devas, as they attend to impermanence, there arises both fear as mental fright (*cittutrāsa-bhaya*) and, at the time of strong insight, the fear of knowledge (*nānabhaya*: probably the advanced stage of insight called *bhaya* upatthāna-ñāna, “knowledge of appearance as fearful”; see Vism645–47; PP21:29–34). Included within identity (*sakkāya-pariyāpanna*): included in the five aggregates. Thus, when the Buddha teaches them the Dhamma stamped with the three characteristics, 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 retro cognition of the past) but to the recollection of one’s past abodes by way of insight. SA seems to understand the purport of the Buddha’s statement to be that they deliberately 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 permanent self, they are only recollecting past configurations of the five aggregates. This interpretation seems to be confirmed by the next paragraph, which reduces personalistic memories (*evamrūpīp ahosim*) to experiences framed solely in terms of the aggregates (*rūpaṃ yeva*). SA entitles this passage “the emptiness section” (*suññatāpabbha*).
109. SA: Even though emptiness has been discussed, the discussion is not yet definitive because the characteristic of emptiness (suññatå-lakkhaˆa) has not been discussed. The present passage is introduced to show the characteristic of emptiness. ST: Since form, etc., are neither a self nor the belongings of a self, but are insubstantial and ownerless, they are empty of that (self). Their nature is emptiness, their characteristic is “being deformed,” etc.

110. Ruppati ti kho bhikkhave tasmå rËpan ti vuccati. I have tried, though clumsily, to capture the subtle word play of the Påli, which capitalizes on the apparent correspondence between the verb ruppati and the noun rëpa. Etymologically, the two are not related. Ruppati is a passive verb from the root rup (= Skt lupa), meaning to break, injure, spoil. SED lists rupate (s.v. rup), “to suffer violent or racking pain.” See too PED, s.v. ruppati. SA glosses: Ruppati ti kuppati gha††¥yati p¥¬¥yati, bhijjati t i attho; “deformed: disturbed, stricken, oppressed, meaning ‘is broken.’”

At KSt2:73, n.1, Woodward has misunderstood the point of the commentary. It is not the case that Buddhaghosa misconstrues “these various contacts not as referring 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 “deforation” are most evident (påka†a). SA adds that being “deformed” is the specific characteristic (paccatta-lakkhaˆa) of form, which distinguishes it from feeling and the other aggregates; but the general characteristics (såmañña-lakkhaˆa) are what 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. Sa∫khataµ abhis∫kharaont¥ ti bhikkhave tasmå sa∫khårå ti vuccanti. This passage shows the active role of cetanå, volition, in constructing experienced reality. Not only 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 kamma, shapes the future configurations of the five aggregates to be produced by kamma. In this connection see 35:145, on the six sense bases as “old kamma.”

113. All three printed eds. of SN read, rËpaµ rËpattåya sa∫khataµ abhisa∫kharonti, and so for the other aggregates, except for viññåˆa, where Ee reads, viññåˆatthåya; however, since there is no note on v.l.l., this is almost certainly an editorial oversight rather than a meaningful variant. SA (Ce) reads rupathåya in its lemma, implying that the termination -atthåya should apply to every aggregate, and apparently old Sinhalese manuscripts of SN had this reading. SA (Be), however, has rëpattåya. The explanation in SA is equally intelligible on either reading of SN.
I follow here Be: “As one is said to cook conjee for its nature as conjee, to bake 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 associated feeling, etc. Here, too, the Blessed One shows just the specific characteristic of volitional constructions, whose characteristic is volition. [ST: This is said because volition is the chief of the states belonging to the aggregates of volitional constructions.]

114. The six flavours are: ambila, tittaka, katūka, madhuka, khārika, akhārika, lōnaka, al onaka; see too 47:8. The explanation of viññāna seems very similar to that of saññā, the difference being only in the type of sense object they cognize. SA, however, 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 tongue 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 DhsAṭ110–11 and viññāna (under the name citta) at DhsAṭ63–64. For an interesting discussion of the relationship between saññā and viññāna, 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 characteristic of emptiness—have discussed the characteristic of non-self. Now he will discuss 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 thus: Visineti na ussineti ti vikirati na sampindeti; vidhūpeti na sandhūpeti ti nibbāpeti na jālāpeti (some texts read viseneti, usseneti). Cp. ANṭII214–16. The present passage describes the sekha, who is still in the process of dismantling the round.

118. SA: This shows the arahant, who abides having dismantled the round.
119. Pādas cd should be read: yassa te nābhijānāma, yampi nissāya jhāyati. See ANṭVṛ32
2–26 and MNṭṬ140,3–6. SA states that at the end of this discourse five hundred bhikkhus were established in arahantship.

120. SA: After spending the rains residence at Sāvatthī, the Buddha had set out for Kapilavatthu together with a large company of bhikkhus. When they arrived, the Sakyan 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 that 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 MNṭṬ457–59, but there the Sakyan first request the Buddha to pardon the bhikkhus, followed by Brahmā Sahampati, who makes the same appeal. In the MN version the sequence of the two similes is inverted.

122. I follow Ce here, which reads: Tathārāpaṭṭ iddhābhīsaṅkhāram abhīsaṅkhāsi yathā te bhikkha ekadīvīhikāyā sārājajmānarūpā yena bhagavā ten’upāsāṅkameyyum. Be and Ee read yenāhāṃ in place of yena bhagavā; it seems the whole phrase is missing in SS. SA glosses: Ekadīvīhikāyā ti ek’eko c’eva dve dve ca hutvā. Sārajaṃ ānarūpā ti ottappamānasabhāvā bhāyamānā.

123. Abhisāpa, glossed akkosā by SA, which explains: “For when people get angry they abuse 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 bowl,” 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 from a funeral pyre because of his evil thoughts.

125. SA: The “signless concentration” (animitta-samādhi) is insight concentration (vīpas sanā-samādhi), called “signless” because it removes the signs of permanence, etc.

126. The view of becoming (bhava-diṭṭhi) is eternalism (sassata-diṭṭhi); the view of disbelief coming (vibhava-diṭṭhi), annihilationism (uccheda-diṭṭhi). This passage is introdu
ced to show that the signless concentration removes not only the three wrong thoughts but also eternalism and annihilatism.

127. SA: At the end of the discourse five hundred bhikkhus attained arahantship together with the analytical knowledges (*paṭisambhidā*).

128. SA assigns this sutta to the time of the famous quarrel at Kosambi. After he had failed in three attempts to reconcile the factious parties, the Buddha decided to set out alone. For a full account, see *Vin* I 337–57 and Ṽānāmoli, *Life of the Buddha*, pp. 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 in dependence on the town, the Blessed One dwelt at the foot of the tree near the leaf hut in the grove. SA relates here the story of the bull elephant who came to wait upon the Buddha; see Ud* 41–42.

130. SA: These were not the factious bhikkhus, but five hundred other monks who had come from various quarters after the rains.

131. *Vicayaso*. SA glosses with *vicayena* and explains: “Having delimited with knowledge that is capable of discriminating the real nature of the various phenomena.” What follows are the thirty-seven “accessories of enlightenment” (*bodhipakkhiyā dhammā*).

132. See 22:55 and n. 78 above. SA explains this as referring to “the fruit of arahantship immediately following the path” (*maggānantarā arahattaphalam*). 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 directly, without being detained at any lower stage of awakening.

133. SA glosses “that regarding” (*samanupassanā*) as a “view-construction” (*diṭṭhi-saṅkhāra*). I understand *saṅkhāra* here as bearing the meaning of “what is constructed” rather than as the active power of construction, i.e., as the *saṅkhāta-saṅkhāra* of the commentators rather than as *abhisaṅkharana-saṅkhāra*, 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 impermanence, 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 MN* 135,37*) 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 would 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 explained.

138. This entire sutta is at MN No.109.

139. Ime … pañcupādānakkhandhā chandamūlakahā. SA: Tānḍhāchandamūlakahā. On how the five aggregates originate from craving, see 22:5 and n.30.

140. This exchange is also at MN11299,32–300,3. SA: “Clinging is neither the same as the five aggregates subject to clinging” because the aggregates are not reducible simply 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.

141. Rūpakkhandhassā paññāpanāya. This might have been rendered “for the description of the form aggregate.” Paññāpana is literally “making known,” and something is “made known” either by becoming manifest or by being described.

142. I read katham attānam with Be and Ce. Ee’s katamattānam is not intelligible, unless this is amended to katamam attānam or kam attānam (as at MN1III19,13). SA is silent here, but MA explains that this monk had slipped into an eternalist view.

143. Patipucchā-vinītā kho me tumhe bhikkhave tatra tatra tesu tesu dhammesu. The readings in Ee and MN (Ee) should be amended accordingly. Neither MA nor SA offers 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.1109 concludes by stating that while this discourse was being spoken the minds of sixty bhikkhus were liberated from the taints. SA states that at the conclusion...
on of each sutta in this vagga five hundred bhikkhus attained arahantship! The verse that follows is in Be and Ee, but not in Ce or MN. Pāda c should be read with Be: sakkhayena duve vutta.

145. Puṇṇa Mantāniputta was declared by the Buddha the foremost among the bhikkhu who were speakers on the Dhamma (AN I 23, 26). See 14:15.

146. Upādāya has a double meaning that is difficult to capture in translation. As absolute of upādiyati it means “having clung to,” but it also has an idiomatic sense, “derived from, dependent on,” as in the expression caturaṅ ca mahābhūtānaṁ upādā ya rūpaṁ, “the form derived from the four great elements.” I have translated it here “by clinging to,” on the supposition that the literal meaning is primary, but the gloss of SA emphasizes the idiomatic sense: Upādāyā ti āgamma ārabba sandhāya pādicca; “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 appearance (“with clinging”), and the image becomes manifest in dependence on the mirror. 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 reference, that the notion “I am” arises. See 22:151, which again plays upon this double meaning of upādāya.

147. Dhammo me abhisameto. SA: He penetrated the four truths with wisdom and became a stream-enterer. See the note on abhisamaya, II, n.13.


149. This passage occurs elsewhere, e.g., in SN at 47:13 (Vṭ162,15–16). SA does not explain the etymology of madhurakajāto but paraphrases: “it has become unwieldy, as if heavy.” Madhuraka means “sweet, pleasant, charming,” but I follow PED’s explanation, “full of sweet drink, intoxicated.” See madhupīṭā 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 what was intended.

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 does not hold that all beings are annihilated at death. He seems to hold an eternalist view in regard to unenlightened beings (since they have a lasting self which transmigrates) and annihilationism in regard to the arahant (since he utterly perishes at death).
SA: If he had thought, “Constructions arise and cease; a simple process of constructions reaches non-occurrence,” this would not be a view (diṭṭhīgata) but knowledge in accordance with the Teaching. But since he thought, “A being is annihilated and destroyed,” this becomes a view. What follows is paralleled by MNīṭī130–31 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.

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 that Yamaka has abandoned his identity view (sakkāya-diṭṭhi) in regard to the arahant. We find a similar transition from the arahant (vimuttacitta bhikkhu) to the Tathāgata at MNīṭī140.3–7 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 Sutta (Mīṭī1), 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.


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 his 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 my friend,” is like the honour the worldling bestows on the aggregates by bathing them, feeding them, etc. The murder of the householder by the enemy is like the destruction of the worldling’s life when the aggregates break up.

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. Tathågato uttama-puriso paramapuriso paramapattipatto. This should establish that “the Tathågata” here is not just “a being,” but a Buddha or an arahant; the expression recurs at 44:9. The four theses are all rooted in a conception of the Tathågata as a self. The commentaries explain the first as eternalism, the second as annihilationism, the third as a syncretic view (partial eternalism), the fourth as evasive scepticism. Two whole chapters in SN deal with these issues, the Vacchagotta-samyyutta (ch.33) and the Abyåkata-samyyutta (ch.44). See too 16:12.

164. SA: It is said that he thought, “These are hostile enemies of the Teaching. The Teacher would not describe (the Tathågata) 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 such metaphysical questions but teaches only a practical path for reaching the end of suffering. This interpretation, however, does not connect the dictum with the Buddha’s previous statement that the Tathågata is not apprehended in this very life. To make this connection we have to bring in the second interpretation, according to which the “Tathågata” is a mere term of conventional usage referring to a compound of impermanent constructions. It is just these that stand while the Tathågata lives, and just these that cease with his passing away. The context in which the dictum occurs at MNtì140,14–15 also supports this interpretation.

166. Vakkali was declared by the Buddha the foremost bhikkhu of those resolved through faith (etadaggaµ … saddhådhimuttånaµ; ANtì24,15).

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.
Notes to Part III

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 passati*. 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 ninefold supramundane Dhamma is called the Tathāgata’s body.

I cannot track down a statement that corresponds exactly to the one cited by SA. SA may be misquoting DN III 84.23–24, which actually reads: “For this is a designation of the Tathāgata, that is, the Dhamma-body…..” On the ninefold supramundane Dhamma, see n.51.

169. It was here too that the Venerable Godhika expired by his own hand; see 4:23.

170. *Vimokkhaya 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 rendered the former as “deliverance,” the latter as “liberation.” Here they are synonymous.

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 whatever method he arouses insight, he will attain arahantship immediately.”

172. Vakkali’s message implies that he already considered himself an arahant. SA, however, explains: “The elder, it is said, overestimated himself. As he had suppressed the 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 his jugular vein with a sharp knife. Just then, painful feelings arose in him. Realizing 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 monk 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 ’ham samādhiṃ nappatīlabhāmi*. The “bodily constructions” are in-breathing and out-breathing (*assāsa-passāsa*); see MN I 56,20–22 and MN I 301,20–21 (= 41:6; IV I 29 3,16).
SA: He kept tranquillizing in-and-out breathing when he dwelt in the fourth jhāna, where breathing ceases (36:11; IV(217,8-9)). 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 samādhīṃ yeva sāraṇa ca sāmaññaṇa ca maññanti. “In my Teaching that is not the essence; the essence is insight, path, and fruit.”

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 convinced 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 arahant. 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, which 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 mind, and thus no longer entertains any ideas of “I” and “mine.” The other elders apparently 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-enterer (STJ: 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.

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 contemplations (of impermanence, suffering, and non-self) are like the three cleansers. The mental 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 the sweetly scented casket, and the destruction of all defilements by that path is like
the vanishing of the residual smell of the cleansers from the cloth after it has been placed in the casket.

180. SA identifies this Channa with the Bodhisatta’s charioteer who led him out of the palace 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 and domineering and spoke harshly to the other bhikkhus. Shortly before his parinibbåna the Buddha had instructed the Sangha to impose on him the brahmadanda, “the silence treatment” (DNṬI154,18–23). When Channa realized he was being treated as a pariah by the Sangha, he was shaken by a sense of urgency (saµvega). It is at this point that the sutta opens.

181. SA: All constructions of the three planes (sabbe tebhūmaka-saṅkhārā) are impermanent; all phenomena of the four planes (sabbe catubhūmaka-dhammā) are non-self. Why didn’t those bhikkhus mention the characteristic of suffering? Because they thought, “This bhikkhus is argumentative. If we mention suffering he will quarrel 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 MNṬI228–30, 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 meditation 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 (see Vism, ch.19). In the proper sequence of development this stage should precede investigation of the aggregates as impermanent, suffering, and non-self.

183. Khilaµ pabhindi. MNṬI101,9–27 mentions five types of mental barrenness (cetokhilā). 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 teaches how insight into dependent origination removes the two extreme views of eternal
Notes to Part III 34

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 disintegrate (*lujjanasabhāvattā*). *Loka* is derived from *lujjati* at 35:82. The etymology 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 dispute 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 jāto*, no doubt by oversight. The simile is also at AN†IV†38,30–39,3.

188. SA: One evening, while dwelling in that abode, the Blessed One came out from his fragrant cottage and sat down by the bank of the Ganges. He saw a great lump of foam coming downstream and thought, “I will give a Dhamma talk relating to the five aggregates.” Then he addressed the bhikkhus sitting around him.

The sutta is one of the most radical discourses on the empty nature of conditioned 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 Mādhyamikas. Some of the images are found elsewhere in the Pāli Canon, e.g., at Dh 46, 170. In the context of early Buddhist thought these similes have to be handled with care. They are not intended to suggest an illusionist view of the world but to show that our conceptions of the world, and of our own existence, are largely distorted by the process of cognition. Just as the mirage and magical illusion are based on real existents—the sand of the desert, the magician’s appurtenances—so these false conceptions arise from a base that objectively exists, namely, the five aggregates; but when seen through a mind subject to conceptual distortion, the aggregates appear in a way that deviates from their actual nature. Instead of being seen as 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 (*phenapinda*): as a lump of foam lacks any substance (*sāra*), so form lacks any substance that is permanent, 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 does 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 it 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 with feeling: 100,000 kōṭis 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.

191. SA: Perception too is like a mirage (maricikā) 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 colourful object is beautiful, pleasurable, and permanent.

192. Akukkukajātam. SA: There is no pith growing inside (anto asaṅja-ta-ghanadanda-kā).

193. The simile is used for a different purpose at MNīt233,15–23. SA: As a plantain trunk (kadalikkhandha) is an assemblage of many sheaths, each with its own characteristic, so the aggregate of volitional constructions is an assemblage of many phenomena, each with its own characteristic.

194. SA: Consciousness is like a magical illusion (māyā) in the sense that it is insubstantial 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, stands and sits, with the same mind, but the mind is different in each of these activities. Consciousness deceives the multitude like a magical illusion.

For a modern parable illustrating the deceptive nature of consciousness, see Nāṇananda, The Magic of the Mind, pp.5–7.

195. See MNīt296,9–11, spoken by the Venerable Sāriputta. I cannot trace a parallel spoken by the Buddha himself, but see Dhp41.

196. SA explains that māyāyam bālalāpinī, in pada 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. As to (ii), when the aggregates exist such things as murder, bondage, injury, etc., come into being.


198. SA: The holy life of the path arises stilling the constructions of the three planes. If even 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.
199. SA: This is said to show: “If any constructions were permanent, then the success I enjoyed as King Mahāsudassana would have been permanent.” On King Mahāsudassana, a past incarnation of the Buddha, see the eponymic sutta, DN No.17.

200. Rūpyamayāṇi is missing in Be.

201. The elephant, the steed, the jewel, the beautiful queen, and the counsellor are five of the seven treasures of the world monarch (rājā cakkavati). The other two, which Mahāsudassana also possessed, are the wheel-treasure and the steward-treasure. See DNII 172–77.

202. As at 15:20 (II193,3–6). SA: Having shown his success at the time when he was King Mahāsudassana, he now shows its impermanence. Just as a man might place a ladder against a campaka tree, climb up, take a campaka flower, and then descend, so the Blessed One has climbed up the story of King Mahāsudassana’s success, taken 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 identity (sakkāya) is like the post. Like the dog’s running around the post is the worldling’s running around his personal identity bound to it by craving and views.

206. Caraṇaṁ nāma cittam. Citta here is the equivalent of Skt citra, picture. The exact meaning 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 Saṅkha were a sect of heretical brahmins. Having taken a canvas, they had various pictures painted on it of the good and bad destinations to illustrate success 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 one does that, one gets that.”

207. Tam pi ... caraṇaṁ nāma cittam citten’eva cittiṇaṁ, tena pi ... caraṇena cittena citta nīṇeva citataramaṁ. There are several puns here that cannot be successfully conveyed 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) and “diversified” (related to citra, picture). I have used “designed in its diversity” to capture both nuances. DhsĀ64–65 quotes this passage in its discussion of how mind designs the world.
208. \textit{Te pi \ldots tiracchănagatā pāṇī citten’eva cittā, tehi pi \ldots tiracchănagatehi pāñehi cittaññeva cittataram}. Another series of puns. The point is that the diversity of the creatures in the animal realm reflects the diversity of the past kamma that engenders birth as an animal, and this diversity of kamma in turn stems from the diversity of volition (cetanā), a function of the mind. DhsA 64–65 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 that 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.

210. Also at 12:23.

211. Again, these are the thirty-seven accessories of enlightenment. The theme of this sutta might be compared with MN No.126, which deals with the question whether, in living the holy life, it is necessary to make a wish (āsaṅ 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 MNṭīt104,3–13 and MNṭīt357–58. See too VinṭIII3–5. 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 devotion to development. The non-rotting of the eggs is like the bhikkhu’s not falling away 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 shells is like the thinning of ignorance; the maturation of the chicks is like the maturation of insight knowledge. The time when the chicks break the shells and emerge 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 \textit{palaga∂assa} with Be and Ce. SA glosses \textit{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.

217. SA glosses antā, lit. ends, with koṭṭhāsā, and explains that this sutta interprets the five 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 expression; see n.37.

219. SA: By this, Nibbāna is shown.

220. This sutta and the next are formed from a template; see Introduction, p. ?? Woodward, at KS II:136, says that the next sutta is the same as this, but that is not the case; the second adds samudayañ ca atthangamañ ca.

221. The stream-enterer (in the preceding sutta) and the arahant share the same understanding of the five aggregates. They differ in that the arahant has used this understanding 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 jiyyati, as against Ce and Ee, which have baddho jāyati, “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 MN I 435,33–35, MN I 500,3–5, AN I 422,24–423,1). The eleven terms are expanded to forty at Patis I 238, and commented on at Vism 611–13 (PP 20:19–20). SA reduces them to the three contemplations: “impermanence” and “disintegration” represent contemplation of impermanence; “empty” and “non-self,” contemplation of non-self; and the others, contemplation of suffering. Vism 613 and MA III 146, ??, however, assign “as alien” to the contemplation of non-self, which seems more plausible.

226. Natthi … arahato uttarikaranīyam katassa vā paṭicayo. SA does not comment on this, but AA I 165, ?? (commenting on AN I 355,24–25) explains: “There is nothing further to be done, because he has done the four tasks imposed by the four truths (see 56:11). And no repetition of what he has already done, for the developed path need not be developed again and the abandoned defilements need not be abandoned again.”

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, apparently 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.

230. SA glosses *kiµ upådåya* with *kiµ pa†icca*, but a word play is probably involved; see n.146. The double sense would then be that pleasure and pain arise because one clingings to the five aggregates with desire and lust, and they arise in dependence on the five aggregates as their support and object.

231. *Kiµ abhinivissa*. SA: *Kiµ abhinvisitvå; paccayaµ katvå ti attho*. SA, it seems, does not see *abhinivissa* as contributing anything more to the meaning than a synonym for *upådåya*, 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 related to the noun *abhinivesa*, “adherence,” which implies an element of interpretation, namely, interpretation of experience through the lens of a wrong view. When this 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 *upådåya*.

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. *Micchådi††hi*. In the Nikåyas usually explained as the nihilist view, e.g., at MN1t128,12–18. For text, see 24:51.
235. *Sakkåya-di††hi*. See n.5.
236. *Attånudi††hi*. At Pa†is1t143 defined by the formula for the twenty kinds of identity view.

237. ST 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 MN1t101,28–102,16). *Holding* (*ajjhosa††hi*), in the next sutta, is defined by ST as craving and views.

238. SA: The Venerable Ānanda had seen other bhikkhus receive from the Buddha a meditation subject based on the five aggregates, attain arahantship, and declare final knowledge 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 lifetime, but he gave him instructions to satisfy him. Ānanda would attend to it for one or two turns before going to serve the Teacher, and it became one of the factors that matured in his liberation.
Chapter 23: Rādha-samyutta

239. DPPNt2:730 explains that he was a brahmin of Rājagaha who had become a monk in his old age. The Buddha declared him the foremost of those who could inspire ingenuity in others (etadaggam paṭībhāṇakeyyānaṁ; ANţt25,15). He has two verses at Thţ133–34 (= Dhp13–14). SA: Whenever the Tathāgata saw this elder, a subtle topic occurred to him. Thus the Blessed One taught him the Dhamma in various ways. In this samyutta, two chapters have come down by way of questions, a third 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 (marana-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.

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 (Vţ18,19–21) and MNţt304,20–22. Be consistently reads the verb as accayāsi (aorist of atiyati), Ce as accasarā (aorist of atisarati). Ee’s assa here and aijhaparam below must stem from faulty manuscripts.

244. This reply hinges on a pun between satta as the Pāli equivalent of Skt sattva, “a being,” and as the past participle of sajjati (= Skt sakta), “attached.”

245. I read dhanāyanti with Be and Ce, glossed dhanā 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-taṅhā, 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.”

Chapter 24: Diṭṭhi-samyutta

249. This strange view seems to be a poetic statement of the illusory nature of change. The compound esikaṭṭhāyiṣṭhita, “stands as steady as a pillar,” occurs in the statement of the eternalist views at DNţt14–16 and in the doctrine of the seven bodies just below (24:8; IIIţ211,8). A doctrine holding time and change to be illusory (avical ita-nityatva) emerged later in the history of the Ājivika school and may have been
brought into the system from the school of Pakudha Kaccâyana, the propounder of the “doctrine of the seven bodies.” See Basham, History and Doctrines of the Ājīvikas, p.236.

SA: This, it is said, was their view: “Although winds blow breaking the branches of trees, etc., these are not (really) winds; they are facsimiles of wind (?vātale sā; ST: vātalesā ti vātasadisā). The wind stands as steady as a pillar and a mountain peak. [ST: The phrase “as a pillar” shows its immobility (niccalabhāva); “a mountain peak,” its eternality (sassatisama).] Similarly with water. Though it is said that pregnant women give birth, the fetuses do not (really) emerge; those are facsimiles 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.

250. This is a fourfold classification of all objects. According to SA, the seen (diṭṭha) is the 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 fourth. In the following suttas of this vagga, this portion has been elided in the abridgment, but it should be understood in all.

251. I read imesa chasu thānesu, with Ce and Ee, as against Be’s imesa ca thānesu. SA is silent, but it seems the six cases are the impermanence, etc., of the five aggregates and of the tetrad of sense objects taken collectively as one. Cp. MN1135,34–36, where the tetrad of sense objects actually replaces viññāṇa as a basis for wrong views (diṭṭhiṭṭhāna).

252. As at 22:81; see n.134.

253. As at 22:81; see n.135.

254. This is the full nihilist doctrine (natthika-vāda). At DN1155,15–31, it is called annihilationism (uccheda-vāda) and ascribed to Ajita Kesakambali. For the commentarial explanation, see Bodhi, Discourse on the Fruits of Recluseship, pp.77–83.

255. The doctrine of the inefficacy of action (akiriya-vāda), at DN1152,21–53,4 ascribed to Pūrana Kassapa. See Fruits of Recluseship, pp.69–70.

256. The doctrine of non-causality (ahetuka-vāda), at DN1153,24–28 ascribed to Makkhali Gosāla, but at 22:60 a portion of it is attributed to Pūrana Kassapa; see above n.9. For the commentary, see Fruits of Recluseship, pp.70–72. Strict determinism (nīyatīvāda) is known to have been the main plank of Makkhalis Ājivika philosoph

257. The six classes (*chāṭabhijātiyo*)—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 ANṭIIIṛ383–84, this scheme is ascribed to Pūrāṇa Kassapa, which again shows the connection between the two systems (a point noted by Basham, pp.23–24).

258. At DNṭIṛ56,21–34 this doctrine of the seven bodies (*sattakāya-vāda*) is ascribed to Paṇḍuha 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-causality and subsumed under the teaching of Makkhali Gosāla, where the whole system is called the doctrine of purity by wandering on (*saṃsārasuddhi*). At MNṛIṛ517–18, however, as here, the cosmology is attached to the doctrine of the seven bodies. This dual ascription suggests that the cosmological scheme may have been shared by both systems, and in fact the schools of Makkhali and Paṇḍuha later coalesced to form the southern branch of the Ājīvika school. Basham discusses the different 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 anomalous 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 explaining the obscure terms at double remove: first, from the outside perspective of the Buddhist community (which may already have been acquainted with a distorted 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. Often 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.240–54.

261. Here I part with SA, which glosses ājīvaka with ājīvavutti, “means of livelihood.”

262. *Bāle ca pandīte ca nibbethiyamānā sukhadukkham paleti*. SA: Starting from a mountaintop or a tree top, a ball of thread goes along unwinding for the length of the thr
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 time. They do not exceed the aforesaid time.

The versions at DN\textsuperscript{T}I\textsuperscript{54}, 20–21 and MN\textsuperscript{T}I\textsuperscript{518}, 14–15 read: \textit{bāle ca paṇḍite ca sa ndhāvitvā samsaritvā dukkhass' antam karissanti}; “the foolish and the wise, having wandered on, will make an end of suffering.” Note in both versions the nominative plurals terminating in \textit{-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: \textit{dutiya\-gama\-na\-vagga}, \textit{t atiya\-gama\-na\-vagga}, \textit{catu\-ttha\-gama\-na\-vagga}. In Ce, the third and fourth chapters are similarly named, but the second is called \textit{gama\-na\-vagga}. In Ee, the title \textit{purim agama\-na} is applied to the first eighteen suttas of this chapter, and \textit{dutiya\-gama\-na} to the second eighteen; the third and fourth chapters are named as in the other eds.

265. This is said because the five aggregates are \textit{dukkha}.

266. The next eight views are various types of eternalism with regard to the after-death condition of the self. SA: The view of a self made of form arises from taking the object alone [ST: the \textit{kasina}] 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 (\textit{takkamatta\-na}). The view of the self as exclusively happy arises 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 argument.

Chapter 25: Okkanti-sa\-myutta

268. The faith-follower (\textit{saddhāna\-sāri}) and the Dhamma-follower (\textit{dhammāna\-sāri}), described 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 comprehensive sevenfold typology of noble disciples found, with formal definitions, at MN\textsuperscript{T}I\textsuperscript{477–79}. The seven types are also defined, somewhat differently, at P\textsuperscript{g}t\textsuperscript{14–15} (§§30–36) and at Vism\textsuperscript{659–60} (PP\textsuperscript{21:74–78}). The faith-follower and the Dhamma-follower are also distinguished at 55:24 (V\textsuperscript{377,8–23}), 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 stream-entry, and here the faith-follower is placed below the Dhamma-follower for the reason that his faculties are weaker.

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 MNṭI478,29–34), the latter “one attained by view” (*diṭṭhipatta*; see MNṭI478,18–23).

According to the Abhidhamma system, with its conception of the supramundane path as lasting for but a single mind-moment, both the faith-follower and the Dhamma-follower should be such for only the one mind-moment of the path. This interpretation, 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.

SA explains “the fixed course of rightness” (*sammatta-niyāma*) as the noble path (*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 Pugt13 (§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.”

269. On the Dhamma-follower, see the preceding note. The commentaries do not clarify the syntax of the expression *ime dhammā evam paññāya mattaso nijjhānaṃ khama*nti, but I understand *nijjhānam* as an accusative functioning in an ablative sense.

SA: *Mattaso nijjhānam khamantī ti pamāṇato olokānāṃ khamantī*; “Accepted after being pondered to a sufficient degree”: accepted in measure (through) examination. ST: *Olokānāṃ ti saccābhisaṃmayasanākhaṇāṃ dassanāṃ; khamantī sahantī, nāyantī ti attho*; “Examination”: vision consisting in the breakthrough to the truths. “Accepted”: consented to, meaning “are known.”

270. This statement makes it clear how the stream-enterer differs from those on the way to stream-entry. The faith-follower accepts the teachings on trust (with a limited d
degree of understanding), the Dhamma-follower through investigation, but the stream-enterer has *known and seen* the teachings directly. I read with Ce: *evam jānāti evam passati.*

271. *Viññāna-dhātu* is missing in Ee, but found in Be and Ce.

Chapter 26: Uppāda-samyutta

272. This is a template, to be filled in with the same content as in the preceding chapter.

Chapter 27: Kilesa-samyutta

273. *Cittass’eso upakkilesa.* 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 defilement of the supramundane mind? By obstructing its arising. For it is a defilement because it does not allow that mind to arise.

274. SA: *His mind inclines to renunciation* (*nekkhamaninnam c’assa cittam hoti*): The mind of serenity and insight inclines to the nine supramundane states. *Those things to be realized by direct knowledge* (*abhiññā sacchikaraṇyesu dhammesu*): the things pertaining to the six direct knowledges. SA does not gloss the verb *khāyati,* lit. “appears.”

Chapter 28: Sāriputta-samyutta


276. See II,n.334.


278. Her name means “Pure Face.” SA explains that she approached the elder intending to mock him with her questions and to instigate a debate. Each question and reply has an implicit meaning which is elicited just below.


280. *Vatthuvijjā,* the science of sites, included among the types of wrong livelihood for ascetics at DN[I]9,7. SA explains it as the means of determining whether a site will be suitable for agricultural cultivation, but DA[II]93 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.


283. *Aṅgavijjā*, mentioned also at DN19,7. SA explains as the science of determining a person’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-saṁyutta

284. On the nāgas and the supernatural beings featured in the next three chapters, see Introduction, pp.???. The four modes of generation (*yoni*) are intended to comprise all sentient beings; see MN173,3–15. According to SA, the Buddha spoke this sutta in order to rescue these bhikkhus from the nāga modes of generation (*nāgayonihi udharaṇatthaḥ*; or Ce: *ukkhanatthaḥ*, to make them fed up with the nāga modes of generation).

285. *Uposathaṁ upavasanti vossaṭṭhakāyā ca bhavanti*. According to Buddhist folklore, the 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 illustration of this is the Campeyya Jātaka (No.1506), in which the Bodhisattva, reborn as a nāga-king, adheres to the Uposatha precepts even when cruelly tormented by a snake-charmer. ST: “Relinquish their bodies”: as they are determined to maintain 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 wholesome and unwholesome deeds.

287. Each gift item is the subject of a separate sutta.

Chapter 30: Supaṁna-saṁyutta

288. SA: Supaṁnas of a given class are able to carry off only nāgas that are of an inferior or equal class but not their superiors.

Chapter 31: Gandhabbakāya-saṁyutta

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 available to them as a dwelling place. The same for the other types.

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

291. SA: These are devas living in space who have arisen in the company of the devas called the cloud dwellers.

292. The numbering of sutta 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 as 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 power of these devas. Similar explanations are given for the other cases.

Chapter 33: Vacchagotta-samyutta

294. Vacchagotta appears as the inquirer in three sutta 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 aññānanam, etc.) is ignorance (avijjā; see 12:2; II 4,11–14), these sutta collectively establish that ignorance (i.e., non-knowledge) is the underlying cause of the ten speculative views. SA says that in this samyutta there are eleven sutta with a total of fifty-five 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: adasanā, anabhisamayā, ananubodhā, appativedhā, asalakkhanā, anupalakkhaṇā, appaccupalakkhanā, asamapekkhaṇā, appaccupekkhaṇā, apaccakkhakammā.

Chapter 34: Jhāna-samyutta
297. Jhāna-samyutta is also the title of SN 53, which concerns the four jhānas as meditative attainments. Since the present samyutta focuses on the process of meditation rather than on the results, I have translated the title accordingly. SA states that this entire Jhāna-samyutta is discussed 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 samādhismī samāpattikusala): though he makes the mind pliant by gladdening it [ST: 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 likely that lack of skill in attainment is synonymous with lack of the “mastery in attainment” (samāpattivasā) described at Paṭisītī 100 thus: “He attains the first jhāna (etc.) where, when, and for as long as he wishes; he has no difficulty in attaining.”

   299. Saippimāṇa. See II,n.64.

   300. Na samādhismī ̥ ṭhitikusalo. SA: Not skilled in steadying the jhāna, unable to steady the jhāna for a mere seven or eight fingersnaps.

   This skill may correspond to the “mastery in determination” (adhiṭṭhānavasā) described at Paṭisītī 100: “He determines (the duration of) the first jhāna (etc.) where, when, and for as long as he wishes; he has no difficulty in determining (the duration).”

   301. Na vutthānakusalo. SA: Unable to emerge from the jhāna at the predetermined time. See the definition of “mastery in emergence” (vutthānavasā) at Paṭisītī 100, parallel to the definitions of the previous two masteries.

   302. Na kallitakusalo. SA: Unskilled in making the mind pliant by gladdening it.


   304. Na gocarakusalo. SA: Unskilled in the range of the meditation subject [ST: 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 [ST: owing to lack of mindfulness and clear comprehension].

   305. Na abhinīhārakusalo. ST: Unskilled in resolving to elevate the meditation subject so that it partakes of distinction (kammaṭṭhānaṃ visesabhāgiyataya abhinīharitum 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 sakkaccakāri.
308. Na sappāyakāri. SA: He is unable to fulfil the qualities that are helpful, suitable, for concentration.
The Collection of Connected Discourses
(Samyutta Nikaya)

Part Four

The Book of Connected Discourses
on the Six Sense Bases
(Salayatanavaggasamyuttapali)
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, the eye 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.’

“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.’

“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 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.’”
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 not 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 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.’”

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 correct 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 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 (4) The External as Impermanent

“Bhikkhus, forms 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.’

“Sounds … Odours … Tastes … Tactile objects … Mental phenomena 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, bhikkhus, the instructed noble disciple becomes disenchanted with forms, 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 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.’”
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 not 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.’”

6 (6) The External as Non-self

“Bhikkhus, forms 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.’

“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, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent 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, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent 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 cessation.”

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 speak of the present. Seeing thus … 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 sense bases.) [6]

II. The Pairs

13 (1) Before My Enlightenment (1)

Setting at Sāvatthī. “Bhikkhus, before my enlightenment, [7] while I was still a bodhisatta, not yet fully enlightened, it occurred to me: ‘What is the gratification, what is the danger, what is the escape in the case of the eye? What is the gratification, what is the danger, 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 subject 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 impermanent, suffering, and subject to change: this is the danger in the mind. The removal and abandonment 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 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. 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.&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.’”

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 eye … the danger in … the escape from the eye … the 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 enamoured 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 because there is danger in the eye, beings become disenchanted with it. If there was no escape 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 tongue … in the body … in the mind, beings would not become enamoured with it;… but because 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 gratification 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 Brahmā, from this generation with its recluse 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, [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.”
18 (6) If There Was No (2)
(The same for the six external sense bases.) [13]

19 (7) Delight (1)

“Bhikkhus, one who seeks delight in the eye seeks delight in suffering. One who seeks 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. One 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 suffering. 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]

21 (9) Arising of Suffering (1)

“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 phenomena. This is called the all.

“If anyone, bhikkhus, should speak thus: ‘Having rejected this all, I shall make known another all’—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.”

III. The All

23 (1) The All

Setting at Sāvatthī. “Bhikkhus, I will teach you the all. 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 phenomena. This is called the all.

“If anyone, bhikkhus, should speak thus: ‘Having rejected this all, I shall make known another all’—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.”
24 (2) Abandonment (1)

“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 abandoned, [16] and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned.

“The ear is to be abandoned, sounds are to be abandoned, ear-consciousness is to be abandoned, 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-consciousness 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-pleasant—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 knowledge and full understanding. 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—whether 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 phenomena [17] are to be so abandoned, mind-consciousness is to be so abandoned, mind-contact is to be so abandoned, and whatever feeling arises with mind-contact as condition—whether 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)

Setting at Śāvatthī. “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 that all, without directly knowing and fully understanding which … one is incapable of destroying suffering?

Without directly knowing and fully understanding the eye, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding forms … eye-consciousness … eye-contact … and whatever feeling arises with eye-contact as condition … without becoming dispassionate towards 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 dispassionate 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 feeling 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. [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 dispassionate 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

On one occasion the Blessed One was dwelling at Gayā, at Gayā’s Head, together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus, all is burning. And what, bhikkhus, is the all that is burning? The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, and whatever 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 with 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 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.

“Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises with 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 condition…. 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. Being pleased, those bhikkhus delighted in the Blessed One’s statement. And while this discourse was being spoken, the minds of the thousand and bhikkhus were liberated from the taints by non-clinging.
29 (7) Weighed Down

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 thus:

“Bhikkhus, all is weighed down. And what, bhikkhus, is the all that is weighed 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 weighed 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 down … Weighed down by what? Weighed down by birth … by despair, I say.

“Seeing thus … He understands: ‘… there is no more for this world.’”

30 (8) Appropriate for Uprooting

“Bhikkhus, I will teach you the way that is appropriate for uprooting all conceivings. Listen to that and attend carefully, I will speak….

“And what, bhikkhus, is the way that is appropriate for uprooting all conceivings? 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.’ He does not conceive 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—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 the ear … He does not conceive the mind … mental phenomena … mind-consciousness … mind-contact … 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 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, bhikkhus, is the way that is appropriate for uprooting all conceivings.”
“Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings. 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 feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—he does not conceive that, does not conceive from that, 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.

“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 from that, 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.

“Whatsoever, bhikkhus, is the extent of the aggregates, the elements, and the sense bases, 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 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, bhikkhus, is the way that is suitable for uprooting all conceivings.”

“Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings. Listen 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 neither-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 eye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises with 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 condition…. 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, the re is no more for this world.’

“This, bhikkhus, is the way that is suitable for uprooting all conceivings.”

IV. Subject to Birth

33 (1) Subject to Birth

Setting at Sāvatthi. “Bhikkhus, all is subject to birth. And what, bhikkhus, is the all that is subject to birth? [27] The eye is subject to birth. Forms … Eye-consciousness … Eye-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 eye, 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 death…. All is subject to sorrow…. All is subject to defilement…. [28] All is subject to destruction…. All is subject to perishing…. All is subject to origination…. All is subject to cessation….” (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-self…. [29] All is to be directly known…. All is to be fully understood…. All is to be abandoned…. 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]

10 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 abandoned and for true knowledge to arise?”

20 “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 … When one knows and sees as impermanent whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—ignorance is abandoned and true knowledge arises. When one knows and sees thus, bhikkhu, ignorance is abandoned and true knowledge arises.”

25 54 (2) Abandoning the Fetters

… “Venerable sir, how should one know, how should one see, for the fetters to be abandoned?”&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 sees thus, bhikkhu, the fetters are uprooted.”

56 (4)–59 (7) Abandoning the Taints, Etc.
… “Venerable sir, how should one know, how should one see, for the taints to be abandoned?… for the taints to be uprooted?… for the underlying tendencies to be abandoned?… for the underlying tendencies to be uprooted?”

“Bhikkhu, when one knows and sees the eye as non-self, the underlying tendencies are uprooted. When one knows and sees forms as non-self … (all as above) … When one knows 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.

“And what, bhikkhus, is the Dhamma for the full understanding of all clinging? 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). [33] Seeing thus, the instructed noble 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 fully 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 meeting of the three is contact. With contact as condition, feeling (comes to be). Seeing thus, the instructed noble disciple becomes disenchanted with the mind, with mental phenomena, with mind-consciousness, with mind-contact, with feeling. Being disenchanted, he becomes dispassionate. Through dispassion (the mind) is liberated. With his deliverance 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 that….
“And what, bhikkhus, is the Dhamma for the exhaustion of all clinging? In dependence 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-consciousness arises…. [34] … With his deliverance he understands: ‘Clinging has been exhausted 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 that…”

“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 §32) … [35]

“This, bhikkhus, is the Dhamma for the exhaustion of all clinging.”

II. Migajāla

63 (1) Migajāla (1)

Setting at Sāvatthī. Then the Venerable Migajāla approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, it is said, ‘a lone dweller, a lone dweller.’[36] In what way, venerable sir, is one a lone dweller, and in what way is one dwelling with a partner?”

“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 phenomena 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 remote 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 dwelling with a partner.

“There are, Migajâla, forms cognizable by the eye 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, delight ceases. When there is no delight, there is no infatuation. When there is no infatuation, there is no bondage. Released from the fetter of delight, Migajâla, a bhikkhu is called a lone dweller.

“There are, Migajâla, sounds cognizable by the ear … odours cognizable by the nose … tastes cognizable by the tongue … tactile objects cognizable by the body … mental phenomena 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 lone dweller.

“Migajâla, even though a bhikkhu who dwells thus lives in the vicinity of a village, as sociating with bhikkhus and bhikkhunis, 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) Migajâla (2)

Then the Venerable Migajâla 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.”

“There are, Migajâla, 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, Migajâla, there is the arising of suffering.

“There are, Migajâla, sounds cognizable by the ear … odours cognizable by the nose … tastes cognizable by the tongue … tactile objects cognizable by the body … mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them … With the arising of delight, I say, Migajâla, there is the arising of suffering.

“There are, Migajâla, forms cognizable by the eye 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, delight ceases. With the cessation of delight, I say, Migajâla, comes the cessation of suffering.
“There are, Migajåla, sounds cognizable by the ear … odours cognizable by the nose … tastes cognizable by the tongue … tactile objects cognizable by the body … mental phenomena 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, Migajåla, comes the cessation of suffering.”

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

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Migajåla, 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 Migajåla became one of the arahants.

65 (3) Samiddhi (1)

On one occasion the Blessed One was dwelling at Råjagaha 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, ‘Måra, Måra.’ In what way, venerable sir, might there be Måra or the description of Måra?”&30

*Where there is the eye, Samiddhi, where there are forms, [39] eye-consciousness, things to be cognized by eye-consciousness, there Måra exists or the description of Måra.*

*Where there is the ear … the nose … the tongue … the body … the mind, where the mental phenomena, mind-consciousness, things to be cognized by mind-consciousness, there Måra exists or the description of Måra.*

*Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be cognized by eye-consciousness, there Måra does not exist nor any description of Måra.*

*Where there is no ear … no nose … no tongue … no body … no mind, no mental phenomena, no mind-consciousness, no things to be cognized by mind-consciousness, there Måra does not exist nor any description of Måra.*

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.)*
“Venerable sir, it is said, ‘suffering, suffering.’ In what way, venerable sir, might there be suffering or the description of suffering?”

“Venerable sir, it is said, ‘the world, the world.’ In what way, venerable sir, might 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 … the mind, where 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 cognized by eye-consciousness, there the world does not exist nor any description of the world.

“Where there is no ear … no nose … no tongue … no body … no mind, no mental phenomena, no mind-consciousness, no things to be cognized by mind-consciousness, there the world does not exist nor any description of the world.”

On one occasion the Venerable Sāriputta and the Venerable Upasena were dwelling at Rājagaha in the Cool Grove, in the Snake’s Hood Grotto. Now on that occasion a viper 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 outside before it is scattered right here like a handful of chaff.”

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; yet the Venerable Upasena says: ‘Come friends, lift this body of mine on to the bed and carry 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 ear’ 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, 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.”
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 chaff.

70 (8) Upavāna

Then the Venerable Upavāna approached the Blessed One … and said: “Venerable sir, it is said, ‘the directly visible Dhamma, the directly visible Dhamma.’ In what way, venerable sir, is the Dhamma directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise?”

“Here, Upavāna, having seen a form with the eye, a bhikkhu experiences the form and he experiences lust for the form. He understands that lust for forms exists internally thus: ‘There is lust for forms internally.’ Since that is so, Upavāna, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. [42]

“Further, Upavāna, 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 exists internally thus: ‘There is lust for mental phenomena internally.’ Since that is so, Upavāna, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

“Further, Upavāna, 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, Upavāna, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

“Further, Upavāna, having heard a sound with the ear … [43] … having cognized a mental phenomenon with the mind, a bhikkhu experiences the mental phenomenon yet he experiences 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, Upavāna, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.”

71 (9) The Six Bases for Contact (1)

“Bhikkhus, if a bhikkhu does 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 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, 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.”

“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 with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ This itself is the 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.

“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’?”

“Yes, venerable sir.”

“Good, bhikkhu! And here, bhikkhu, you should clearly see the mind as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ Thus this sixth base for contact will be abandoned by you for no future re-becoming….

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?” – “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 the ear … the nose … the tongue … the body … the mind 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.”

“Seeing thus, bhikkhu, the instructed noble disciple becomes disenchanted with the eye … disenchanted with 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 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

[46] Setting at Sāvatthi. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, in such and such a dwelling there is a certain newly ordained bhikkhu, not well known, who is sick, afflicted, grievously ill. It would be good, venerable sir, if the Blessed One would approach that bhikkhu out of compassion.”

Then, when the Blessed One heard the words “newly ordained” and “sick,” and understood that he was not a well-known bhikkhu, he went to him. That bhikkhu saw the Blessed One coming in the distance and stirred on his bed. The Blessed One said to him: “Enough, bhikkhu, do not stir on your bed. There are these seats ready. I will sit down there.”

The Blessed One then sat down on the appointed seat and said to that bhikkhu: “I hope 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 are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“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 virtue.”

“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 been 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 taught 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?” – “Impermanent, venerable sir.”… “Is the ear … the nose … the tongue … the body … the mind 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.”

“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 Blessed One’s statement. And while this discourse was being spoken, there arose in that bhikkhu the dust-free, stainless vision of the Dhamma: “Whatever is subject to origination is all subject to cessation.”

“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 taught 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.”

“What do you think, bhikkhu, is the eye permanent or impermanent?” – “Impermanent, venerable sir.”… “Is the ear … the nose … the tongue … the body … the mind … mind-consciousness … mind-contact … whatever feeling arises with mind-contact as condition—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 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 Blessed One’s statement. And while this discourse was being spoken, that bhikkhu’s mind was liberated from the taints by non-clinging.

Then the Venerable Rādha approached the Blessed One … 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.”

“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 feeling 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, you should abandon desire for whatever is impermanent.”

… “Rādha, you should abandon desire for whatever is suffering.” …

… “Rādha, you should abandon desire for whatever is non-self.” …

Then a certain bhikkhu approached the Blessed One … and said to him: “Venerable sir, is there one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises?”

“There is one thing, bhikkhu, through the abandoning of which ignorance is abandoned 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 abandoned by him and true knowledge arises. When he knows and sees forms as impermanent ... 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:)

“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 bhikkhu 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. 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.”

81 (8) A Number of Bhikkhus

Then a number of bhikkhus approached the Blessed One ... and said to him: [51] “Here, venerable sir, wanderers of other sects ask us: ‘For what purpose, friends, is the holy life lived under the recluse Gotama?’ When we are asked thus, venerable sir, we answer those wanderers thus: ‘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; 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; you explain in accordance with the Dhamma, 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 for the full understanding of which the holy life is lived under the recluse Gotama?’—being asked thus, you should answer them 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 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 Blessed 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 such a way.”

82 (9) The World

Then a certain bhikkhu approached the Blessed One … and said to him: “Venerable sir, 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.” And what is disintegrating? 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: “Venerable sir, is there any eye 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?” 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.”

IV. Channa
84 (1) Subject to Disintegration

Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One ... and said 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. And what is subject to disintegration? The eye, Ānanda, is subject to disintegration, forms ... eye-consciousness ... eye-contact ... whatever feeling arises with eye-contact as condition ... that too is subject to disintegration. The ear is subject to disintegration ... The mind 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: “Venerable 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, ‘Empty is the world.’ And what is empty of self and of what belongs to self? The eye, Ānanda, 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 as 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 heard 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?” — “Impermanent, venerable sir.”

(Complete as in §32, down to “there is no more for this world.”) [55]
On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. 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 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 seats. 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 subsiding 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. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned. Just as if a strong man were to split my head open with a sharp sword, so too, violent winds cut through my head. I am not bearing up…. Just as if a strong man were to tighten 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 carve 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 both arms and roast him over a pit of hot coals, 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.”

“Let the Venerable Channa not use the knife. Let the Venerable Channa live. We want 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 that I have no suitable medicine; I have suitable medicine. It is not that I have no proper attendants; 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.”

“Friend Channa, do you regard the eye, eye-consciousness, and things cognizable wit
h 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: ‘Th
is 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-consciousnes
s, that I regard them thus: ‘This is not mine, this I am not, this is not my self.’ It is becaus
e I have seen cessation, because I have directly known cessation in the ear … [59] … in t
he 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.  

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, the Venerable Channa has used the knife. What is his destination, what is his future bourn?”

“Sāriputta, didn’t the bhikkhu Channa declare his blamelessness right in your presence?”

“Venerable sir, there is a Vajjian village named Pubbavijjhana. There the Venerable Channa had friendly families, intimate families, hospitable families.”

“The Venerable Channa did indeed have these friendly families, Sāriputta, intimate families, hospitable families; but I do not say that to this extent one is blameworthy. Sāriputta, when one lays down this body and takes up another body, then I say one is blameworthy. This did not happen in the case of the bhikkhu Channa. The bhikkhu Channa used the knife blamelessly. Thus, Sāriputta, should you remember it.”

Then the Venerable Puṇṇa approached the Blessed One … 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.”

“Puṇṇa, there are 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 in him. With the arising of delight, Puṇṇa, there is the arising of suffering, I say. There are, Puṇṇa, 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, delight arises in him. With the arising of delight, Puṇṇa, there is the 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 cessation 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.”

“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: ‘These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow 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 think: ‘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, Sublime One.”

“But, Puṇṇa, if the people of Sunāparanta do give you a blow with a clod, what will you think about that?”

“Venerable sir, if the people of Sunāparanta give me a blow with a clod, then I will think: ‘These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with a rod.’ 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 a rod, what will you 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 think about that?”

“Venerable sir, if the people of Sunāparanta stab me with a knife, then I will think: ‘These 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 One.”

“But, Puṇṇa, if the people of Sunāparanta do take your life with a sharp knife, what will you think about that?”

“Venerable sir, if the people of Sunāparanta take my life with a sharp knife, then I will think: ‘There have been disciples of the Blessed One who, being repelled, humiliated, and disgusted by the body and by life, sought for an assailant. 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 able to dwell in the Sunāparanta country. Now, Puṇṇa, you may go whenever you’re ready.”

Then, having delighted and rejoiced in the Blessed One’s statement, the Venerable Puṇṇa rose from his seat, paid homage to the Blessed One, 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 established 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.

Then a number of bhikkhus approached the Blessed One ... and said to him: “Venerable sir, the clansman named Puṇṇa, who was given a brief exhortation by the Blessed One, has died. What is his destination? What is his future bourn?”

“Bhikkhus, the clansman Puṇṇa was wise. He practised in accordance with the Dhamma and did not trouble me on account of the Dhamma. The clansman Puṇṇa has attained final Nibbāna.”

Then the Venerable Bāhiya approached the Blessed One ... 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.”

“What do you think, Bāhiya, is the eye permanent or impermanent?” – “Impermanent, venerable sir.” ... (as in §32 down to:) “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 words, 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 Bāhiya, 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 Bāhiya became one of the arahants.

90 (7) Being Stirred (1)

“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 bhikku should wish, ‘May I dwell unstirred, with the dart removed!’ he should not conceive the eye, should not conceive in the eye, should not conceive from the eye, should not conceive, ‘The eye is mine.’

“He should not conceive forms … eye-consciousness … eye-contact … and as to whatever 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 phenomena … 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. 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.’”

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 bhikku should wish, ‘May I dwell unstirred, with the dart removed!’ he should not conceive the eye … forms … eye-consciousness … eye-contact … and as to whatever feeling arises with eye-contact as condition … he should not conceive 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.

“He should not conceive the ear … He should not conceive the mind … mental phenomena … 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.’

“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 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.’”
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 becoming, seeks delight only in becoming.

“Whatever, bhikkhus, is the extent of the aggregates, the elements, and the sense bases, 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 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.’”

92 (9) The Dyad (1)

“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 and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenomena. This is called the dyad.

“If anyone, bhikkhus, should speak thus: ‘Having rejected this dyad, I shall make known 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.”

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 forms there arises eye-consciousness. The eye is impermanent, changing, becoming otherwise; [68] forms are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering., impermanent, changing, becoming otherwise.

“Eye-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-consciousness too is impermanent, changing, becoming otherwise. 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 condition 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.”

Thus these things too are moving and tottering, impermanent, changing, becoming otherwise.

“In dependence on the ear and sounds there arises ear-consciousness … In dependence 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-contact. Mind-contact too is impermanent, changing, becoming otherwise. The cause and condition 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. Thus 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 dyad.”

V. The Sixes

94 (1) Untamed, Unguarded

[70] Setting at Sāvatthī. “Bhikkhus, these six bases for contact—if untamed, unguarded, unprotected, unrestrained—are bringers of suffering.”

“Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives. Thus 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 dyad.”

94 (1) Untamed, Unguarded

[70] Setting at Sāvatthī. “Bhikkhus, 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.”
“The eye, bhikkhus, as a base for contact—if well tamed, well guarded, well protected, well restrained—is a bringer of happiness. The ear as a base for contact … The mind as a base for contact … is a bringer of happiness. These six bases for contact—if well tamed, 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.

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.

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]

Then the Venerable Māluṅkyaputta approached the Blessed One … 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, 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?”

“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 teach 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 those forms cognizable by the eye which you have not seen and never saw before, which you do not see and would not think might be seen?”

“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 … for those tactile objects cognizable by the body … [73] for those mental phenomena cognizable 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, Mālun̄kyaputta, 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.

“When, Mālun̄kyaputta, 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, Mālun̄kyaputta, you will not be ‘by that.’ When, Mālun̄kyaputta, you are not ‘by that,’ then you will not be ‘therein.’ When, Mālun̄kyaputta, you are not ‘therein,’ then you will be neither here nor beyond nor in between the two. This itself is the end of suffering.

“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.
For one who accumulates suffering thus
Nibbāna is said to be far away.

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.

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]

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.

“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]

“It is in such a way, Māluṅkyaputta, that the meaning of what was stated by me in brief 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 on his right, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Māluṅkyaputta, 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 Māluṅkyaputta became one of the arahants.

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? 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. If the bhikkhu tolerates them and does not abandon 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 cognized a mental phenomenon with the mind, there arise in him evil unwholesome states, 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 understand this thus: ‘I am falling away from wholesome states. For this has been called falling 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 bhikkhu has seen a form with the eye, 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 understand this 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 cognized 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 understand this thus: ‘I am not falling away from wholesome states. For this has been called non-falling away by the Blessed One.’
understand 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? Here, bhikkhus, when a bhikkhu 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 Blessed One.’

“Further, bhikkhus, when a bhikkhu has heard a sound with the ear … when he has cognized 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 understand this thus: ‘This base has been mastered. For this has been called a mastered base by the Blessed One.’ These, bhikkhus, are called the six mastered bases.” [78]

97 (4) Dwelling Negligently

“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 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 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, 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 uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, phenomena become manifest. Because phenomena become manifest, one goes to reckoning as ‘one who dwells diligently.’
“If one dwells with restraint over the ear faculty, the mind is not tainted among sounds 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 become manifest, one goes to reckoning as ‘one who dwells diligently.’

“It is in such a way, bhikkhus, that one dwells diligently.”

98 (5) Restraint

“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 understand this thus: ‘I am falling away from wholesome states. For this has been called 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 seeks delight in them, welcomes them, and remains holding to them, he should understand this thus: ‘I am falling away from wholesome states. For this has been called 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 bhikkhu 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 states. 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 reall y 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

“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 happiness. 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 painfu l or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandon ed 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 i n 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 l 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]
“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!’

“Bhikkhus, though Uddaka Rāmaputta was not himself a knowledge-master, he declared: ‘I am a knowledge-master.’ Though he was not himself a universal conqueror, he declared: ‘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:

‘This, surely the knowledge-master—
This, surely the universal conqueror—
This, surely he has excised—
The tumour’s root not excised before!’

“And how, bhikkhus, is one a knowledge-master? When a bhikkhu understands as they really are the origin, the passing away, the gratification, the danger, and the escape in regard 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 as 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 bhikkhu is a universal conqueror.

“And how, bhikkhus, does a bhikkhu excise the root of the tumour that has not been excised before? ‘The tumour,’ bhikkhus: 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 rubbing and pressing, to breaking apart and dispersal. ‘The 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 more subject to future arising, in such a case the bhikkhu has excised the root of the tumour that has not been excised before.
“Bhikkhus, though Uddaka Rāmaputta was not himself a knowledge-master, he declared: ‘I am a knowledge-master.’… But here, bhikkhus, a bhikkhu speaking rightly might say:

5 ‘This, surely the knowledge-master—
This, surely the universal conqueror—
This, surely he has excised—
The tumour’s root not excised before!’”
Part III
The Third Fifty

I. Secure from Bondage

104 (1) Secure from Bondage

[85] Setting at Sāvatthī. “Bhikkhus, I will teach you a Dhamma exposition, an exposition 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 declares the effort to become secure from bondage? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, 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 abandoning. Therefore the Tathāgata is called one who declares the effort to become secure from bondage….&89

“There are, bhikkhus, mental phenomena cognizable by the mind that are desirable, lovely, 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 abandoning. Therefore the Tathāgata is called one who declares the effort to become secure from bondage.

“This, bhikkhus, is the Dhamma exposition, the exposition on the one who declares the effort to become secure from bondage.”

105 (2) By Clinging

“Bhikkhus, when what exists, by clinging to what, do pleasure and pain arise internally?”&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 eye … 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 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.’”

106 (3) The Origin of Suffering
(Identical with 12:43.) [87]

107 (4) The Origin of the World
(Identical with 12:44.) [88]

108 (5) I Am Superior

“Bhikkhus, when what exists, by clinging to what, by adhering to what, does the thought occur: ‘I am superior’ or ‘I am equal’ or ‘I am inferior’?”

“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 thought 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 occurs: ‘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….”
“And what, bhikkhus, are the things that fetter, and what is the fetter? The eye, bhikkhus, is a thing that fetters; the desire and lust for it is the fetter there. The ear is a thing that fetters … The mind is a thing that fetters; the desire and lust for it is the fetter there. These are called the things that fetter, and this the fetter.”

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 there. 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, without becoming 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)

“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 … tangible objects … mental phenomena, without becoming dispassionate towards them and abandoning them, one is incapable of destroying suffering. But by directly knowing and fully understanding forms … mental phenomena, by becoming dispassionate towards them and 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)

“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 them, 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 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.

“Bhikkhus, there are forms cognizable by the eye 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 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 them, and remains holding to them, he is called a bhikkhu who is bound among forms cognizable by the eye, who has entered Māra’s lair, who has come under Māra’s control; [Māra’s snare has been fastened to him 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 … the Evil One can do with him as he wishes.

“Bhikkhus, there are forms cognizable by the eye 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 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 wishes.”

116 (3) Going to the End of the World

“Bhikkhus, I say that the end of the world cannot be known, seen, or reached by traveling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering.”

Having said this, the Blessed One rose from his seat and entered his dwelling. Then, soon after the Blessed One had left, the bhikkhus considered: “Now, friends, the Blessed 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 Venerable Ónanda is praised by the Teacher and esteemed by his wise companions in the holy life; the Venerable Ónanda is capable of expounding in detail the meaning of this synopsis recited in brief by the Blessed One without expounding the meaning in detail. Let us approach him and ask him the meaning of this.”

Then those bhikkhus approached the Venerable Ónanda and exchanged greetings with him, after which they sat down to one side and told him what had taken place, adding: “Let the Venerable Ónanda expound it to us.”

(The Venerable Ónanda replied:) “Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, would pass over the root and trunk of a great tree standing possessed of heartwood, thinking that heartwood should be sought among the branches and foliage. And so it is with you venerable ones: when you were face to face with the Teacher you passed by the Blessed One, thinking that I should be asked 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 become the holy one; he is the expounder, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have asked the Blessed One the meaning. As he explained it to you, so you should have remembered it.”

“Surely, friend Ánanda, knowing, the Blessed One knows; seeing, he sees; he has become 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 synopsis 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 reciting 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 which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One’s Discipline. 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. The ear … The nose … The tongue … The mouth … The mind is that in the world by which one is a perceiver of the world, a conceiver of the world. That in the world by which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One’s Discipline.

“Friends, when the Blessed One rose from his seat and entered his dwelling after reciting 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 Blessed One all that had taken place after he had left, adding: “Then, venerable sir, we approached 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 meaning 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.”
“Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, 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 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, 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 have passed, ceased, and changed, or towards those that are present, or occasionally towards those that are future. Therefore, bhikkhus, being set on your own welfare, you 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 but which have passed, ceased, and changed.

Therefore, bhikkhus, that base should be understood where the eye ceases and perception of forms fades away. That base should be understood, where the ear ceases and perception of sounds fades away. That base should be understood, where the mind 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, soon 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 reciting a synopsis in brief without expounding the meaning in detail—that is: ‘Therefore, bhikkhus, that base should be understood, where the eye ceases and perception of forms fades away…. That base should be understood, where the mind ceases and perception of mental phenomena fades away. That base should be understood’—I understand the detailed meaning of this synopsis as follows: This was stated by the Blessed One, friends, with reference to the cessation of the six sense bases.

“Friends, when the Blessed One rose from his seat and entered his dwelling after reciting 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.”
118 (5) Sakka’s Question

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, stood to one side, and said to him:

“Venerable sir, what is the cause and reason 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, agreeable, pleasing, sensually enticing, tantalizing. 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.

“There are, lord of the devas, 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, 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 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, his consciousness does not become dependent upon them or clinging 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.”

119 (6) Pañcasikha

(The same except that the interlocutor is Pañcasikha, son of the gandhabbas.)

120 (7) Sāriputta

On one occasion the Venerable Sāriputta was dwelling at Sāvatthi in Jeta’s Grove, Anāthapiṇḍika’s Park. Then a certain bhikkhu approached the Venerable Sāriputta and exchanged 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, a bhikkhu who was my co-resident has given up the training and returned to the lower life.”

“So it is, friend, when one does not guard the doors of the sense faculties, is immoderate 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, 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.

“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. 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 savoured 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 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. 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 takes food neither for amusement nor for intoxication nor for the sake of physical beauty 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 feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.’

“And how, friend, is one devoted to wakefulness? Here, during the day, while 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 his 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, friend, that one is devoted to wakefulness.
“Therefore, friend, you should train yourself thus: ‘We will guard the doors of the senses faculties; we will be moderate in eating; we will be devoted to wakefulness.’ Thus, friend, should you train yourself.”

121 (8) Exhortation to Rāhula

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindikā’s Park. 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.”

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 Grove for the day’s abiding.”

“Yes, venerable sir,” the Venerable Rāhula replied and, having taken a sitting cloth, he 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.” 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. 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 volitional constructions, anything included in consciousness that arises with eye-contact as condition 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 impermanent?… [107]… Are mental phenomena… Is mind-consciousness… Is mind-contact… Is anything included in feeling, anything included in perception, anything included in volitional 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 impermanen
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 eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, disenchanted with anything included in feeling, with anything included in perception, 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 included in consciousness that arises with mind-contact as condition.

“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. 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.”

122 (9) Things That Fetter

“Bhikkhus, I will teach you the things that fetter and the fetter. Listen to that…. And what, bhikkhus, are the things that fetter, and what is the fetter? There are, bhikkhus, forms cognizable by the eye 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.

“There are sounds cognizable by the ear … mental phenomena cognizable by the mind 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
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

124 (1) At Vesālī

[109] On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in t
the Hall with the Peaked Roof. Then the householder Ugga of Vesālī approached the Bles
sed One … and said to him:…&114

10 (The question and the reply are exactly the same as in §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
15 :…&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
20 (As in §118.)

127 (4) Bhāradvāja

On one occasion the Venerable Piṇḍola Bhāradvāja was dwelling at Kosambi in Ghos
ita’s Park.&117 Then King Udena approached the Venerable Piṇḍola Bhāradvāja and exc
25 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
30 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 Araḥant, 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 to be one’s sister; sometimes they arise towards women young enough to be one’s daughter. Is there any other cause and reason why these young bhikkhus … 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 Fully 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: "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, 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, developed in virtue, developed in mind, developed in wisdom. But it is difficult for those bhikkhus who are undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped 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 bhikkhus … 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 Fully 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 the eye faculty unguarded, evil unwholesome states of covetousness and displeasure might invade 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 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 bhikkhus … 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 Enlightened 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 sensual 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, without setting up mindfulness, unrestrained in the sense faculties, on that occasion states of lust assail me forcefully. But when I enter my harem guarded in body, speech, and mind, with mindfulness set up, restrained in the sense faculties, on that occasion states of lust do not assail me in such a way.

“Magnificent, Master Bhāradvāja! Magnificent, Master Bhāradvāja! The Dhamma has been made clear in many ways by Master Bhāradvāja, 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. Master Bhāradvāja, I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Sangha. From today let Master Bhāradvāja remember me as a lay follower who has gone for refuge for life.”

128 (5) Sōna

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the householder’s son Sōna approached the Blessed One … and said to him:…. (As in §118.)

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: [114] “Venerable Ānanda, it is said, ‘diversity of elements, diversity of elements.’&122 In what 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-consciousness: in dependence on a contact to be experienced as pleasant, a pleasant feeling arises.&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 pleasant 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
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 th
e Blessed One.” [115]

130 (7) Håliddakāni

Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among
the people of Avanti on Mount Papāta at Kuraraghara. Then the householder Håliddakān
i approached the Venerable Mahākaccāna … and said to him:

“Venerable sir, it was said by the Blessed One: ‘It is in dependence on the diversity o
f elements that there arises the diversity of contacts; in dependence on the diversity of co
ntacts that there arises the diversity of feelings.’ How is this so, venerable sir? [116]

“Here, householder, having seen a form with the eye, a bhikkhu understands an agree
able one thus: ‘Such it is!’ There is eye-consciousness, and in dependence on a cont
act to be experienced as pleasant there arises a pleasant feeling. 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 tha
t is a basis for equanimity thus: ‘Such it is!’ There is eye-consciousness, and in dependen
ce on a contact to be experienced as neither-painful-nor-pleasant there arises a neither-pai
nful-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 Sūsumāragirā in the Bhesakalā Grove, the Deer Park. Then the householder Nakulapitā approached the Blessed One … and said to him:…&128

(As in §118.)

132 (9) Lohicca

On one occasion the Venerable Mahākaccāna was dwelling among the people of Avantī in a forest hut at Makkaraṭa. [117] Then a number of brahmin youths, students of the 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 boisterous and noisy manner they played various pranks,&129 saying: “These shaveling recluses, menials, swarthy offspring of the Lord’s feet, are honoured, respected, esteemed, worshipped, 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 was said, those youths became silent. Then the Venerable Mahākaccāna addressed those youths with verses:

“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

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 and 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 occurred 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 Venerable 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 said to him: “Master Kaccāna, did a number of brahmin youths, my students, come this way while collecting firewood?”

“They did, brahmin.”

“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 form and repelled by a displeasing form. He dwells without 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 unwholesome states cease without remainder. Having heard a sound with the ear … Having cognized a mental phenomenon 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 doors unguarded.’”

“It is wonderful, Master Kaccāna! It is amazing, Master Kaccāna! How Master Kaccāna has declared one whose sense doors are actually unguarded to be one ‘with sense doors 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 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 states cease without remainder. Having heard a sound with the ear … Having cognized a mental phenomenon with the mind, someone is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body … cease without 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! How Master Kaccāna has declared one whose sense doors are actually guarded to be one ‘with sense doors guarded’? Magnificent, Master Kaccāna! Magnificent, Master Kaccāna! The Dhamma 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 Makkarakaṭṭa. The brahmin youths and maidens there will pay homage to Master Kaccāna, they will stand up for him out of respect, they will offer him a seat and water, and that will lead to their welfare and happiness for a long time.”

133 (10) Verahaccāni

On one occasion the Venerable Udāyi was living at Kāmaṇḍā in the brahmin Todeyya’s Mango Grove. Then a brahmin youth, a student of the brahmin lady of the Verahaccāni clan, approached the Venerable Udāyi and greeted him. When they had concluded their greetings and cordial talk, he sat down to one side, and the Venerable Udāyi 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.”

“In that case, young man, invite the recluse Udāyī in my name for tomorrow’s meal.”

“Yes, madam,” the youth replied. Then he went to the Venerable Udāyī and said to him: “Let Master Udāyī consent to accept tomorrow’s meal from our revered teacher, 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 residence of the brahmin lady of the Verahaccāni clan. There he sat down in the appointed seat. 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 seat, covered her head, and told him: “Preach the Dhamma, recluse.”

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 down to: … “See now, madam, you should know that the recluse Udāyī teaches a Dhamma that 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 him, ‘Preach the Dhamma, recluse,’ he said, ‘There will be an occasion for that, sister,’ and he rose from his seat and departed.”

“That, madam, was because you put on your sandals, sat down on a high seat, covered 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 Udāyī 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 brahmin 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 pleasure 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 that 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 Udāyī: “Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by Master Udāyī … (as in §127) … From today let Master Udāyī remember me as a lay follower who has gone for refuge for life.”

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 thus:

“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 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 completely liberated through final knowledge that they still have work to do with diligence in regard to the six bases for contact. 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 ideal, 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, bhikkhus, 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 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 for contact….

“There are, bhikkhus, mental phenomena cognizable by the mind that are agreeable and 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 energy 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 for contact.” [126]

135 (2) The Opportunity

“Bhikkhus, it is a gain for you, it is well gained by you, that you have obtained the opportunity for living the holy life. I have seen, bhikkhus, the hell named ‘Contact’s Sixfold Base.’ There whatever form one sees with the eye is undesirable, never desirable; unlovely, 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 tongue … Whatever tactile object one feels with the body … Whatever mental phenomenon one cognizes with the mind is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

“It is a gain for you, bhikkhus, it is well gained by you, that you have obtained the opportunity for living the holy life. I have seen, bhikkhus, the heaven named ‘Contact’s Sixfold Base.’ 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 phenomenon 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 opportunity for living the holy life.”

136 (3) Delight in Forms (1)

“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 suffering. 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 mental phenomena, devas and humans dwell in suffering.

“But, bhikkhus, the Tathāgata, the Arahant, the Fully Enlightened One, has understood 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 Tathāgata dwells happily.

“He has understood as they really are the origin and the passing away, the gratification, 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 away, 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:

“Forms, sounds, odours, tastes, Tactiles and all objects of mind— Desirable, lovely, agreeable, So long as it’s said: ‘They are.’

These are considered happiness By the world with the devas; But where these cease, That they consider suffering.

The noble ones have seen as happiness The ceasing of identity. This (view) of those who clearly see Runs counter to the entire world.

What others speak of as happiness, That the noble say is suffering; What others speak of as suffering, That the noble know as bliss.

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]

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.

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

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
“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? The eye is not yours: abandon it. When you have abandoned it, that will lead to your 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 happiness 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 nor 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. The cause and condition for the arising of the 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 eye … with the ear … with the mind. Being disenchanted, he becomes dispassionate. Though 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 to 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 also 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 cause and condition for the arising of the mind is also suffering. As the mind has originated from 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)

“Bhikkhus, the eye is non-self. The cause and condition for the arising of the eye is also 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 originated 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]
V. New and Old

146 (1) Kamma

“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. The ear is old kamma … The mind 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 speech, or by mind. This is called new kamma.

“And what, bhikkhus, is the cessation of kamma? When one reaches liberation through the cessation of bodily action, verbal action, and mental action, this is called the cessation 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. 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.”

147 (2) Suitable for Nibbāna (1)

“Bhikkhus, I will teach you the way that is suitable for attaining Nibbāna. Listen to that…. 

“And what, bhikkhus, is the way that is suitable for attaining Nibbāna? Here, a bhikkhu sees the eye as impermanent, he sees forms as impermanent, he sees eye-consciousness as impermanent, he sees eye-contact as impermanent, he sees whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.

“He sees the ear as impermanent … He sees the mind as impermanent, he sees mental phenomena as impermanent, he sees mind-consciousness as impermanent, he sees mind-contact as impermanent, he sees as impermanent whatever feeling arises with mind-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.
“This, bhikkhus, is the way that is suitable for attaining Nibbāna.”

148 (3–149 (4) Suitable for Nibbāna (2–3)
(Same as preceding sutta, with “suffering” and “non-self” substituted for “impermanent.”) [135]

150 (5) Suitable for Nibbāna (4)
“Bhikkhus, I will teach the way that is suitable for attaining Nibbāna. Listen to that…
“What do you think, bhikkhus, is the eye permanent or impermanent?”… (all as in §3)
“Seeing thus … [136] He understands: ‘… there is no more for this world.’
“This, bhikkhus, is the way that is suitable for attaining Nibbāna.”

151 (6) A Student
“Bhikkhus, this holy life is lived without students and without a teacher. A bhikkhu who has students and a teacher dwells in suffering, not in comfort. A bhikkhu who has 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. 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 phenomenon 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, not in comfort.
“And how, bhikkhus, does a bhikkhu who has no students and no teacher dwell happily, in comfort? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there do not arise in him evil unwholesome states, memories and intentions connected with the fetters. 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 unwholesome 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 phenomenon 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 bhikkhu who has students and a teacher dwells in suffering, not in comfort. A bhikkhu who has no students and no teacher dwells happily, in comfort.”

152 (7) For What Purpose the Holy Life?

“Bhikkhus, if wanderers of other sects ask you: ‘For what purpose, friends, is the holy life lived under the recluse Gotama?’—being asked thus, you should answer those wanderers 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 that suffering for the full understanding of which the holy life is lived under the recluse Gotama?’—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 mind 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 pleasant or painful or neither-painful-nor-pleasant—that too is suffering: it is for the full understanding 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 … that 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 such a way.”

153 (8) Is There a Method?

“Is there a method, bhikkhus, 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—which can declare final knowledge thus: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there 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 acceptance of a view after pondering it—can declare final knowledge thus: ‘Destroyed is birth . . . to this world.’ And what is that method? Here, bhikkhus, having seen a form with the 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 understands: ‘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 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 can declare final knowledge 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 bhikkhu 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: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this world.’”

154 (9) In Possession of One’s Faculties

Then a certain bhikkhu approached the Blessed One . . . and said to him: “Venerable sir, it is said, ‘in possession of one’s faculties, in possession of one’s faculties.’&152 In what 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 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?’

“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 Dhamma. 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 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 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.”
Part IV
The Fourth Fifty

I. Destruction of Delight

156 (1) Destruction of Delight (1)

[142] “Bhikkhus, a bhikkhu sees as impermanent the eye which is actually impermanent: that is his right view. 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… the 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.”

157 (2) The Destruction of Delight (2)

(The same for the external sense bases.)

158 (3) The Destruction of Delight (3)

“The same for the external sense bases.

159 (4) The Destruction of Delight (4)

(The same for the external sense bases.)

160 (5) Jivaka’s Mango Grove (1)

On one occasion the Blessed One was dwelling at Rājagaha in Jivaka’s Mango Grove. There he addressed the bhikkhus thus:

“Bhikkhus, develop concentration. [144] When a bhikkhu is concentrated, things become manifest 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 manifest to him as they really are.”

161 (6) Jīvaka’s Mango Grove (2)

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: “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.”

“Koṭṭhita, 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 feeling 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 with mind-contact as condition … that too is impermanent; you should abandon desire for it.

“Koṭṭhita, you should abandon desire for whatever is impermanent.” [146]

163 (8) Koṭṭhita (2)

… “Koṭṭhita, you should abandon desire for whatever is suffering.”… (Complete as in preceding sutta.)
164 (9) Koṭṭhita (3)

… “Koṭṭhita, 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 sir, 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 abandoned. When one knows and sees forms as impermanent … eye-consciousness as impermanent … eye-contact as impermanent … whatever feeling arises with mind-contact as condition … 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 abandoned.”… (Complete as above.) [148]

167 (12) Abandoning the View of Self

… “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 abandoned.”… (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 abandon 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 what is impermanent? The eye is impermanent; you should abandon desire and lust for it. The 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.”

171 (4)–173 (6) Desire for Suffering (Internal), Etc.
“Bhikkhus, you should abandon desire for whatever is suffering…. You should abandon 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 abandon lust for whatever is non-self…. You should abandon desire and lust for whatever is non-self. And what is non-self? The eye is non-self … The ear is non-self … The mind is non-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 abandon lust for whatever is impermanent…. You should abandon desire and lust for whatever 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.”

180 (13)–182 (15) Desire for Suffering (External), Etc.
“Bhikkhus, you should abandon desire for whatever is suffering…. You should abandon 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 … Tactile objects … Mental phenomena are suffering… Bhikkhus, you should abandon desire 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 abandon 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 … Tactile objects … Mental phenomena are non-self… Bhikkhus, you should abandon desire and lust for whatever is non-self.”

186 (19) The Past as Impermanent (Internal)

“Bhikkhus, the eye of the past was impermanent. The ear of the past was impermanent…. 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 mind. 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.’”

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 noble 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 impermanent…. 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 more for this world.’” [152]

189 (22)–191 (24) The Past, Etc., as Suffering (Internal)

“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-self. Seeing thus … He understands: ‘… there is no more for this world.’”
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.’”

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.’”

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.’”

What is Impermanent of the Past (Internal)

“Bhikkhus, the eye of the past was impermanent. What is impermanent [153] 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 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.’”

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.’”

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 thus … He understands: ‘… there is no more for this world.’” [154]

What is Suffering of the Past, Etc. (Internal)

“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 correct
ct 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.’”

210 (43)–212 (45) What is Non-self of the Past, Etc. (Internal)

“Bhikkhus, the eye … the mind of the past … of the future … of the present 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.’”

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 thus … 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: ‘This 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 thus … 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 are 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-self. Seeing thus … He understands: ‘… there is no more for this world.’”

III. The Ocean

228 (1) The Ocean

[157] “Bhikkhus, the uninstructed worldling speaks of ‘the ocean, the ocean.’ But that 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 eye 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 with its waves, whirlpools, sharks, and demons. Crossed over, gone beyond, the brahmin stands on high ground…. 

“The mind, bhikkhus, is the ocean for a person; its current consists of mental phenomena. One who withstands that current consisting of mental phenomena is said to have crossed the ocean of the ear with its waves, whirlpools, sharks, and demons. Crossed over, gone 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)

“Bhikkhus, the uninstructed worldling speaks of ‘the ocean, the ocean.’ [158] But that 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, 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 cognizable by the tongue … tactile objects cognizable by the body … mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. 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, 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.”

“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 for no re-becoming.
Expired he cannot be measured, I say:
He has bewildered the King of Death.”
230 (3) The Fisherman Simile

“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 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 Mara’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 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, does not welcome them, and does not remain holding to them, he is called a bhikkhu who has not swallowed Mara’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 bhikkhuni [160] lust still exists and has not been abandoned, if hatred still exists and has not been abandoned, 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, delusion still exists and has not been abandoned. The same in regard to sounds cognizable by the ear … mental phenomena cognizable by the mind.

“Suppose, bhikkhus, there was a milk-sap tree—an assattha or a banyan or a pilakkha or an udumbara—fresh, young, tender. If a man breaks it here and there with a sharp 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 enter 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 exists and has not been abandoned, delusion still exists and has not been abandoned. The same 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 bhikkhuni lust 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 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, delusion does not exist and has been abandoned. The same in regard 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 an 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, delusion 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) Koṭṭhita

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita 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 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 Koṭṭhita, 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 yoke. 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: that is the fetter there.”

“So too, friend, the eye is not the fetter of forms … 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.

“If, friend, the eye was the fetter of forms or if forms were the fetter of the eye, this living of the holy life could not be discerned for the complete destruction of suffering. But since 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 is the fetter there—the living 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 Blessed 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 Blessed 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 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 forms the fetter of the eye, but rather the desire and lust that arises there in dependence on both 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 fetter of the mind, but rather the desire and lust that arises there in dependence on both is the fetter there.”

233 (6) Kāmabhū

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 Venerable 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 eye?… Is the mind the fetter of mental phenomena or are mental phenomena the fetter of the mind?”

“Friend Koṭṭhita, 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 yoke. 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: that is the fetter there.”

“So too, friend, the eye is not the fetter of forms … 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.”

234 (7) Udāyī

On one occasion the Venerable Ānanda and the Venerable Udāyī were dwelling at Kosambī in Ghosita’s Park. Then, in the evening, the Venerable Udāyī emerged from seclusion and approached the Venerable Ānanda. He exchanged greetings with the Venerable Ānanda and, when they had concluded their greetings and cordial talk, he sat down to one side 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 possible to explain (the nature of) this consciousness in a similar way—to teach, proclaim,
ablish, disclose, analyse, and elucidate it thus: ‘For such a reason this consciousness is non-self’?”

“It is possible, friend Udāyi. Doesn’t eye-consciousness arise in dependence on the eye and forms.” [167]

“Yes, friend.”

“If the cause and condition for the arising of eye-consciousness would cease completely 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 One thus: ‘For such a reason this consciousness is non-self.’

“Doesn’t ear-consciousness arise in dependence on the ear and sounds?… Doesn’t mind-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 completely 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 Blessed 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. There he would see the trunk 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 not find even softwood, let alone heartwood.

“So too, a bhikkhu does not recognize either a self or anything belonging to a self in these 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 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.’”

235 (8) The Exposition on Burning

“Bhikkhus, I will teach you a Dhamma exposition, an exposition on burning. Listen to 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 burning, blazing, and glowing, than for one to grasp the sign through the features in a form cognizable 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 to 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 features 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]

“It would be better, bhikkhus, for the nose faculty to be lacerated by a sharp nail cutter which is burning, blazing, and glowing, than for one to grasp the sign through the features in an odour cognizable by the nose. 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 tongue faculty to be lacerated by a sharp razor which is burning, blazing, and glowing, than for one to grasp the sign through the features 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 which 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 gratification in the sign or in the features, and if one should die on that occasion, it is possible that one will go to one of two destinations: hell or the animal realm. Having seen this danger, I speak thus.

“It would be better, bhikkhus, to sleep—for sleep, I say, is barren for the living, fruitless 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 Having seen this danger, I speak thus.

“In regard to this, bhikkhus, the instructed noble disciple reflects thus: ‘Leave off lacerating 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-consciousness 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, blazing, and glowing. Let me attend only to this: “Thus the ear is impermanent, sounds are imp
permanent, 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, blazing, and glowing. Let me attend only to this: “Thus the nose is impermanent, odours are impermanent, nose-consciousness is impermanent, nose-contact is impermanent, whatever 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, and glowing. Let me attend only to this: “Thus the body is impermanent, 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, mental 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 eye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises with 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.... 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, bhikkhus, is the Dhamma exposition on the theme of burning.”

236 (9) The Simile of Hands and Feet (I)

“Bhikkhus, when there are hands, picking up and putting down are discerned. When there 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-contact as condition. 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, bending and stretching are not discerned. When there is no belly, hunger and thirst are not discerned.

“So too, bhikkhus, when there is no eye, no pleasure and pain arise internally with eye-contact as condition. When there is no ear, no pleasure and pain arise internally with ear-contact as condition…. When there is no mind, no pleasure and pain arise internally with mind-contact as condition.”

237 (10) The Simile of Hands and Feet (2)

“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-contact 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 internally with mind-contact as condition.”

IV. The Vipers

238 (1) The Simile of the Vipers

“Bhikkhus, suppose there were four vipers of fierce heat, of deadly venom. The man would come along wanting to live, not wanting to die, desiring happiness and aversion to suffering. They would tell him: ‘Good man, these four vipers are of fierce heat, of deadly venom. From time to time they must be lifted up; from time to time they must be bathed; from time to time they must be fed; from time to time they must be laid to rest.’ 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 would flee in one direction or another. They would tell him: ‘Good man, five murderous enemies 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, is pursuing you with drawn sword, thinking, “Wherever I see him I will cut off his head 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, and of the sixth murderer, the intimate companion with drawn sword, that man would flee in one direction or another. He would see an empty village. Whatever house he enters is void, deserted, empty. Whatever pot he takes hold of is void, hollow, empty. They would tell him: ‘Good man, just now village-attacking dacoits will raid this empty village. Do whatever has to be done, good man!’” [174]

“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 another. 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 foliage, 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 together 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 meaning here: ‘The four vipers of fierce heat, of deadly venom’: this is a designation for the four 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 for delight and lust.” [181]

“‘The empty village’: this is a designation for the six internal sense bases. If, bhikkhus, 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 mind, 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 phenomena.

“‘The great expanse of water’: this is a designation for the four floods: the flood of sensuality, 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.

“‘The further shore which is safe and free from danger’: this is a designation for Nibbāna.

“‘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

“Bhikkhus, by possessing three qualities, a bhikkhu lives full of happiness and joy in this very life, and he has laid a foundation 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? Here, 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 even ground at a crossroads, with a goad on hand. Then a skilful trainer, a charioteer of horses to be tamed, would mount it and, taking the reins in his left hand and the goad in his right, 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 taming them, trains in pacifying them. It is in this way, bhikkhus, that a bhikkhu guards the doors of the sense faculties.

“And how, bhikkhus, is a bhikkhu moderate in eating? Here, reflecting wisely, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty 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 feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.’ [177] Just as a person anoints a wound only for the purpose of enabling it to heal, or just as one greases an axle only for the sake of transporting a load, so a bhikkhu, reflecting wisely, takes food … for assisting the holy life. It is in this way, bhikkhus, that a bhikkhu is moderate in eating.

“And how, bhikkhus, is a bhikkhu devoted to wakefulness? Here, during the day, while 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 happiness and joy in this very life, and he has laid the foundation for the destruction of the taints.”

240 (3) The Simile of the Tortoise

“Bhikkhus, in the past a tortoise was searching for food along the bank of a river 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, [178] it drew its limbs and neck inside its shell and passed the time keeping still and silent.

“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 limbs 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 you, thinking, ‘Perhaps I will gain access to him through the eye or through the ear … or through the mind.’ Therefore, 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 the eye faculty unguarded, evil unwholesome states of covetousness and displeasure might invade 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 body … 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.

241 (4) *The Simile of the Great Log (1)*

On one occasion the Blessed One was dwelling at Kosambi on the bank of the river Ganges. The Blessed One saw a great log being carried along by the current of the river Ganges, and he addressed the bhikkhus thus: “Do you see, bhikkhus, that great log being carried along by the current of the river Ganges?”

“Yes, venerable sir.”

“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 in a whirlpool, and does not become inwardly rotten, it will flow, slope, and incline towards 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 whirlpool, and do not become inwardly rotten, [180] you will flow, slope, and incline towards the ocean.
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 cast 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?”

“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 association with laypeople; he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties. 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 this 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 sensual pleasure.

“And what, bhikkhu, is inward rottenness? Here someone is immoral, one of evil character, of impure and suspect behaviour, secretive in his acts, no recluse though claiming to be one, not a celibate though claiming to be one, inwardly rotten, corrupt, depraved. This is called inward rottenness.”

Now on that occasion the cowherd Nanda was standing near the Blessed One. He then said to the Blessed One: “Venerable sir, I will not veer 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 receive 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 calves.”

“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 received 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 arahants.”

242 (5) The Simile of the Great Log (2)

On one occasion the Blessed One was dwelling at Kimbīḷā on the bank of the river Ganges. The Blessed One saw a great log being carried along by the current of the river Ganges, 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 Kimbīḷā asked the Blessed One: “What, venerable sir, is the near shore … what is inward rottenness?”

(Replies as above except the following:)

“And what, Kimbīḷā, is inward rottenness? Here, Kimbīḷā, a bhikkhu commits a certain 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 Sakyans 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, paid 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 used 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 Blessed One had consented, they rose from their seats and, after paying homage to the Blessed 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.”

Then the Blessed One dressed and, taking bowl and robe, went together with the Sangha of bhikkhus to the new assembly hall. After washing his feet, he entered the hall and sat down against the central pillar facing east. The bhikkhus too, after washing their feet, entered 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 them.

The Blessed One then instructed, exhorted, inspired, and encouraged the Sakyans with 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.”

“Yes, venerable sir,” they replied. Then they rose from their seats and, after paying homage 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 Mahāmoggallāna 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.”

“Yes, venerable sir,” the Venerable Mahāmoggallāna replied.

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 comprehending, after noting in his mind the idea of rising. Thereupon the Venerable Mahāmoggallāna 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 uncorrupted. 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 intent upon a pleasing form and repelled by a displeasing form. He dwells without 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 unwholesome 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.”

“This is called, friends, a bhikkhu who is corrupted among forms cognizable by the eye, corrupted among sounds cognizable by the ear … corrupted among mental phenomenon
When a bhikkhu dwells thus, if Māra approaches him through the 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 west, 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; he does not overwhelm sounds. Odours overwhelm him; he does not overwhelm odours. Tastes overwhelm him; he does not overwhelm tastes. Tactile objects overwhelm him; he does not overwhelm tactile objects. Mental phenomena overwhelm him; he does not overwhelm mental phenomena. This is called, friends, a bhikkhu who is overwhelmed by forms, overwhelmed by sounds, overwhelmed by odours, overwhelmed by tastes, overwhelmed by tactile objects, overwhelmed by mental phenomena—one who is overwhelmed and who does not overwhelm. Evil unwholesome states have overwhelmed him, states that defile, that lead to re-becoming, that bring trouble, that result in suffering, and that lead to future birth, aging, and death.

“It is in this way, friends, that one is corrupted.

“And how, friends, is one uncorrupted? Here, having seen a form with the eye, a bhikkhu 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 states 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 mindfulness 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 phenomena cognizable by the mind. When a bhikkhu dwells thus, if Māra approaches him through the eye, Māra fails to gain access to him, Māra fails to get a hold on him. If Māra approaches 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 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, friends, when a bhikkhu dwells thus, if Mara approaches him through the eye … through the mind, Mara fails to gain access to him, Mara 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 overwhelms tactile objects; tactile objects do not overwhelm him. He overwhelms mental phenomena; mental phenomena do not overwhelming him. This is called, friends, a bhikkhu who over

whelms forms, who overwhelms sounds, who overwhelms odours, who overwhelms tastes, 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 lead 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 Mahamoggallana thus: “Good, good, Moggallana! You have spoken well the exposition on the corrupted and the exposition on the uncorrupted to the bhikkhus.”

This is what the Venerable Mahamoggallana said. [188] The Teacher approved. Being pleased, those bhikkhus delighted in the Venerable Mahamoggallana’s statement.

244 (7) States that Entail Suffering

“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 infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures; then 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 covetousness and displeasure do not flow in upon him.

“And how, bhikkhus, does a bhikkhu understand as they really are the origin and the passing away of all states that entail suffering whatsoever? ‘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 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 looks 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 deeper than a man’s height, filled with glowing coals without flame or smoke. 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 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). For what reason? Because 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 charcoal 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 unwholesome states of covetousness and displeasure do not flow in upon him? Suppose a man would 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, 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,’ 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 without 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 unwholesome 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. 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 bhikkhu 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 states 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 mindfulness of the body … cease without remainder. It is in such a way that there is non-restraint.
non and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness 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 occasionally, due to a lapse of mindfulness, evil unwholesome memories and intentions connected with the fetters arise in him, slow might be the arising of his mindfulness, but he quickly 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 too, when a bhikkhu is conducting himself and dwelling in such a way … but he quickly abandons them, dispels them, puts an end to them, obliterates them.

“Thus a bhikkhu has comprehended a mode of conduct and manner of dwelling in such a way that as he conducts himself and as he dwells thus, evil unwholesome states of covetousness and displeasure do not flow in upon him.

“When a bhikkhu is conducting himself thus and dwelling thus, 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 returned to the lower life, enjoy wealth and do meritorious deeds.’ Indeed, bhikkhus, when that bhikkhu is conducting himself thus 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 the 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 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 inclines 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 conducting himself thus and dwelling thus, kings or royal ministers, friends or colleagues, relatives or kinsmen, might invite him to accept 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, sloped towards seclusion, inclined towards seclusion. Thus it is impossible that he will give up the training and return to the lower life.”
One bhikkhu approached another 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 away of the six bases for contact, in this way his vision is well purified.”

Then the first bhikkhu, dissatisfied with the other’s answer, approached 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 away 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 away 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 One, reported everything that had happened, 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 kimsuka tree. He might approach a man who had seen a kimsuka tree and ask him: ‘Sir, what is a kimsuka tree like?’ The other might answer: ‘Good man, a kimsuka tree is blackish, like a charred stump.’ On that occasion a kimsuka 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 kimsuka tree and ask him: ‘Sir, what is a kimsuka tree like?’ The other might answer: ‘Good man, a kimsuka tree is reddish, like a piece of meat.’ On that occasion a kimsuka 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 kimsuka tree and ask him: ‘Sir, what is a kimsuka tree like?’ The other might answer: ‘Good man, a kimsuka tree is stripped of bark, with burst pods, like an acacia tree.’ On that occasion a kimsuka 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 kimsuka tree and ask him: ‘Sir, what is a kimsuka tree like?’ The other
ther might answer: ‘Good man, a *kimsuka* tree has plenty of leaves and foliage and gives abundant shade, like a banyan tree.’ On that occasion a *kimsuka* 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 intelligent; 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 city?’ He would reply: ‘He is sitting in the central square.’ Then the swift pair of messengers 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. ‘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 Nibbāna.&210 ‘The route by which they had arrived’: this is a designation for the noble eightfold path; that is, right view … right concentration.”

246 (9) The Simile of the Lute

“Bhikkhus, if in any bhikkhu or bhikkhuni desire or lust or hatred or delusion or aversion 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, covered 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 bull fond of corn has descended upon the corn: he might indulge himself as much as he lik
So too, bhikkhus, the uninstructed worldling who does not exercise restraint over the six bases for contact indulges himself as much as he likes in the five cords of sensual pleasure.

“Suppose, bhikkhus, that the corn has ripened and the watchman is vigilant. If a bull fond 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 village 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.

“So too, bhikkhus, when a bhikkhu’s mind has been subdued, well subdued, regarding the six bases for contact, it then becomes inwardly steady, settled, unified, concentrated.

“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 making this sound—so tantalizing, so lovely, so intoxicating, so entrancing, so enthralling?’ 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 me that lute.’

“They would bring him the lute and tell him: ‘Sire, this is that lute, the sound of which was 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, gives off 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 these to splinters. Having reduced them to splinters, he would burn them in a fire and reduce them to ashes, and he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Then he would say: ‘A poor thing, indeed sir, is this so-called lute, as well as anything else called a lute. How the multitude are utterly heedless about it, utterly taken in by it!’

“So too, bhikkhus, a bhikkhu investigates form to the extent that there is a range for form, 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.”

247 (10) The Simile of the Six Animals

“Bhikkhus, suppose a man with limbs wounded and festering would enter a reed brake, and the kusa thorns would prick his feet and the reed blades would slash his limbs. Thus that man would thereby experience even more pain and displeasure. So too, bhikkhus, 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 village thorn.’ Having understood him thus as a ‘thorn,’ 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 without 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 unwholesome 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 different feeding grounds—and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, [199] a jackal, and a monkey, and each he would tie by a strong rope. Having 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 enter the water.’ The bird 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 dominated 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 concerning the body, the eye pulls in the direction of agreeable forms and disagreeable forms 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 bhikkhu 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 states 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 mindfulness 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, bhikkhus, 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 repulsive;... 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 cultivate mindfulness concerning the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and thoroughly undertake it.’ [201] Thus should you train yourselves.
The Sheaf of Barley

“Bhikkhus, suppose a sheaf of barley were set down at a crossroads. Then six men would come along with flails in their hands 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 sets his mind upon future rebecoming, then a senseless man is struck even more thoroughly 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. Then Vepacitti, lord of the asuras, addressed the asuras thus: ‘Good sirs, if the asuras win and the devas are defeated in this impending battle, 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 Tāvatimśa devas: ‘Good sirs, if the devas win and the asuras are defeated in this impending battle, bind Vepacitti, lord of the asuras, by his four limbs and neck 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. Then the Tāvatimśa 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 bound 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 bonds around his limbs and neck and he enjoyed himself furnished and endowed with the five 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 saw 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 bondage of Māra. In conceiving, one is bound by Māra; by not conceiving, one is freed from the Evil One.

“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 immaterial’ 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.

Conceiving is a disease, conceiving is a tumour, conceiving is a dart. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell with a non-conceiving mind.’

“Bhikkhus, ‘I am’ is a perturbation; ‘I am this’ is a perturbation; ‘I shall be’ is a perturbation; … ‘I shall be neither percipient nor non-percipient’ is a perturbation. Perturbation is a disease, perturbation is a tumour, perturbation is a dart. Therefore, bhikkhus, 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 disease, palpitation is a tumour, palpitation is a dart. Therefore, bhikkhus, you should train yourselves 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 should train yourselves thus: ‘We will dwell with a mind free from proliferation.’

“Bhikkhus, ‘I am’ is an involvement with conceit; ‘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 material’ is an involvement with conceit; ‘I shall be immaterial’ is an involvement with conceit; ‘I shall be percipient’ is an involvement with conceit; ‘I shall be non-percipient’ is an involvement with conceit; ‘I shall be neither percipient nor non-percipient’ is an involvement with conceit. Involvement with conceit is a disease, involvement with conceit is a tumour, involvement with conceit is a dart. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell with a mind in which conceit has been struck down.’ Thus should you train yourselves.”
Chapter 35: Saḷāyatana-samyutta

1. The “internal” (ajjhattika = adhi + atta + ika) exclusively denotes the six sense faculties, and is contrasted with “external” (bāhira), which exclusively denotes the six sense objects (though according to the Abhidhamma, dhammāyatana denotes the objects of manoviññāna and the mental concomitants of all viññāna). Despite the similarity, the dyad ajjhattika-bāhira is not synonymous with the dyad ajjhatta-bahiddhā, which marks the distinction between what pertains to oneself and what is external to oneself. The sense faculties of other beings are ajjhattika but bahiddhā, 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 mould. In this samyutta, each template is instantiated twice, first with the internal bases, then with the external ones.

3. SA distinguishes the different types of “eyes” referred to in the canon. These are first divided into two general classes: the eye of knowledge (ñāṇacakkhu) and the physical eye (maṃsacakkhu). The former is fivefold: (i) the Buddha eye, the knowledge of the inclinations and underlying tendencies of beings, and the knowledge of the degree of maturity of their spiritual faculties; (ii) the Dhamma eye, the knowledge of the three lower paths and fruits; (iii) the universal eye (samanta-cakkhu), the Buddha’s knowledge of omniscience; (iv) the divine eye (dibba-cakkhu), the knowledge arisen by suffusion of light (which sees the passing away and rebirth of beings); and (v) the wisdom eye (paññā-cakkhu), the discernment of the four noble truths. The physical eye is twofold: (i) the composite eye (sasambhāra-cakkhu), the physical eyeball; and (ii) the sensitive eye (pasāda-cakkhu), the sensitive substance in the visual apparatus that responds to forms (perhaps the retina and optic nerve). 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 Vismṭṭh 444-46 (PPṭ1 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 the 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 bases. 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 omniscience; (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 predecessor. 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 over the twelve sense bases, one cannot point out any real phenomenon.

8. *Yathā tam … avisayasmī*. SA: People become vexed when they go outside their domain. 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 one 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 sense bases the Buddha has violated his own decree that the “all” comprises everything. 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 (*manāyatana*); mind (*mano*) as a separate factor, the supporting condition for mind-consciousness, then becomes narrower in scope than the mind base; according to the commentarial system it denotes the *bhavaṅga-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 object of mind-consciousness. Mind-consciousness itself, according to SA, comprises the mind-door adverting consciousness (*manodvārāvajjana-citta*) and the javanas. On these technical terms from the Abhidhamma, see CMA3:8-11.

11. *Anabhijànam*, etc., are present participles, glossed *anabhijànanto*, etc. SA: In this sutta the three kinds of full understanding are discussed: by *directly knowing* (*abhijånaµ*), the full understanding of the known; by *fully understanding* (*parijànam*), the full understanding by scrutinization; by *becoming dispassionate* (*viråjayaµ*) and *abandoning* (*pajahaµ*), the full understanding of abandonment. On the three kinds of full understanding, see I,n.37.

12. *Cakkhuviññåˆa-viññåtabbå dhammå*. SA gives several alternative explanations, relative to *rËpå* in the preceding sutta: “He shows this, taking into account the same form taken in above (by the word *rËpå*); or the above takes into account form that actually comes into range (of consciousness), this denotes form that does not come into range. This is the decision here: Above (all form) is included, whether or not it comes into range, but here the three aggregates associated with consciousness are included, because they are to be cognized along with eye-consciousness. The same 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 *Vin 1* 34-35. According to this source, the thousand bhikkhus were former *ja†ila* (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 *Vin 1* 24-34; see Ñåˆamoli, *Life of the Buddha*, pp.54-60, 64-69.

SA: Having led the thousand bhikkhus to Gayås¥sa, the Blessed One reflected, “What kind of Dhamma talk would be suitable for them?” He then realized, “In the past they worshipped the fire morning and evening. I will teach them that the twelve 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.


15. *Sabbamaññita-samugghåtasåruppå pa†ipadaµ*. “Conceiving” (*maññanå*) 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 participle *maññita*). They include the ideas “I am,” “I am this,” and all other notions derived from these root errors; see 35:248 (IV1202,18-27). The most extensive survey of conceiving is the Mūlapariyāya Sutta (MN No.1); 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 Mūlapariyāya Sutta, though the latter does not apply the pattern explicitly to the sense bases.

SA: *He does not conceive the eye (cakkhum na maññati):* He does not conceive the eye as “I” or “mine,” or as “another” or “another’s.” *He does not conceive in the eye (cakkhusmiṁ na maññati):* He does not conceive, “I am in the eye, my appurtenances 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 maññati):* 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 discussed 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 the other five doors, making forty-two. The passage on “not conceiving the all” makes forty-three, and the phrase “he does not cling to anything in the world” brings the total to forty-four.


19. *Tato tam hoti aṇṇathā; aṇṇathābhāvī 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 object exists in a different mode (*aṇṇen’ākārena hoti*) from that in which it is conceived [ST: the object conceived in the mode of permanence actually exists in the mode of impermanence, etc.]. In the second sentence, I take aṇṇathābhāvī 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” (*aṇṇathābhāvam vi pariṇāmam upagamanena aṇṇathābhāvī hutvā*). In the expression bhavasatto, *satto* is the past participle of sajji, glossed laggo, laggito, paḷi buddho. See in this connection Udi32,30-32, Sn756-57, and MNII42,27-29.
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 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-self, 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 (anusaya), 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.”


26. He was the son of Visākhā, the chief patroness of the Sangha. His verses are at Thṭ41 7-22.


29. See 1:20, 4:22.

30. Māra vā assa mārapaiññatti vā. SA: By “Māra” he asks about death (maranā); “the description 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 sappasoṅḍika-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 hatch 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 bhikkhus 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 indriyānaṁ aṇṇathatta, “alteration of the faculties,” is sometimes used as a euphemism meaning “profoundly distressed,” “not in one’s right mind” (see MNṭI 10 6,12). Here the text reads kāyassa vā aṇṇathattaṁ indriyānaṁ vā viparīṇāmaṁ, but 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 free from the notions of “I” and “mine” there is no distress even in the face of death.

34. Sanditthiko dhammo. What follows is the standard formula for reflection on the Dhamma, minus only the first term, svākhāto; see I,n.33. Upavāna 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 the arahant (in the second part).

36. Be: anassasaṃ; Ce and Ee: anassāsim. This is the first person aorist of nassati. SA glosses: naṭṭho nāma aham.

37. Āyatim 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 colour, 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 one 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 paragraph on the assumption that it is identical with the corresponding section of the preceding sutta, and Woodward follows suit at KS4:25. This is not the case, however, in Be and Ce. The preceding sutta mentions only the six internal bases, but this 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 abandon ignorance, this statement underscores the fact that ignorance is the most fundamental 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 included in the “brief advice on liberation through the extinction of craving” at MN125,1,22-25; the sequel is different. SA: “He sees all signs differently” (sabbanimitțāni aṇṇato passati): He sees all the signs of constructions (saṅkhāranimitțāni) in a way 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 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 loka 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 chinnavatuma, “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 faculties?
47. Yaṃ kho Ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko. Paloka is from palujjati, “to disintegrate,” an augmented form of lujjati, and has no etymological connection with loka, world; see 35:82 just above.
48. The sutta is also at MN No.144, entitled the Channovāda Sutta. Obviously, this Channa is different from the one who appears at 22:90.
49. What follows is the stock description of unbearable pain.
51. Anupavajjaṃ Channo bhikkhu satthaṃ āharissati. By this he seems to be insinuating that he is an arahant. SA glosses “blamelessly” (anupavajjaṃ) with “without continued existence, without rebirth (appavattikam appaṭisandhikam).”
52. SA: Channa replied to Sāriputta’s questions by ascribing arahantship to himself, but Sāriputta, while knowing that he was still a worldling, just kept quiet. Mahācunda, however, gave him an exhortation intended to convince him of his worldling status.
53. This “teaching of the Blessed One” is found at Udī81. SA explains the connection between the teaching and the present situation thus: For one who is dependent (nissitaassa): “dependent” on account of craving, conceit, and views; there is wavering (calitama): 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 going by way of death. This itself is the end of suffering: this itself is the end, the termination, 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
existence of an intermediate state is rejected in the Abhidhamma (see Kvu??). Therefore the meaning is: “Neither here, nor there, nor both—the other alternative.”

Though the Theravāda commentaries argue down the existence of an antarābhava, 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 became agitated. He set up insight, discerned the constructions, and reaching arahantship, he attained final Nibbāna as a “same header” (samasisi; 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 answered 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 punch 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 take it that mittakulāni suhajjakulāni upavajjakulāni—the terms used to describe the lay families which supported the Venerable Channa—are synonyms. The third term gives the opportunity for a word play. SA glosses it as upasaṅkamitabbakulāni, “families to be approached” (that is, for his requisites). According to CPD, upavaṣṭa here represents Skt upavrajya; the word in this sense is not in PED, though this may be the only instance where it occurs with that meaning. The word is homonymous with another word meaning “blameworthy,” representing Skt upavadya, thus 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-upavajja), upavajja represents upavadya. Though earlier SA explained the correct sense of upavajjakulāni, here the commentator seems oblivious to the pun and comments as if Channa had actually been at fault for associating too closely with lay people: “The elder Sāriputta, showing the fault of intimacy with families (kulas
amsagga-dosa) in the preliminary stage of practice, asks: ‘When that bhikkhu had such supporters, could he have attained final Nibbāna?’ The Blessed One answers 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.145, entitled Puṇṇovāda Sutta; the opening and closing paragraphs of the two versions are slightly different. According to SA, Puṇḍa had been a merchant from the Sunāparanta country (on the west coast of India?) who came to Sāvatthī on business. Hearing the Buddha preach, he decided to become a bhikkhu. After his ordination he found the area around Sāvatthī uncongenial to his meditation and wished to return to his home country to continue his practice. He approached the Buddha to obtain guidance before departing. For biographical details, see DPPN 2:220-21.


60. See 1,n.650.

61. Ee omits ten ‘ev antaravassena pañcamattāni upāsikāsatāni paṭipādesi, found in Be and Ce (but in the latter with the verb paṭipadesi). At MNṭIII 269,30 it is said that he attained final Nibbāna “at a later time” (aparena samayena), but there is no specification that this occurred during the same rains.

62. SA: Stirring (ejā) is craving, so called in the sense of moving (calanaṭṭhena). Anejā, “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 calaṇ c’eva byathaṇ ca. Ce and Ee read vyayaṇ in place of byathaṇ, but Be seems to have the support of SA and ST. SA (Be): Calaṇ c’eva byathaṇ cā t i attano sabhāvena asaṅṭhahanato calati c’eva byathati ca; “Moving and tottering: it moves and totters because it does not remain stable in its own nature.” (SA (Ce) is the same, but with the v.l. asaṃvahanato.) ST: Byathaṇ ti jarāya marañena ca a pavedhati; “(It) totters: it trembles because of aging and death.” See SED, s.v. vyathi, to tremble, waver, come to naught, fail.

67. Puṭṭho bhikkhave vedeti phuṭṭho ceteti phuṭṭho saṅjānāti. This shows the three aggregates of feeling, volitional constructions, and perception respectively. Thus in regard to each physical sense base, all five aggregates are introduced: the sense base and its object belong to the aggregate of form; the corresponding consciousness to the aggregate of consciousness; and the other three aggregates arise from contact. I
n the case of the mind base, the physical basis of mind (vatthurūpa) and, in certain 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., including verses.

69. Dukkhadhivāhā. SA: They are bringers (āvahanakā) of extreme suffering (adhidukkha), classified as infernal, etc.

70. Sukhadhivāhā. SA: They are bringers of extreme happiness, classified as jhāna, path, and fruit.

71. Pāda a reads, papañcasaññā itarita rā narā, on which SA comments: “Common beings 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 MN111,35–112,13. Papañca is explained by the commentaries as threefold: craving, conceit, and views (tanhā, māna, diṭṭhi) in their capacity to cause mental distortion and obsession. “Proliferate perception” might be interpreted as the perception of permanence, pleasure, self, and beauty caused by the proliferating defilements (see AN252). I have taken a little freedom in my rendering of pādas cd. The contrast between worldly pleasure and the pleasure of renunciation is elaborated at MN1217,13–218,6.

72. Mālāṅkyāputta appears at MN Nos.63 and 64. His verses here are also at Th794-817. See too AN248-49, where again he requests a teaching in his old age. SA explains 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 reproaches 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 adiṭṭhā adiṭṭhapubbā as respectively “not seen in this existence” and “never seen before” in the past. An illustration can be found at 42:11 (IV329,20-22).

75. The same advice is given to the ascetic Bāhiya Dāruciriya at Ud8,5-12. The meaning is extremely compressed and in places the passage seems to defy standard grammar (e.g., by treating na tena and na tattha as nominative predicates). SA gives a long explanation, which I translate here partly abridged:

In the form base, i.e., in what is seen by eye-consciousness, “there will be merely the seen.” For eye-consciousness sees only form in form, not some essence which 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 seen in the seen” is eye-consciousness, which means the cognizing of form in form. “Merely” indicates the limit (mattā ti pamāṇam). It has merely the seen; thus “merely 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 affected by lust, hatred, or delusion in relation to a form that has come into range, so the 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 beyond 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 (consciousness) 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 irritated 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 therein”—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 various defilements would be appropriate.
78. Parihānadhamma.
79. Sarasāṅkappā 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 basis of the noun sati).
80. Cha abhibhāyatānī. SA glosses with abhibhavītāni āyatanāni. These are altogether different from the attha abhibhāyatānī, the eight bases of mastery (mentioned at DN I 110-11, MN I 13,14–14,28, etc.).
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 insight (samatha-vipassanā dhammā) do not become manifest, but I think the point is that the internal and external sense bases (the dhammā) do not appear as impermanent, 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 quest for enlightenment; see MNṭṭṭ165-66. In the declaration the reference of the pronoun idam, “this,” occurring thrice, is unclear. SA says it is a mere indeclinable (nipātamatta), but adds that it might represent “this statement” (idam vacanam). Bhikkhu Vappa suggests connecting idam with gandamūlam, but it is hard to confirm this. Vedagū is a common brahmanical epithet adopted by the Buddha as a description of the arahant. Sabbajī, “all-conqueror,” is glossed as “one who has definitely conquered and overcome the entire round.” In the third line we should read the negative apalikhataṃ, with Be and Ce, as against Ee’s palikhatam.

87. A stock description of the body, in SN found also at 35:245 and 41:5. SA explains rubbing (ucchādana) as the application of scents and ointments to remove its bad smell, and pressing (parimaddana) as massaging with water to dispel affliction in the limbs. The entire description shows, in stages, the origination, growth, decline, and destruction of the body.

88. Yogakkhemipariyāyam. 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, ignorance, and views.

89. There is a pun here, impossible to replicate, based on a twofold derivation of yogakkheṇī. 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: tesāṅ ca pahān āya akkhāsi yogam. Phonetically, this seems to connect the verb akkhāsi (via the root khā) to khemī, though they have no etymological relation at all. Thus yogakkheṇī 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 yogakkheṇī, 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.

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 MNṭIt110-11, MNṭIIṭ223-25, 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 that 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 lokasimā lokasaññā hoti lokamāṇā ayaṃ vauccati 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 are prominent 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 samphūṭhapubbā*, 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 girls, 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; and the future ones, with those that might arise when the future Buddha Metteyya appears in the world. Apparently SA cannot conceive the possibility of future sensual pleasures apart from some connection with Buddhist doctrine.

101. *Attarūpena*. SA: *Attano hitakāmajātikena*, “by one who desires his own welfare.” The expression also occurs at ANṭIt120,6. SA explains that diligence and mindfulness are to be practised for the purpose of guarding the mind in regard to the five cords 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 some reason escaped transposition into standard Pāli. SA: “Since diligence and mindfulness are to be practised for the sake of guarding the mind, and since when that base is understood there is nothing to be done by diligence and mindfulness, therefore ‘that base is to be understood’; the meaning is, ‘that cause is to be known’ (*tam kāram jānitabham*).” At Udãt80,10-16, Nibbāna is described as an āyatana.

103. I read with Ce and Ee: *yattha cakkhuñ ca nirujjhati rūpasaññā ca virajjati*. Be consistently has the second verb too as *nirujjhati*, but the variant in Ce and Ee is more likely to be original.

104. *Saḷāyatananirodham ... sandhāya bhāsitam*. SA: It is Nibbāna that is called the cessation 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 account of the “detailed meaning,” is actually shorter than the Buddha’s original statement.

105. *Sa-upādāno ... bhikkhu no parinibbāyati*. To bring out the implicit metaphor, the line might also have been rendered, “A bhikkhu with fuel is not fully quenched.”

106. Pañcasikha appears in DN No.21 as a celestial musician and poet.

107. For a detailed analysis, see Vism 20–22 (PP1:53–59).


109. Identical with MN No.147.

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 penetration, namely, perceptions of impermanence, suffering, non-self, abandoning, and dispassion (on the last two, see AN110); and the five qualities taught to Meghya, namely, noble friendship, the virtue of the monastic rules, suitable conversation, energy, and wisdom (see ANIV357; Ud36).

111. SA: These devas had made their aspiration (for enlightenment) along with Rāhula when the latter made his aspiration (to become the son of a Buddha) at the feet of the Buddha Padumuttara. They had been reborn in various heavenly worlds but on this 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 ANI26,11 he is declared the foremost male lay disciple among those who offer delightful things (etadaggam manāpadāyākānam). See too ANIIV208-12.

115. At ANII26,12 he is declared the foremost of those who attend on the Sangha (etadaggam saṅgh’ upatīṭhākānam). See too ANIIV212-16.

116. For the story of his conversion, see MN No.156.

117. At ANI23,25 he is declared the foremost of those who sound a lion’s roar (etadaggam sīhanādikānam). His declaration of arahantship is at 48:49. See too VinII111-12.

118. Addhānaṃ āpādentī. SA glosses: paveṇim paṭipādentī; dīgharattaṃ anubandhāpent i; “they make it continuous; they pursue it for a long time.”

119. Mātumattisu mātucittaṃ upatīṭhapetha. Lit. “Set up a mother-mind towards those of a mother-measure,” and similarly with the other two. SA says that one’s mother, sisters, and daughters are the three “respected objects” (garukārammana) not to be transgressed against.

120. This is the meditation subject called asubhasaññā, perception of foulness (e.g., at A NfVt109,18-27), or kāyagatāsati, explained in detail at Vismt239-66 (PPt8:42-144).

121. Abhāvitakāyā. SA: Undeveloped in the “body” of the five (sense) doors (abhāvitapa nićadvārikakāyā), 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 associated 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 ith’tetan ti pajānāti. SA: He understands the agreeable form seen by him thus, “Such it is,” that is, “This is just an agreeable one.”

127. I read with Be and Ce, Cakkhuviññāṇaṃ sukhavedaniyaṃ ca phassam paṭicca..., which seems preferable to Ee’s, Cakkhuviññāṇaṃ sukhavedaniyaṃ. Sukhavedaniyaṃ
It is unclear whether cakkhuviññānam is being listed as an additional element or is intended merely as a condition for the feeling. I follow SA in 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, proximity, contiguity, or association (see CMA 8:11-28). In dependence on that contact to be experienced as pleasant, there arises a pleasant feeling.”


129. Be: Seleyyakāni karonti; Ce: selissakāni karontā; Ee: selissakāni karonti. SA’s explanation suggests that the games were like our “leapfrog,” i.e., one boy jumping over the back of another.

130. The first four terms are a stock brahmanical denigration of ascetics. Bandhupādāpac cā alludes to the brahmin idea that Brahmā created ascetics from the soles of his feet (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 (jhāna), i.e., in the meditations of the eight attainments.

132. Reading with Ce and Ee: tasathāvaresu. Be’s sataṅhātanhesu 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 (byāpajjati) by way of ill will or aversion.

135. Amhākaṃ ācariyabhariyāya. This might have been taken to mean “our teacher’s wife” (a widow), but CPD, s.v. ācariyabhariyā, says with reference to this text: “dealing with a female teacher, the meaning becomes: our mistress the teacher.” Above, the youth was described as a student (antevāsi) of this brahmin lady.

136. Be and Ce read onitapattapānim, but Ee has onitapattapānim here and onitapattapānim just below; at 41:2-4, where the nominative plural occurs, all three read onīta pattapānino. The expression has been extensively discussed by Norman (at GD, p p.257–58, and in Collected Papers 2:123–24), 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 onīta- is from Skt ava-nī, “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 poured into the empty bowl, and he uses his soiled right hand to clean the bowl, so that bowl and hand are washed simultaneously. The commentaries record a v.l. onitta- (at DA\(t\)t277,18), glossed amis\(\ddot{a}\)panayanena sucikata (at DT\(t\)t405,9-10). It is possible that this was the original reading, onitta (or onitta) corresponding to Skt avanikta. See SED, s.v. ava-nij and PED, s.v. o\(\ddot{n}\)ojana, o\(\ddot{n}\)ojeti, which show that this verb also is found in Pāli. The readings on\(\ddot{a}\)ta and on\(\ddot{a}\)ta may have arisen in an attempt at normalization.

137. Ee wrongly entitles this sutta “Saṅgayha.” In both Be and Ce it is called “Khāṇa.”

138. Chaphassāyatani\(\ddot{k}\)a. 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 reference to the great hell Avi\(\ddot{c}\)i.

139. SA: Here the Tāvati\(\ddot{m}\)sa city is intended. What does he show by this? “It isn’t possible 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 through 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 (beginning at IV\(t\)t128,8). Thus beginning with 35:137 my count exceeds Ee’s by one. Be entitles 35:137 “Paṭhama-rūpārāma” and 35:138 “Dutiya-rūpārāma,” while in Ce they are called “Saṅgayha” and “Gayha” respectively. The latter, it seems, should be 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 = Sn\(t\)759-65. The following corrections should be made in Ee (at IV\(t\)t127-28): v.5a read: Passa dhamaṁ durājānam; v.6cd: santike na vijānanti, magā dh ammassa akovidā; v.8b: buddham. At 3b, Be and Ee have sakkāyassa nirodhana m, Ce sakkāyass’ uparodhanam; the meaning is the same. I read 3d with Be and Ce as passataṁ, though Ee’s dassanam is supported by some mss., and SA can be read as leaning towards either side (see following note).

142. SA: This view of the wise who see (idam passantānam paṇḍitānam dassanam) runs counter (paccaṇīkam), contrary, to the entire world. For the world conceives the five 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 padam*). 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 knowing, in the end they are fully quenched by the quenching of the aggregates (*khandha-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.11, adding that in this sutta the preliminary stage of insight (*pubbabhāga-vipassa nā*) is discussed.

147. *Nibbānasappāya paṭipadaṃ*. The practice helpful (*upakāra-paṭipadā*), suitable, for Nibbāna.

148. *Anantevāsikam idam bhikkhave brahmacariyaṃ vussati anācariyakaṃ*. This is a riddle which draws its force from two unreplicable puns. A “student” (*antevāśi*) is literally “one who dwells within,” and thus (as the text explains below) one for whom 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 assail” (*samudācarati*); thus one unassailed by defilements is said to be “without a teacher.” SA glosses *anantevāsikam* with *anto vasanakilesavirahitaṃ* (“devoid of defilements dwelling within”), and *anācariyakaṃ* with *ācaraṇakilesavirahitam* (“devoid 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 (*paccavekkhatā*) of the *sekha* and the arahant is discussed.

152. *Indriyasampanno*. SA: Complete in faculties (*paripuṇṇa indriyo*). One who has attained 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.


154. This sutta and the next are parallel to 22:51, but while the last sentence of the latter reads *cittam vimuttaṃ suvimuttan ti vuccati*, the present one has simply *cittam 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, whereas Be and Ce, which I follow, count each sutta separately. Thus by the end of this 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 enlightened; 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 arahantship.
161. SA: The eye is the ocean for a person: both in the sense of being hard to fill and in the sense of moistening (samuddanaṭthena). It is an ocean in the sense of being hard to fill because it is impossible to fill it (satisfy it) with visible objects converging 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, when it becomes unrestrained, flowing down, it goes in a faulty way by being a cause for the arising of defilements. Its current consists of forms: As the ocean has countless waves, so the “ocean of the eye” has countless waves consisting of the various visible objects converging on it.
162. At Itṭṭha 114,15-18 the following explanation of these dangers is given: “waves” (ūmi) are anger and despair (kodhāpāyāsa); “whirlpools” (āvatta) are the five cords of sensual pleasure; “sharks and demons” (gāha-rakkhasa) are women. A similar explanation is found at MNṭṭha 460-62, with susukā in place of gāha-rakkhasa. For the image 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 KSṭṭha 4:99, 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.345d, which supports vadhāya.
167. Khirarukkha: 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 (IIIöt141,25-31).

170. This passage is quoted at Vism36,?? (PPöt1:100). SA: One “grasps the sign through the features” (anubayañjanaso nimittaggaho) 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 javana process, not to speak of different javana processes.

171. Maliciously creating a schism in the Sangha is one of the five crimes with immediate retribution (ānantarika-kamma) said to bring about rebirth in hell in the next existence. See Itt10-11 and VinItt198,??, 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 characteristic 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 victim’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 fiery-mouthed (aggimukha), whose bite causes its victims bodies to burn up and scatter like ashes or chaff (see 35:69); and (iv) the dagger-mouthed, whose bite causes the victim’s body to break apart like a pole struck by lightning.

The etymology of āsīvisa is uncertain. SA offers three alternatives, none especially persuasive: (i) āsittavisā, “with besprinkled poison,” because their poison is stored in their bodies; (ii) asitavisa, “with eaten poison,” because whatever they eat becomes poison; and (iii) asisadisavis, “with swordlike poison,” because their poison is sharp like a sword. VinAṭṭ220,13 offers: āsu sīgham etassa visam āgacchatī ti āsīviso; “it is a viper because its poison comes on quick and fast.”

174. Be and Ce: samvesetabbā (Ee: pavesetabbā). SA glosses with nipajjāpetabbā, “to be made to rest.” SA provides an elaborate background story, making this a punishment imposed on the man by the king.
175. *Chaṭṭho 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 pursued by five enemies, he flees even more swiftly. We can’t catch him, but by trickery we can. Therefore send as a murderer an intimate companion from his youth, 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 MN†t134-35.

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 VS†t367-68 (PPT†11:102). SA devotes three pages to elaborating on the comparison.

180. See the simile of the murderous servant at 22:85 (III†112-14). The explanation SA gives here is almost identical with the explanation it gives of the word *vadhako* in 22:95, verse 5c, summarized in III,n.194.

181. *Nandirāga*. SA: Delight and lust is like a murderer with drawn sword in two respects: (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 rebirth in the womb, and all fears and punishments are rooted in rebirth.

182. *Sakkāya*. SA: “Identity” (personal identity) is the five aggregates pertaining to the three planes. Like the near shore with its vipers, etc., “identity” is dangerous and fearful because of the four great elements and so forth.

183. *Yoni c’assa āraddhā hoti*. SA: *Kāraṇaṃ c’assa paripuṇṇam hoti*; “and the cause for it is complete.” See II,n.52.


186. The verse also appears as I,v.34.

187. Also at 22:3 (III†11,5-7).

188. Also at Udt†52,13-16, 55,10-13. On *saṅkassarasamācāra* SA says: “His conduct is to be recalled with suspicion (*saṅkāya saritaṭṭha-samācāra*) by others thus, ‘It seems he did this and that’; or else he recalls the conduct of others with suspicion (*saṅkāya paresam samācāram sarati*), thinking, when he sees a few people talking among themselves, ‘They must be discussing my faults.’” SA glosses *kasambujāto* thus: *rāgādihi 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 future es that follow.

190. Aañatataram sañkiliṭṭham āpattīm 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 expression here to refer to a serious offence, one belonging to either the Pārājika or Sañghādisesa class; the former entails expulsion from the Sangha, the latter a special process of rehabilitation.

The next phrase is read differently in the various eds. of both text and commentary. Be, which I follow, reads the text thus: yathārūpāya āpattiyā na vuṭṭhānam 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 commentary. Thus, on the testimony of Be, the monk is guilty of Pārājika, while on that of Ce and Ee, of Sañghādisesa. I side with Be on the assumption that this “inward rottenness” 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 271,15-16) sañkiliṭṭhā āpatti clearly refers to a Sañghādisesa, 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 auspicious 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 MNtīt353-54 and DNtīt84-85 (= Udīt85-86).

192. He refers to them as Gotamas because they were members of the Gotama clan, to which he himself belonged.

193. SA: During his six years of ascetic practice the Blessed One had experienced great bodily pain. Therefore, in his old age, he suffered from back winds (piṭṭhi-vāta, rheumatism?). Or else he lay down because he wanted to use the council hall in all four postures, having already used it by way of walking, standing, and sitting.

194. Avassutapariyāya, anavassutapariyāya. Avassuta means literally “flown into,” or leaky. 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.”

196. This sentence, as inordinately complex in the Pāli as in my translation, introduces three 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 suffering originates”; “for when the five aggregates exist, suffering of various kinds, such as being wounded, slain, and imprisoned, originates.”

198. As at 12:63 (II 99,27-100,4).

199. Wherever Ee has yato ca, we should read with Be and Ce sato va.

200. I follow Ce here: ... ayaµ vuccati ariyassa vinaye kaŋṭako. Taµ kaŋṭako ti iti viditv ā saṃvaro ca asaṃvaro ca veditabbo. 35:206 (IV 198,11-12) supports this reading; see n.218 below.

201. SA: Just the arising of mindfulness is slow, but as soon as it has arisen the defilements 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 meditator 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, the gaining of “the vision of the Dhamma” (dhamma-cakkhu). Here, however, the qualification “well purified” (suvisuddham) seems to imply that the question concerns the path to arahantship. It is so taken by SA.

203. SA says that all the bhikkhus who replied were arahants; they answered in accordance with their own method of practice. The inquirer was dissatisfied with the reply of the first because it mentioned the constructions only partly (padesasankhāresu thatvā), with the other replies they seemed to contradict one another.

204. Kimsuka means literally “what’s it?” The tree may have acquired this name through its role in an ancient Indian folk riddle. Kimsuka is also known in Skt literature (see SED, s.v. kim). Both PED and SED identify it as the tree Butea frondosa, though 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 Ceris.
The Kiṃsukopama Jātaka (No. 248; JātIīt265-66) begins with an incident similar 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 DNītIīt4,12).

206. SA: Just as the four men who described the kiṃsuka described it just as they had seen 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 conveyed 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 meaning.

Again, SA gives a much more elaborate version of the simile and its application. The lord of the city is a prince, son of a virtuous world monarch, who had been appointed by his father to administer one of the outlying provinces. Under the influence of bad friends the prince had become dissolute and passed his time drinking liquor and enjoying music and dance. The king sent the two messengers to admonish the prince to abandon his heedless ways and resume his duties. One messenger is a brave warrior (representing the samatha meditation object), the other a wise 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 coronated with the coronation of arahantship by the two messengers, serenity and insight. 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” (yathābhūtam vacanam) because it is the actual real nature, unshakeable and unaltering (yathābhūta-sabhāvam akuppam a vikāri).

211. SA: Desire (chanda) is freshly arisen weak craving (tanḥā), lust (rāga) is repeatedly arisen strong craving. Similarly, hatred (dosa) is freshly arisen weak anger (kodha), aversion (paṭigha) is repeatedly arisen strong anger. The five terms incorporate the three unwholesome roots, and when these are included, all the subsidiary def
lements are included. The five terms also imply the twelve unwholesome cittas of the Abhidhamma (see CMA §1:4–7).

212. Duhitika. SA analyses this word as *du-ihi-ka*, *ihi* being synonymous with *iriyanā*, “moving, faring”: *Ettha ihi ti iriyana; dukkha ihi ti etha ti duhitiko* (verbal analysis). Along whatever path there is no food or refreshments such as roots and fruits, the faring there is difficult; one cannot fare on it to reach one’s destination. Similarly, one cannot reach success by faring along the path of defilements, thus the path of defilements is *duhitika*.

The correct derivation of *duhitika*, apparently lost by the time of the commentators, is from *du-hita*. See the discussion below at 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 *pamādam 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 separated 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 bhikkhu fails to attain the fruits of recluseship.

214. Be: *udujita hoti sudujita*; Ce: *udujjita hoti sudujjita*; Ee: *ujujat hoti saṃ ujujat*. SA glosses with *tajjita*, *sutajjita*, and says the meaning is *sujita*, ”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-indriyasamvarasīla*).

215. I read with Be: *Asati kir’āyaṃ bho viṇā nāma, yath’evaṃ yaṃ kiṃci viṇā nāma, ettha ca pan’āyam jano ativelam pamatto palaīto*. Ce differs only in the v.l. *palāīto*, 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 therefore 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 views, craving, and conceit are respectively described. These do not exist in the arahant.
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, dissecting 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 Aṭṭhakathā, no longer extant):

“In the beginning virtue is discussed,
In the middle, development of concentration,
And at the end, Nibbāna:
The lute simile is thus composed.”

217. Saravananam. SA (Ce) glosses with kaṇṭakavanam. Sara, according to PED, is the red Saccharum sara, used to make arrows.

218. Here Be and Ce both read: … asucigāmaṇaṇṭako ti. Tam kaṇṭako ti iti viditvā saṁvara ro ca asaṁvaro 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 [St: that is, oppressing them by accepting their services while being unworthy of them].

219. As at 20:3-5.

220. Byābhangīhatthā. SA glosses kājhatthā, St dāṇḍahatthā.

221. Āyatim punabbhavāya ceteti. SA: Thus beings, thoroughly struck by the defilements (rooted in) the longing for becoming, experience the suffering rooted in becoming (bhavamūlakām dukkham).

222. On the enmity between the devas and the asuras, see 11:1-6. The following is parallel to 11:4 (Iīt221,3-17).

223. As at 22:64 (IIIīt75,2-4). SA says: “In conceiving the aggregates by way of craving, conceit, and views.”

224. SA: “I am” (āsmi) is a conceiving through craving; “I am this” (ayam aham āsmi), 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 notion “I am” is typically ascribed to conceit or views, but 22:89 (IIIīt130,31) does speak of an āsmi 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 perturbed, vacillate, and procrastinate. *Papañca* is often explained in the commentaries as *pamādakarā dhammā*, the factors responsible for heedlessness or procrastination.

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 view. 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-samyutta)

I. With Verses

1 (1) Concentration

“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.

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.”

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.

3 (3) Abandonment

“Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. The underlying tendency to lust should be abando
ned in regard to pleasant feeling. The underlying tendency to aversion should be aban-
donated in regard to painful feeling. The underlying tendency to ignorance should be aban-
donated 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 tendencies, one who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit, he has made an end to suffering.”

When one experiences pleasure,
If one does not understand feeling
The tendency to lust is present
For one not seeing the escape from it.

When one experiences pain,
If one does not understand feeling
The tendency to aversion is present
For one not seeing the escape from it.

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]

But when a bhikkhu who is ardent
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.
4 (4) The Bottomless Abyss

“Bhikkhus, when the uninstructed worldling makes the statement, ‘In the great ocean there is a bottomless abyss,’ he makes such a statement about something that is non-existent and unreal. But, bhikkhus, this is a designation for painful bodily feelings, that is, ‘bottomless abyss.’

“When the uninstructed worldling is contacted by a painful bodily feeling, he sobs, grieves, and laments; he weeps and beats his breast and becomes distraught. This is called 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 feeling, he does not sorrow, grieve, or lament; he does not weep and beat his breast and become distraught. This is called an instructed noble disciple who has risen up in the bottomless abyss, one who has gained a foothold.”

15 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

20 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—

25 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.

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; 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 through conceit, he has made an end to suffering.”

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, 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 sobs, grieves, and laments; he weeps and beats his breast and becomes distraught. He feels 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, so that the man would feel a feeling caused by two darts. So too, when the uninstructed worldling is contacted by a painful feeling … he feels two feelings—a bodily one and a mental 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. Having been contacted by that painful feeling, he seeks delight in sensual pleasure. For what 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 underl
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 tendency 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 feels 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 death, to sorrow, to lamentation, to pain, to displeasure, to despair; who is attached to suffering, I say.

“Bhikkhus, when the instructed noble disciple is contacted by a painful feeling, he does not sorrow, grieve, or lament; he does not weep and beat his breast and become distraught.&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 one, 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 latent within him. Having been contacted by that painful feeling, he does not seek delight in sensual pleasure. For what reason? Because the instructed noble disciple knows of an escape from painful feeling other than sensual pleasure. Since he does not seek delight in sensual 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 danger, 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 not 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 death, from sorrow, from lamentation, from pain, from displeasure, from despair; who is detached from suffering, I say.

“This, bhikkhus, is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling.”

The wise one, learned, does not feel
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.

7 (7) The Sick Ward (1)
On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. Then, in the evening, the Blessed One emerged from seclusion and went to the sick ward. He sat down in the appointed seat and addressed the bhikkhus 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 contemplating 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 … 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, consuming 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 bhikkhu exercises clear comprehension.

“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 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 relinquishment. 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-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 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, 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 feels 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 understands: ‘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 with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bhikkhus, 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 felt, not being delighted in, will become cool right here.’”

“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 is 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 relinquishment. 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 impermanent, conditioned, dependently arisen, how could it be permanent?’ He dwells contemplating impermanence in contact and in painful feeling, he dwells contemplating per
lishing, contemplating fading away, contemplating cessation, contemplating relinquishment. 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 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 contact. But this contact 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 delighted in, will become cool right here.’”

9 (9) Impermanent

“Bhikkhus, these three feelings are impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three 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 feeling 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 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—th
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-plea
sant feeling that arose in dependence on that contact to be experienced as neither-painful-nor-plea
sant—ceases and subsides.

“Bhikkhus, just as heat is generated and fire is produced from the conjunction and fri
tion 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 conta
ct, 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 corre
sponding feelings cease.”

II. Alone

II (1) Alone

[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 On
e?”

“Good, good, bhikkhu! These three feelings have been spoken of by me: pleasant feel
ing, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been s
 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 st
ated by me with reference to the fact that constructions are subject to destruction … to th
e fact that constructions are subject to vanishing … to the fact that constructions are subje
ct to fade away [217] … to the fact that constructions are subject to cessation … to the fa
ct that constructions are subject to change.&240

“Then, bhikkhu, I have also taught the successive cessation of constructions.&241 For
on 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 cessation of perception and feeling, perception and feeling have subsided. For a bhikkhu whose contaminants are destroyed, lust has ceased, hatred has ceased, delusion has ceased.

“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, thought and examination have been tranquillized. For one who has attained the third jhāna, rapture 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 perception and feeling, perception and feeling have been tranquillized. For a bhikkhu whose contaminants are destroyed, lust has been tranquillized, hatred has been tranquillized, delusion has been tranquillized.”

12 (2) The Sky (1)

“Bhikkhus, just as various winds blow in the sky: winds from the east, winds from the west, 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 body: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises.”

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,
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
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.)

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.”

15 (5) Ānanda (1)
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 is feeling? What is the origin of feeling? What is 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-pleasant feeling—are called feeling. With the arising of contact there is the arising of feeli
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 feeling. 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 from feeling.

“Then, Ānanda, I have also taught the successive cessation of constructions ... (as in §11) ... [221] For a bhikkhu whose contaminants are destroyed, lust has been tranquillized, hatred has been tranquillized, delusion has been tranquillized.”

16 (6) Ānanda (2)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat 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 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?”

“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, Ānanda. I will speak.”

“Yes, venerable sir,” the Venerable Ānanda replied. The Blessed One said this:

“Ānanda, these three feelings—pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling—are called feeling....”

(All as in the preceding sutta.)

17 (7)–18 (8) A Number of Bhikkhus

(These two suttas are identical with §§15–16 except that in each “a number of bhikkhus” is the interlocutor in place of Ānanda.) [222–23]

19 (9) Pañcakaṇga

Then the carpenter Pañcakaṇga approached the Venerable Udāyi, paid homage to him, sat down to one side, and asked him: “Venerable Udāyi, how many kinds of feelings have been spoken of by the Blessed One?”

“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 Pañcakaṅga said to the Venerable Udāyī: “The Blessed 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 feeling, venerable sir, the Blessed One has said that this is included in the peaceful and sublime pleasure.”

A second time and a third time the Venerable Udāyī stated his position, and a second 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 down to one side, and reported to the Blessed One the entire conversation. (The Blessed One 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 approve 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.

“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 and 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 happiness more excellent and sublime than that happiness. And what is that other kind of happiness? 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 examination, 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]

“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 happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the subsiding 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. 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 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.’ 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.

“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, aware 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, by completely transcending the base of the infinity of space, aware that ‘consciousness is infinite,’ a bhikkhu enters and dwells in the base of the infinity of consciousness. This is that
hat 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, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ 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, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ a bhikkhu enters and dwells in the base of nothingness. 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 happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of neither-perception-nor-non-perception, 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.

“Now it is possible, Ānanda, that wanderers of other sects might speak thus: ‘The recluse Gotama speaks of the cessation of perception and feeling, and he maintains that it is included in happiness. What is that? How is that?’ When wanderers of other sects speak thus, Ānanda, they should be told: ‘The Blessed One, friends, does not describe a state as included 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.’”

20 (10) Bhikkhus

“Bhikkhus, I have spoken of two kinds of feelings by (one) exposition.... Thus, bhikkhus, the Dhamma has been taught by me through (different) expositions....”

(Complete as in the preceding sutta.) [229]

II. The Method of the Hundred and Eight

21 (l) Sivaka

[230] On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the wanderer Moliyasivaka 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, 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.’ What does Master 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.

“Some feelings, Sīvaka, arise here originating from phlegm disorders … originating from wind disorders … originating from an imbalance (of the three) … produced by change 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 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.”

When this was said, the wanderer Moḷiyasivaka said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!… From today let Master Gotama remember 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

“Bhikkhus, I will teach you a Dhamma discourse on the method of the hundred and eight. Listen to that….

“And what, bhikkhus, is the Dhamma discourse on the method of the hundred and eight? 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-
ed 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 fa-
culty, 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 … feel-
ing born of mind-contact. These are called the six kinds of feeling.

“And what, bhikkhus, are the eighteen kinds of feelings? Six examinations accompa-
nied 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 th-
e 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

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 feel-
ing? 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 feeling. 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 from feeling.”

24 (4) Before

“Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: “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?”

“Then, bhikkhus, it occurred to me: ‘There are these three feelings … (all as in preceding 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, there arose in me vision … and light.

“‘This is the way leading to the origination of feeling’: thus, bhikkhus, in regard to things 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.

“‘This is the way leading to the cessation of feeling’: thus, bhikkhus, in regard to things 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 than “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: 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 these things as they really 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 life 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 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 really 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 life 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 among recluses … nor do they enter and dwell in the goal of recluseship or the goal of brahminhood.

“But, bhikkhus, those recluses and brahmins who understand feeling, its origin, its cessation, and the way leading to its cessation: these I consider to be recluses among recluses … and they enter and dwell in the goal of recluseship and the goal of brahminhood.”
“Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.”

“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, there is deliverance more spiritual than the spiritual.

And what, bhikkhus, is carnal rapture? There are, bhikkhus, these five cords of sensual 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 accompanied by thought and examination, with rapture 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 concentration. This is called spiritual rapture.

“And what, bhikkhus, is rapture more spiritual than the spiritual? When a bhikkhu whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises rapture. This is called rapture more spiritual than the spiritual.

“And what, bhikkhus, is carnal happiness? There are, bhikkhus, these five cords of sensual 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 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 pleasures … 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 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.’ 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 hatred, [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 sensual 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 equanimity that arises in dependence on these five cords of sensual pleasure: this is called carnal equanimity.

“And what, bhikkhus, is spiritual equanimity? With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwell 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 bhikkhu whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises equanimity. This is called equanimity more spiritual than the spiritual.

“And what, bhikkhus, is carnal deliverance? Deliverance connected with the form sphere is carnal deliverance.

“And what, bhikkhus, is spiritual deliverance? Deliverance connected with the formless sphere is spiritual deliverance.

“And what, bhikkhus, is deliverance more spiritual than the spiritual? When a bhikkhu whose contaminants are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises deliverance. This is called deliverance more spiritual than the spiritual.”
Chapter 36: Vedanā-samyutta

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 mosadhamma in pāda c in accordance with the gloss of SA, nassanadham mam, “subject to destruction,” on which ST remarks: “There is nothing to be seen after its dissolution owing to its momentariness.” The word may also be related to musā, from the same verbal root but with the acquired meaning “false.” Thus mosadhamma could have been rendered “of false nature” or “deceitful.” This meaning seems to be conveyed at MNIII245,16-18, and perhaps at Sn757d, though it is also possible both nuances are intended in every case. SA glosses phussa phussa vayaµ passaµ with ānena phusitvā phusitvā vayaµ passanto, “seeing its fall, having repeatedly experienced it (touched it) with knowledge.” ST takes virajjati to be an allusion to the path (maggavirāgena virajjati).

229. Rāgānusaya, paṭīghānusaya, avijjānusaya. Among the seven anusaya (45:175), these are the three that have strong connections with feelings.

230. I read niranusayo with Be, as against pah±narāgānusayo in Ce and Ee.

231. Mānābhismayā. SA: Breaking through conceit by seeing it (dassanābhismaya) and by abandoning it (pahānābhismaya). See II,n.13.

232. Pātālo. Also at I,v.147d, v.489b. Here SA derives the word from pātassa alam pariy atto, “enough, a sufficiency of falling,” and says the word denotes a place without bottom (natthi ettha patiṭṭhā). “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 differs only in having a singular verb. SA: The second wound (anugatavedham) would 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, both have abandoned paṭigha or dosa and thus are no longer subject to displeasure.
(domanassa), painful mental feeling. Everyone with a body, including the Buddha, is subject to bodily painful feeling (here, kāyikā dukkha 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 preliminary practice (pubbabhāga-patipadā) which is the cause for arrival at the noble 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 relinquishment—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 this impermanence is death. There is no suffering worse than death: with this intention it is said, “All feeling is suffering.”

241. Anupubbasaṅkhāraṁ 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” (vāpasama) and “tranquillizing” (passaddhi) are spoken of in conformity 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 sensuality; 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 [SṬ: 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 [SṬ: 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.59, 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 pleasure (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-sukha, 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 (niddukkhahāva).

248. I read: Yattha yattha āvuso sukham upalabbhati yamhi yamhi, tam tam tathāgato su khasmin 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 Sivaka, but because he had a topknot (cūla), he was called Moliyasivaka (moli or moli being another word for topknot).

250. This view is often referred to as pubbakatahetuvāda. At MN¹I²14-23, where it is a scribed to the Jains, the Buddha criticizes it from one angle, and at AN¹I¹73-74 from 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 Indian 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 feeling 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 experience. However, the Buddha’s line of argument also implies he is not denying the possibility that kamma may induce the illnesses, etc., that serve as the immediate causes 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 indirect cause in the arising of painful feeling directly induced by the first seven causes. 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 (kevalam) as a result of kamma. Feelings arisen directly from the other seven causes are not “feelings produced by kamma,” even though 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 ST comments: “Because it is generally accepted in the world that (feelings) originate from bile and so forth. Granted, feelings based on the physical body are actually produced by kamma, but this worldly convention is arrived at by way of the present condition (*paccuppanna-paccayavasena*). Accepting what is said, the opponent’s doctrine is refuted.”


254. See MN III 216,29-217,3. The six of each type arise in regard to the six objects, for ms, sounds, etc.

255. See MN III 217-19. 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 continuation of the preceding one. Be and Ce treat it as a separate sutta.

257. In all three eds., the text of this sutta includes the words *samudayañ ca atthañgamañ ca* (“the origination and the passing away”), and the wording of the next sutta is the same. Since this would obviate the need for its separate existence, we can be sure 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 support 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 jhānas.

260. Having called the rapture, etc., of the jhānas spiritual rapture, etc., it seems contradictory for the text to say that the form-sphere deliverance is carnal. SA attempts a solution by proposing that form-sphere deliverance is said to be carnal because of its object, namely, a carnal form (*rūpāmisavasen’eva sāmiso nāma*).

Chapter 37: Mātugāma-samyutta

261. *Mātugāmassa āvenikāni dukkhāni.* SA: Particular (to women); not shared by men.

262. Anuruddha excelled in the exercise of the divine eye, which discerns the passing away and rebirth of beings.

263. In 37:7-13, the terms in square brackets successively replace “malicious” as the fourth item in the list.
264. In 37:17-23, the terms in square brackets successively replace “without malice” as the fourth item in the list.

265. Sāmikam pasayha agāraṃ ajjhāvasati. SA glosses pasayha with abhibhavivā, and in the next sutta abhibhuyya vattati with abhibhavati ajjhottharati. In this way the two become simply verbal variations with the same meaning.

266. Nāsent’eva nam, kule na vāsenti. SA gives us a glimpse at the social mores of the period: “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 nam 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. Asapatti. 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 turned 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 (kilesakhayamattam nibbānam), holding that Nibbāna is called the destruction of lust, etc., in the sense that lust, etc., are destroyed contingent upon Nibbāna (yam āg amma rāgādayo khiyanti, tam nibbānam). For a fuller version of the argument, see Vismt507-9 (PPt16:67-74).

271. Cp. ANⅫ217-19. Sugata is usually an epithet of the Buddha but here, in the plural, it 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 Vismt499,?? (PPt16:34-35). Briefly, suffering due to pain (dukkha-dukkhatā) is painful bodily and mental feeling; suffering of the constructions (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 MNⅢ96,19-20: “Instructed in the morning, by the evening he will attain distinction (enlightenment); instructed in the evening, by the morning he will attain distinction.”
Chapter 40: Moggalāna-samyutta

275. The first nine suttas of this saṃyutta report Moggalāna’s experiences during his week-long struggle for arahantship immediately after his ordination as a bhikkhu. For another perspective on his development, see AN IV 85-88, and for a narrative account, see Nyanaponika and Hecker, Great Disciples of the Buddha, pp.78-83.

276. Kāmasahagatā saññā manasikārā samudācaranti. SA glosses: accompanied by the five hindrances.


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 placement after the eighth formless attainment suggests it is a samādhi qualitatively different from those attained in samatha meditation. Below, it occurs in the explanation of the “signless liberation of mind” (animitta cetovimutti, at 41:7; IVt297,3-6 = MNt298,19-25). At 43:4, the signless concentration (animitta samādhi) is called the path leading to the unconstructed.

280. Nimittāmusāri viññāṇam hoti. SA: This occurred while his insight knowledge was flowing 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 stream-enterer; see II,n.120. The four qualities to be extolled here are called the four 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 AN467.5 Citta is declared the foremost male lay disciple among the speakers on
the Dhamma (etadaggaṃ dhammadhikānam); 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 i
s not very convincing in view of the elder’s confession to Isidatta below.

288. Oniṭapattapāṇino. 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 1,n.223.

289. I translate the awkward idiom freely in accordance with the natural sense.

290. DN No.1.

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
ṭ120 is ascribed to Isidatta.

292. In Ce and Ee the reading is kuṭhitām, glossed kuthitām by SA (Ce); in Be it is kuthi
tam, glossed kudhitam. SA: This is a term of unique occurrence in the Buddha-wor
d of the Tipiṭaka (tepiṭike buddhavacane asambhinnapadām).

293. The passage is quoted at Vism393-94 (PP12:85).

294. At Ud26,26-27, spoken with reference to the arahant Laktuṭaka-bhaddiya.

295. This discussion is a close parallel to MN261,17-302,27 and l296,11-23. The last qu
estion and answer, however, are not found in those two passages. SA explains that
Citta used to abide in cessation [ST: 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—kāyasāṅkhāra, 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 co
mpounds kāyasāṅkhāra and cittasaṅkhāra, saṅkhāra clearly has a passive sense:
what is “constructed” (saṅkhāriyati) in dependence on the body or the mind. In th
e case of vacīsaṅkhāra the sense is active: what “constructs” (saṅkharoti) speech.
297. The question refers to *saññāvedayita-nirodha*, also called *nirodha-samāpatti*, the attainment of cessation. This is a meditative state in which mind and all mental functions 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 the commentarial method, see *Vism*702-9 (PPt23:16-52). According to SA, Citta had asked this question to find out if the monk was familiar with the attainment and had mastered it.

298. SA: This means that before attaining cessation he has delimited the duration of the attainment, resolving, “I will be mindless (*acittaka*) for such a time.”

299. The verbal construction (thought and examination) ceases in the second jhāna; the bodily 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 and 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 placed in a casket and deposited in a case shines within, so the five senses of a bhikkhu 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 arise. It is with reference to the perception and feeling associated with that citta that it is said, “First the mental construction arises.” Afterwards, at the time of bhavaṅga, the bodily construction (breathing) arises, and still later, at the time of regular 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 (*saguna*) 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 because it is empty of lust, 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 Vism698–701 (PPt23:3–15).

304. SA: It is Nibbāna that is called seclusion (viveka). His mind flows, slopes, and inclines towards that seclusion.

305. This is said because cessation is attained by first entering each jhāna and formless attainment and then contemplating it with insight by way of the three characteristics. The procedure is explained at Vism705-7 (PPt23:31-43).

306. This conversation is also at MNtit297,9-298,27, with Sāriputta and Mahākōṭṭhita as the speakers.

307. On this interpretation, the measureless liberation of mind (appamānā cetovimutti) is the four divine abodes; the liberation of mind by nothingness (ākiñcaññā cetovimutti), the third formless attainment; the liberation of mind by emptiness (suññatā cetovimutti), 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 supramundane state with Nibbāna as object.

308. Akuppā cetovimutti. SA: The liberation of mind consisting in the fruition of arahants.

309. SA explains kiñcana as if it were derived from a verb kiñcati glossed maddati palibudhati (“crushes, impedes”), thus as meaning obstruction or impediment. The true derivation, however, is from kim + cana, and the acquired meaning seems to have been devised for a didactic purpose. See PED for other references where this sense 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-karāṇa) because they mark off a person as lustful, hating, or deluded. I prefer, though, to understand this statement as meaning that lust causes the “sign of beauty” (subha-nimitta) to appear, hatred the “sign of the repulsive” (patigha-nimitta), and delusion the signs of permanence, 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. Niganṭha Nāṭaputta is identical with Mahāvīra, the historical progenitor of Jainism. Though he makes several personal appearances in the Pāli Canon (see particularly MN No.156), there is no report of him meeting the Buddha. His followers were called niganṭha, “knotless ones.”
313. SA: Why did this noble disciple, a non-returner, approach a wretched, misguided, naked ascetic? To free (the Buddhists) from blame and to refute his doctrine. For the Niganṭhas held that the Buddha’s followers do not show hospitality to anyone else, and he wanted to free his co-religionists from this criticism. He also approached with the idea of refuting Nātaputta’s doctrine.

314. Aṭṭhi avitakko avicāro samādhi, aṭṭhi vitakkavicāraṇām nirodho. As will be shown, this refers to the second jhāna.

315. Na ... bhagavato saddhāya gacchāmi. Citta is here laying a verbal trap, which will be sprung just below.

316. All three eds. read uḷloketvā here, though SS read apaloketvā and SA (Ce) oloketvā. The explanation in SA supports uḷloketvā: “He swelled his chest, drew in his belly, stretched forth his neck, surveyed all directions, and then looked up.” Below I follow Be and Ee in reading apaloketvā (Ce repeated uḷloketvā), which provides a meaningful contrast: he looks askance because he is too embarrassed to look his followers face to face.

317. Aṭṭha maṇi 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 niganṭhas; having come up to my doorkeeper, you might inform me of your arrival.” On paṭihāra as doorkeeper, see SED, s.v. prati-hṛ#2 > pratihāra.

318. This refers to the ten questions at AN.iv.50-54 (see too Khp.2). The questions begin, “What is one?”, with the answer, “All beings subsist on nutriment.” According to ST the “question” (pañha) means the inquiry (vimāṃsa); the synopsis (uddesa), a brief statement of the meaning; and the answer (vēyākarana), a detailed explanation 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 alamariyaṇāṇadassanaviseso. Ee should be amended accordingly. The expression occurs often in the suttas as an umbrella term for all the higher meditative attainments and stages of realization. The analysis at Vin.11091 bifurcates the 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 evarūpaṁ before -visesam) indicates that in sutta usage uttari manussadhammā functions as an adjectival ablative in relation to alamariyaṇāṇadassanavisesa. SA explains manussadhamma, “the human norm,” as the ten courses of wholesome action. What is beyond that (tato manussadh
ammato uttari) is “superhuman.” Alamariyañāṇadassanavisesa is explained as “distinction of knowledge and vision capable of engendering the state of a noble one.”

320. Pāvalanipphotā. 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 svākkhātātā. It is not clear to me whether Citta’s exclamation is intended 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 beings to the sense-sphere realm.

324. Ce alone has the correct reading here: dhammika dhammarājā dhammikam balī an uppaddassati. I am grateful to VĀT for pointing this out to me.

325. Ee’s reading seems the best: sanghe ca pasādetvā cāge ca samādapetvā.

Chapter 42: Gamaṇi-saṃyutta

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 epithet. The same method is used for the names in 42:3-5.


328. His name means “palmyra box.” SA says he was called thus because his facial complexion 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 Thṭ1091-1145.

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, nālattham. Ee has the latter reading in both places.

331. Pahāso nāma nirayo. SA: There is no separate hell with this name. This is actually one part of the Avīci hell where the denizens are tortured in the guise of actors dancing and singing.

332. See MNṭṭ387-89, 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 jīvikam 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 Aviści where beings appear as soldiers conquered in battle.

336. The three verbs are uyyāpenti (glossed upari yāpenti), saññåpenti (glossed sammā nāpenti), and saggam okkāmenti, on which SA says: “They stand around him saying, ‘Go, sir, to the Brahma-world; go, sir, to the Brahma-world,’ and thus get him admitted to heaven.

337. Ekapadāṇ. The meaning can range from a single term to a single passage.

338. The Jains. On Nigantha Nātapputta, see 41:8.

339. Ee has here omitted the phrase, evam etassa pāppassa 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 imuttī) it definitely means absorption. It is sense-sphere kamma that is called limited kamma (pamāṇakatam kamma); form-sphere kamma is called limitless (or measureless, appamāṇakatam) kamma. This is called limitless because it is done by transcending the limit, for it is developed by way of specified, unspecified, and directional pervasion (see Vismṭ309-11; PPṭ49-58).

Does not remain there, does not persist there (na tam tatrāvasissati, na tam ta trāvatīṭhati): That sense-sphere kamma does not linger on, does not stay on, in that form-sphere or formless-sphere kamma. What is meant? That sense-sphere kamma is unable to overpower the form-sphere or formless sphere kamma or to persist and gain the opportunity (to yield its own results); rather, as a great flood might inundate a little stream, the form-sphere or formless-sphere kamma overpowers the 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 Early Buddhist Literature”). The reading, firstly, should be: Nālandā duhhikkhā hoti dvīhitikā setaṭṭhikā salākāvutta. 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 setāṭṭikā (VinII 256,21-23 = ANIV 278,28-279,2). While SA explains both dvihitikā and duhitikā as derived from du-ihti (or du-ihiti, “difficult faring”), the correct derivation is from du-hita (see n.212 above). The corruption setāṭṭhikā 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 identify setāṭṭikā as a crop disease (rogajāti) caused by insects which devour the pith of the grain stalks. The word is analysed seta-aṭṭi-kā, “the white disease,” because the afflicted crops turn white and do not yield grain (see VinAt 1291,5-7 = AAAt V 136,16-18; VinAt 175,4-8).

342. I read saññamasambhūtāni, as in Ce and Ee, as against Be’s sāmaññasambhūtāni. SA merely glosses with sesasīlam.

343. I read nihitaṃ vā nādhigacchati, again with Ce and Ee, as against Be’s nihitaṃ vā thānā vigacchati.

344. The rule is Nissaggiya-pācittiya No.18; see VinIII 236-39 and VinIt 245,2-7. The sutta is cited at VinIt 296-97 as testimony for the prohibition against the acceptance 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 (II 58,3-5). SA’s treatment of the line here indicates that it takes akālikena pattenā as a single expression, with akālikena functioning as an adverbial instrumental in apposition to pattenā: Akālikena pattenā ti na kālantareṇa pattenā; kālaṃ anatikkamitvā 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 passed by.” For more on akālikena, see I,n.33, II,n.103. The opening of this paragraph in Ee seems garbled.

347. Note that the headman here ascribes to the Buddha, as a direct quotation, a general statement of the causal tie between desire and suffering. As this statement is not found 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 dropped out of the text. See too just below, where the Buddha makes the generalization 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 sensual pleasure (II-III); the pursuit of self-mortification, 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 abandoning 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 acquired, 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 positive on all three counts will be further divided into those who remain attached to their wealth and those who are unattached to it. This same tenfold analysis of the kāmabhoga is at ANv177-82.

350. See n.319. Here a wholesome state (kusala dhamma) must rank lower than a “superhuman 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 attainments, direct knowledges, and supramundane paths and fruits.

351. Tisso sandiṭṭhikā nijjarā. Nijjarā, “wearing away,” seems to have been a Jain concept adopted by the Buddha. The Jains held that ascetic practice was the means to “wear away” all suffering (sabbam dukkham nijjinaṃ bhavissati); see their position at MN1t93,2-11 and 1t214,7-13, and the Buddha’s alternative approach to “wearing away” at MN1t223-25. Three other kinds of sandiṭṭhikā nijjarā are described at AN1t221,5-30 (i.e., virtue, the jhānas, the destruction of the taints) and a twofold nijjarā is at MN1t76,12-77,23. SA says that one path is described as three kinds of wearing away because of the wearing away of the three defilements.

352. Samaṇo Gotamo māyaṃ jānāti. At MN1t375,13-14 the Jains proclaim, “The recluse Gotama is a magician (māyāvī); he knows a converting magic (āvaṭṭanīm māyāṃ jānāti) by which he converts the disciples of other teachers.”

353. Samaṇo khalu bho Gotamo māyāvī.

354. Lambacūlakā bhaṭā. SA gives no help, but Rhys Davids writes in his Buddhist India (p.21, quoted at KS4:245): “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 observation on other sources apart from the present sutta.


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 *dhamma-samādhi*, while *citta-samādhi* is again the four paths along with insight; (i) the ten wholesome courses of action and the four divine abodes are *dhamma-samādhi*, the one-pointedness of mind arisen for one who fulfils this *dhamma-samādhi* is *citta-samādhi*.

358. *Apaññakatāya mayham*. SA: “This practice leads to what is incontrovertible for me, to absence of wrongness (*anaparādhakatāya)*.” At MAIII116, *apannaka* is glossed *aviruddho advejjhagāmi ekamsagāhiko*; “uncontradicted, unambiguous, definitive.”

359. *Kaṭiggaha*. The allusion is to the lucky throw at dice, glossed *jayaggaha*, “the victorious throw.” The opposite is *kaliggaha*, the dark throw or losing throw. The style of reasoning here is reminiscent of that used at MN1402-11 (which also includes the metaphor of dice) and at AN1192-93.

Chapter 43: *Asaṅkhata-samyutta*

360. *Kāyagatā sati*. In sutta usage this includes all the practices comprised under “contemplation of the body” (*kāyānupassanā*) in the Satipatthāna Sutta (DN No.t22, MN No.t10). They are treated separately under this heading in the Kāyagatā-sati Sutta (MN No.t119). The commentaries generally confine the term to the meditation on the thirty-two aspects of the body, as at Vism240 (8:44).

361. A concentration without thought but with examination (*avitakka vicāramatta samādhi*) does not fit into the familiar sequence of the four jhānas, in which the first jhāna includes both thought and examination and the second excludes both. To reconcile 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 DhsA179-80, which explains the reasons for the two sequences.

362. *Suññata samādhi, animitta samādhi, apanihiṭa samādhi*. SA gives no explanation of these terms. The three are mentioned as a set at DN1219,21-22, again without explanation, but DAIII1003-4 comments on them thus: One who, at the stage of advanced insight, contemplates things as non-self, acquires the emptiness concentration 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 suffering 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 mṭ657-59 (PPτ21:66-73). On animitta cetosamādhi, see n.279 above.

363. The next seven groups make up the “thirty-seven accessories of enlightenment.” More detailed explanations of the terms used are given in the Introduction (pp.??) and in the notes to chaps. 45-51.

364. I follow the numbering in Ee. Though Woodward says “the sections are wrongly numbered in the text” (KSt4:261, n.1), in fact it is the text that is correct and Woodward’s numbering that is off. For this sutta I prefer the Be reading anatām and the gloss in SA (Be): taṁhāritiyā abhāvena anatām; “uninclined due to the absence of inclination through craving.” This seems more original than the Ce and Ee reading antām, “the end,” with SA (Ce) explaining: taṁhāritiyā abhāvena antām; “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 destination” begins with “mindfulness directed to the body,” which means that each elaboration is to be developed in full as in §§1-12.

366. Nippapañcam. SA: Through the absence of proliferation by craving, conceit, and views.

Chapter 44: Abyākata-samyutta

367. At ANṭṭ25,19 she is declared the foremost bhikkhunī among those with great wisdom (etadaggaṁ mahāpannānām), and at 17:24 she is extolled as a model for the other bhikkhunīs. For a biographical sketch, see Nyanaponika and Hecker, Great Disciples 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 MNṭṭ 487-88. Though worded in terms of the Tathāgata, the questions refer to any arahant misconceived as a “being” or a self.

370. SA: “The form by which one might describe the Tathāgata” considered as a being (s attasaṅkhārāṁ tathāgatām)—as tall or short, dark or light, etc.—has been abandoned by the omniscient Tathāgata through the abandoning of its origin. He is “liberated 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 from description by way of form. He is deep (gambhīra) through the depth of his inc
lination (ajjhāsaya-gambhiratā) and through the depth of his qualities (guna-gambhiratā). 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 [ST: “a being”] owing to the non-existence [ST: of the five aggregates], then the statement “The Tathāgata—considered as a being—exists after death” does not apply, i.e., it is not valid.

371. Be and Ee read virodhayissati, Ce vīhāyissati. SA glosses na viruddham padam (Ce: viruddhasaddam) bhavissati; “there will be no contradictory term.” SA glosses a ggapadasmīṃ simply as “in the teaching” (desanāya). Aggapadasmīṃ occurs also at AN.V.320.32, glossed by its commentary with nībbāne.

372. Rūpagatam etam. 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.” ST: What is being rejected here? The self posited by the outside thinkers, spoken of here as “Tathāgata.”

373. See III.n.81.

374. SA explains kutūhalasālā (lit. “commotion hall”) as a place where recluses and brahmans of other sects engage in various discussions. It is so named because commotion 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 (see I.n.200). It is strange that predictions about rebirth are ascribed to Ajita, since elsewhere 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 khvāhām Vaccha upapattim paññāpemi no anupādānassa. There is a double meaning here, with upādāna meaning both “fuel” and subjective “clinging,” but I have translated the sentence in consonance with the following simile.

376. Tam aham tān̄hūpādānaṃ vadāmi. The Buddha’s statement makes it clear enough that a temporal gap can intervene between the death moment and re-conception. Since 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 saddhiṃ, with Be and Ee, as against laddhi in Ce. SA glosses: tesam laddhiyā saddhim etam abhavissa. To my knowledge laddhi, in the sense of belief, is a term of later usage, and it may have been incorporated into Ce via a misunderstanding of the commentary.
378. I read ṇāṇassa uppādāya, with Be and Ce, as against ṇāṇassa 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, tam p’assa bahu. I translate this obscure 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.
I. First Repetition Series

1 (1) Agreeable and Disagreeable (1)

[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)

“Bhikkhus, when a man possesses five factors he is extremely disagreeable … extremely agreeable to a woman. What five?…”

(The same as the above.) [239]

3 (3) Peculiar

“Bhikkhus, there are five kinds of suffering peculiar to women, which women experience 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 women….

“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 to women….

“These, bhikkhus, are the five kinds of suffering peculiar to women, which women experience but not men.” [240]

4 (4) Three Qualities

“Bhikkhus, when a woman possesses three qualities, with the breakup of the body, after death, she is generally reborn in a state of misery, in a bad destination, in the nether world, 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 heart obsessed by envy; in the evening she dwells at home with her heart obsessed by sensual lust. When a woman possesses these three qualities … she is generally reborn in a state of misery … in hell.”

(Anuruddha: (i) The Dark Side)

Then the Venerable Anuruddha approached the Blessed One … and said to him:

“Here, venerable sir, with the divine eye, which is purified and surpasses the human, I see 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.”

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 … stingy … of loose conduct … immoral … unlearned … lazy … muddle-minded],&263 a dullard. 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. When 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

(Anuruddha: (ii) The Bright Side)

Then the Venerable Anuruddha approached the Blessed One … and said to him: “Here, venerable sir, with the divine eye, which is purified and surpasses the human, I see women, with the breakup of the body, after death, being reborn in a good destination, in a heavenly 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 anger, she is wise. When a woman possesses these five qualities she is reborn in a good destination, in a heavenly world.”

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 … energetic … mindful],&264 wise. When a woman possesses these five qualities she is reborn 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

[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 virtue. These are the five powers of a woman. When a woman possesses these five powers, she dwells confident at home.”

26 (2) Having Won Over

“Bhikkhus, there are five powers of a woman…. (as above) … When a woman possesses these five powers, she dwells at home having won over her husband.”

27 (3) Under Her Control

“Bhikkhus, there are five powers of a woman…. (as above) … When a woman possesses these five powers, she abides with her husband under her control.”

28 (4) One

“Bhikkhus, when a man possesses one power, he abides with a woman under his control. 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 wealth, 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 virtue.

“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 beauty 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 respect.

“If, bhikkhus, a woman possesses the powers of beauty, wealth, relatives, and sons, but 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

“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, they expel her; 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, but 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, they accommodate her in the family; they do not expel her.

“If, bhikkhus, a woman possesses the power of virtue but not the power of wealth, they 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, they 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 woman is reborn in a good destination, in a heavenly world. It is because of the power of virtue 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

“Bhikkhus, there are five situations that are difficult to obtain for a woman who has not done merit. What are the five?

She may wish: ‘May I be born into a suitable family!’ This is the first situation that is 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!’ This is the third situation….

She may wish: ‘Having been born into a suitable family … dwelling at home without 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 done 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.

”

33 (9) Confident

“Bhikkhus, when a woman possesses five qualities she dwells confident at home. 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 she dwells confident at home.”
“Bhikkhus, growing in 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. 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.
1 A Question on Nibbāna

[251] On one occasion the Venerable Sāriputta was dwelling in Magadha at Nālaka village. Then the wanderer Jambukhādaka approached the Venerable Sāriputta and exchanged 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, friend, is called Nibbāna.”

“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 Nibbāna.” [252]

“And what, friend, is that path, what is that way for the realization of this Nibbāna?”

“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, friend, is called arahantship.”

“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 arahantship. And it is enough, friend Sāriputta, for diligence.”


Proponents of Dhamma

“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, for the abandonment of hatred, for the abandonment of delusion: they are the proponents of Dhamma 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 palm stumps, obliterated so that they are no more subject to future arising: they are the sublime ones in the world.”

“But, friend, is there a path, is there a way for the abandonment of this lust, hatred, and delusion?”

“There is a path, friend, there is a way for the abandonment of this lust, hatred, and delusion.”

“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, hatred, and delusion. And it is enough, friend Sāriputta, for diligence.”

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 … this noble eightfold path….”

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?”

“When, friend, a bhikkhu understands 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, 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, 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 bhikkhu 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 consolation?”

“There is a path, friend, there is a way … this noble eightfold path….”

7 Feeling

“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 feelings?”

“There is a path, friend, there is a way … this noble eightfold path….” [256]

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]

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.…”

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, the 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-sphere 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 kinds of becoming?” [259]
“There is a path, friend, there is a way … this noble eightfold path.…”

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.”
“But, friend, is there a path, is there a way for the full understanding of these three kinds of suffering?”
“There is a path, friend, there is a way … this noble eightfold path.”

15 Identity

“Friend Sāriputta, it is said, ‘identity, identity.’ What now is identity?”

“These five aggregates subject to clinging, friend, have been called identity by the Blessed 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 identity.”

“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 identity. And it is enough, friend Sāriputta, for diligence.”

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.”

“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 found delight.”

“But, friend, if a bhikkhu is practising in accordance with the Dhamma, would it take him long to become an arahant?”

“Not long, friend.”

&274
13

Book V
Chapter 39
Connected Discourses with Sāmaṇḍaka
(Sāmaṇḍaka-samyutta)

1–16 A Question on Nibbāna, Etc.

[261] On one occasion the Venerable Sāriputta was dwelling among the Vajjians at Ukkacelā. Then the wanderer Sāmaṇḍaka approached the Venerable Sāriputta and exchanged 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 remainder of this chapter is identical with the preceding chapter except for the identity 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-samyutta)

1 The First Jhāna

On one occasion the Venerable Mahāmoggallāna was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. [263] There the Venerable Mahāmoggallāna addressed the bhikkhus thus: “Friends, bhikkhus!”

“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 accompanied by sensuality 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 first jhāna. Steady 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 to greatness of direct knowledge with the assistance of the Teacher,’ it is of me that one could rightly say this.”

2 The Second Jhāna

… “It is said, “the second jhāna, the second jhāna.” What now is the second jhāna?”

“Then, friends, it occurred to me: ‘Here, with the subsiding 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. 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. Steady your mind in the second jhāna, unify your mind in the second jhāna, concentrate your 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 born of concentration.

“If, friends, one speaking rightly could say of anyone: ‘He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,’ it is of me that one could rightly say this.”

3 The Third Jhāna

... “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 bhikkhu 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.” This is called the third jhāna.’

“Then, friends, with the fading away as well of rapture … I entered and dwelt in the third jhāna…. While I dwelt therein perception and attention accompanied by rapture assailed 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. Steady your mind in the third jhāna, unify your mind in the third jhāna, concentrate your mind 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 equanimous, mindful, one who dwells happily.’

“If, friends, one speaking rightly could say of anyone … it is of me that one could rightly say this.”
4 The Fourth Jhāna

…”It is said, “the fourth jhāna, the fourth jhāna.” What now is the fourth jhāna?’

“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 happiness 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. Steady 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, I entered and dwelt 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.”

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.” What now is the base of the infinity of space?’

“Then, friends, it occurred to me: ‘Here, 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,” a bhikkhu enters and dwells in the base of the infinity of space. This is called 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 attention 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.”

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 infinity 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 entered 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 the 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.”

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 infinity 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 attention 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 nothingness, 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 nothing,’ 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 dwelt in the base of neither-perception-nor-non-perception. While I dwelt therein perception 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, unify your mind in the base of neither-perception-nor-non-perception, concentrate 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 rightly say this.”

9 The Signless

… “‘It is said, “the signless concentration of mind, the signless concentration of mind.” What now is the signless concentration of mind?’

“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 concentration of mind. While I dwelt therein my consciousness followed along with signs.

“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, concentrate 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 to greatness of direct knowledge with the assistance of the Teacher,’ it is of me that one could rightly say this.”

10 Sakka

Then, 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 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 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, 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 going for refuge to the Dhamma. Because of going for refuge to 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 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 breakup 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 homage 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]

II

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

“Good, lord of the devas, is the possession of confirmed confidence in the Buddha thus: ‘The 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.’ Because of possessing confirmed confidence in the Buddha, 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 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.’ 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 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.’ Because of possessing confirmed confidence in the Sangha, 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 the virtues dear to the noble ones, unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, unadhered to, 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 destination, in a heavenly world.”

“Good, Sir Moggallāna, is the possession of confirmed confidence in the Buddha … the 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, unbroken … 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 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 hundred devatās… together with eighty thousand devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(As above.) [274]

III

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna 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 respects: 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. Because 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 … to 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 paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(As above.)

IV
Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna 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 thus: ‘The Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed One.’ Because of possessing confirmed confidence in the Buddha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. 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, sounds, odours, tastes, and tactile objects.

“Good, lord of the devas, is the possession of confirmed confidence in the Dhamma thus … Good, lord of the devas, is the possession of confirmed confidence in the Sangha thus … Good, lord of the devas, is the possession of the virtues dear to the noble ones, unbroken … leading to concentration. Because of possessing the virtues dear to the noble ones … and in celestial forms, sounds, odours, tastes, and tactile objects.

“Good, Sir Moggallāna, is the possession of confirmed confidence in the Buddha … the 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, unbroken … 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 hundred devatās… together with eighty thousand devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(As above.) [279–80]

11 Candana

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-samyutta)

1 The Fetter

[281] On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove.

Now on that occasion, when the elder bhikkhus had returned from their alms round, after their meal they assembled in the pavilion and 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?”

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) elder 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 business.

Then Citta the householder heard: “A number of elder bhikkhus, it is said, having returned from their alms round, had assembled in the pavilion after their meal and were sitting together when this conversation arose:…” Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: “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 meaning and also different in phrasing. I will give you a simile for this, since some wise people 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 rope or yoke. 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 together: that is the fetter there.”

“So too, friend, 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 … 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 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.”

“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.”

2 Isidatta (1)

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṅga in the Wild Mango Grove. 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 elders consent to accept tomorrow’s meal from me.”

The elder bhikkhus consented by silence. [284] Then Citta the householder, having understood 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 bowls and outer robes, and went to the residence of Citta the householder. There they sat down 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 Sangha. Then the Venerable Isidatta said to the venerable chief elder: “Allow me, venerable elder, 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 been 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-phenomena 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, they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: “It is good, friend Isidatta, that the answer to this question occurred to you. The answer did not occur to me. Therefore, friend Isidatta, whenever a similar question comes up at some other time, you should clear it up.”

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 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’—these as well as the sixty-two 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?”

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.

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Sangha. Then the Venerable Isidatta said to the venerable chief elder: “Allow me, venerable elder, to answer Citta the householder’s question.”

“Answer it, friend Isidatta.”

“Now, householder, are you asking thus: ‘Venerable elder, there are various views that 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."

“As to the various views that arise in the world, householder,… these as well as the sixty-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 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, or self as possessing 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 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 perception 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 Avanti, householder.”

“There is, venerable sir, a clansman from Avanti 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?"

“Yes, householder.”

“Then let Master Isidatta delight in the delightful Wild Mango Grove at Macchikāsaṅga. I will be zealous in providing Master Isidatta with robes, almsfood, lodgings, and medicinal 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 bowls and hands, they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: “It is good, friend Isidatta, that the answer to this question occurred to you. The answer did not occur to me. Therefore, friend Isidatta, whenever a similar question comes up at some other time, you should clear it up.”

Then the Venerable Isidatta set his lodging in order and, taking bowl and robe, he left Macchikāsāṇḍa. When he left Macchikāsāṇḍa, he left for good and he never returned.

4 Mahaka’s Miracle

On one occasion a number of elder bhikkhus were dwelling at Macchikāsāṇḍa 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 elders consent to accept tomorrow’s meal from me in my cowshed.”

The elder bhikkhus consented by silence. Then Citta the householder, having understood 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 bowls and outer robes, and went to the cowshed of Citta the householder. There they sat down on the appointed seats.

Then Citta the householder, with his own hand, served and satisfied the elder bhikkhus with delicious milk-rice made with ghee. When the elder bhikkhus had finished eating and 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, 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 Sangha. Then the Venerable Mahaka said to the venerable chief elder: “It would be good, venerable 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 possessed 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 his own dwelling.

Then Citta the householder approached the Venerable Mahaka, paid homage to him, sat 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 grass 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 performed 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. 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 householder: “Is this much enough, householder?”

“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 Mango Grove at Macchikāsāṇḍa. 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 Macchikāsāṇḍa. When he left Macchikāsāṇḍa, he left for good and he never returned.

5 Kāmabhū (1)

On one occasion the Venerable Kāmabhū was dwelling at Macchikāsāṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmabhū, paid homage 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.”
   “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:
   “‘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 his 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 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. Therefore the bhikkhu whose taints are destroyed is called ‘trouble-free.’ The ‘one who is coming’ is a designation for the arahant.
   “‘The stream’: this, venerable sir, is a designation for craving. For a bhikkhu whose taints 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 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. Therefore the bhikkhu 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 Blessed One in brief.”
“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.” [293]

6 Kåmabhū (2)

On one occasion the Venerable Kåmabhū was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kåmabhū, paid homage to him, sat down to one side, and said to him: “Venerable sir, how many kinds of constructions are there?”

“There are, householder, three kinds of constructions: the bodily construction, the verbal construction, and the mental construction.”

“Good, venerable sir,” Citta the householder said. Then, having delighted and rejoiced in the Venerable Kåmabhū’s statement, he asked him a further question: “But, venerable sir, what is the bodily construction? What is the verbal construction? What is the mental construction?”

“In-breathing and out-breathing, householder, are the bodily construction; thought and examination are the verbal construction; perception and feeling are the mental construction.”

“Good, venerable sir,” Citta the householder said. Then … he asked him a further question: “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 feeling the mental construction?”

“Householder, in-breathing and out-breathing are bodily, these things are dependent upon 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 and 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 construction.”

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?”

“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.”

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 things...
s cease first in him: the bodily construction or the verbal construction or the mental construction?"

   “Householder, when a bhikkhu is attaining the cessation of perception and feeling, first the verbal construction ceases, after that the bodily construction, and after that the mental construction.”

   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. 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.”

   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.”

   Saying, “Good, venerable,”… he then asked him a further question: “Venerable sir, when 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 perception and feeling, three kinds of contact touch him: emptiness contact, signless contact, undirected contact.”

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 feeling, 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 perception and feeling, his mind flows towards seclusion, slopes towards seclusion, inclines towards seclusion.”

“Good, venerable sir,” Citta the householder said. Then, having delighted and rejoiced 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 feeling?”

“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.”

7 Godatta
On one occasion the Venerable Godatta was dwelling at Macchiśanāḍa 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 nothingness, the liberation of mind by emptiness, and the signless liberation of mind: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?”

“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 meaning and also different in phrasing? Here a bhikkhu dwells pervading one quarter with a mind imbued with lovingkindness, 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 pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, 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 pervading 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.

“And what, venerable sir, is the liberation of mind by nothingness? Here, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ a bhikkhu 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, gone to the forest or to the foot of a tree or to an empty hut, reflects thus: ‘Empty is this of self [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 called the signless liberation of mind.

“This, venerable sir, is the method by which these things are different in meaning and also different in phrasing. 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, delusion 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 no 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. Now that 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. 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. 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 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.”

“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.”

8 Nigāṇṭha Nātaputta

Now on that occasion Nigāṇṭha Nātaputta had arrived at Macchikāsaṇḍa together with a large retinue of nigaṇṭhas. Citta the householder heard about this and, together with a number of lay followers, he approached Nigāṇṭha Nātaputta. He exchanged cordial talk with Nigāṇṭha Nātaputta and, when they had concluded their greetings and cordial talk, sat down to one side. Nigāṇṭha Nātaputta then said to him: “Householder, do you have faith in the recluse Gotama when he says: ‘There is a concentration without thought and examination, there is a cessation of thought and examination’?”

“In this matter, venerable sir, I do not go by faith in the Blessed One when he says: ‘There is a concentration without thought and examination, there is a cessation of thought and examination.’”

When this was said, Nigāṇṭha Nātaputta looked up proudly towards his own retinue and said: “See this, sirs! How straightforward is this Citta the householder! How honest 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. 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 place faith regarding the claim that there is a concentration without thought and examination, a cessation of thought and examination?”

When this was said, Nigāṇṭha 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 straightforward is this Citta the householder! How honest and open!’—yet now we understand you to say: ‘See this, sirs! How crooked is this Citta the householder! How fraudulent and deceptive!’ If your former statement is true, venerable sir, then your latter statement is false, while if your former statement is false, then your latter statement is true.

“Further, venerable sir, these ten reasonable questions come up. When you understood their meaning, then, together with your retinue, you might return to me. One question, one synopsis, one answer. Two questions, two synopses, two answers. Three … four … five … six … seven … [300] eight … nine … ten questions, ten synopses, ten answers.”

Then Citta the householder, having asked Nigaña Nâtaputta these ten reasonable questions, rose from his seat and departed.

9 The Naked Ascetic Kassapa

Now on that occasion the naked ascetic Kassapa, who in lay life had been an old friend of Citta the householder, had arrived in Macchikāsāṇḍa. Citta the householder heard about 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 said 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 superhuman distinction in knowledge and vision worthy of the noble ones, no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning my seat.”

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 in that, after thirty years, you have not attained any superhuman distinction in knowledge and vision worthy 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 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? For 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. 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 Blessed One were to declare of me: ‘There is no fetter bound by which Citta the householder could return to this world.’”

When this was said, the naked ascetic Kassapa said to Citta the householder: “It is wonderful 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 this 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 Discipline, he received the higher ordination. And soon, not long after his higher ordination, dwelling 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 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 Kassapa became one of the arahants.

10 Seeing the Sick

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, thus: ‘May I become a wheel-turning monarch in the future!’”

When this was said, Citta the householder said to those devatās: “That too is impermanent; 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 kinsmen, said to him: [303] “Set up mindfulness, master. Don’t babble.”

“What did I say that makes you speak to me thus.”

“You said to us: ‘That too is impermanent; that too is unstable; one must abandon that too and pass on.’”

“That was because park devatås, grove devatås, tree devatås, and devatås dwelling in medicinal herbs and forest giants assembled and said to me: ‘Make a wish, householder, thus: “May I become a wheel-turning monarch in the future!”’ And I said to them: ‘Even that is impermanent; even that is unstable; even that one must abandon when one passes on.’”

“What advantage do those devatås see, master, that they speak to you thus?”

“It occurs to those devatås: ‘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 virtuous, this wish of his would succeed because of its purity. The righteous king of the Dhamma will provide righteous offerings.’&324 Seeing this advantage, those devatåsassembled 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 confirmed confidence in the Buddha thus: “The 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.”

‘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 you should train yourselves.”
Then, having enjoined his family and colleagues, his relatives and kinsmen, to place confidence in the Buddha, the Dhamma, and the Sangha, and having exhorted them in generosity, Citta the householder passed away.
Chapter 42

Connected Discourses to Headmen

(\textit{Gamanî-samyutta})

\textit{1 Canda}

[305] Setting at Savatthi. Then the headman Caṇḍa the Wrathful 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?”

“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.”

When this was said, Caṇḍa the headman said to the Blessed One: “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. From today let the Blessed One remember me as a lay follower who has gone for refuge for life.”
2 Talapuṭa

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Talapuṭa the troupe headman 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, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.’ 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 Talapuṭa the troupe headman said: ‘Venerable sir, I have heard it said … [307] … What does the Blessed One say about that?’

“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. 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 delusion, 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 negligent, with the breakup of the body, after death, he is reborn in the ‘Hell of Laughter.’ But if he holds such a view as this: ‘If an actor, 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’—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, Talapuṭa 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 Talaputta 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 Talaputta became one of the arahants.

3 Yodhājīva

Then the headman Yodhājīva the Mercenary 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 and exerts himself in battle, if others slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas.’ 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 heard 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 one 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 exterminated.’ If others then slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the ‘Battle-slain Hell.’ 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 himself in battle, then with the breakup of the body, after death, he is reborn in the company 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 Blessed One said:) “So I did not get through to you when I said, ‘Enough, headman, let it be! Don’t 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 old.
d in the lineage of teachers who said: ‘When a mercenary is one who strives and exerts himself in battle, if others slay him and finish him off while he is striving and exerting himself 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

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 and exerts himself in battle.) [311]

6 Asibandhakaputta

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika’s Mango Grove. [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 themselves in water, and tend the sacred fire—are said to direct a dead person upwards, to guide him along, and to get him admitted to heaven. But the Blessed One, the Arahant, the Fully Enlightened One, is able to bring it about that with the breakup of the body, after 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, chats 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 prayers and recite praise and circumambulate him with their palms joined, saying: ‘With the breakup of the body, after death, may this person be reborn in a good destination, in a heavenly 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 destination, in a heavenly world?”

“No, venerable sir.”

“Suppose, headman, a person would hurl a huge boulder into a deep pool of water. Then 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, 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 state of misery, in 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 speech, 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 circumambulate 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 circumambulate 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 prayers 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: “Magnificent, 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

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika’s Mango Grove. 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 compassionate towards all living beings?”

“Yes, headman, the Tathāgata 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?”

“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 middling 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 field. 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 as fodder for the cattle.”

“Headman, just like the field that is excellent are the bhikkhus and bhikkhunis 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 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 the field of middling quality are the male and female lay followers 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 to
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 ground—are the recluses, brahmans, and wanderers of other sects to me. Yet 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 that is perfectly complete and pure. For what reason? Because if they understand even a single sentence, that will lead to their welfare and happiness for a long time.

“Suppose, headman, a man had three waterpots: one without cracks, which does not let water run through and escape; one without cracks, but which lets water run through and 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 waterpot that is without cracks, which does not let water run through and escape; or in the waterpot 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 through and escape, are the bhikkhus and bhikkhunis to me. I teach them 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 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 teach 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 and escape, are the recluses, brahmans, 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 what 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: “Magnificent, 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

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika’s Mango Grove. Then Asibandhakaputta the headman, a lay disciple of the niganthas, 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, Nigantha Nātaputta teaches the Dhamma to his disciples thus: ‘Anyone 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 rebirth) by the manner in which one usually dwells.’ It is in such a way, venerable sir, that Nigantha 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 one usually dwells, [318] then according to Nigantha 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 destroys life, if one compares one occasion with another, whether by day or by night, which is more frequent: the occasions when he is destroying life or those when 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 Nigantha 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 occasion with another, whether by day or by night, the occasions when he is speaking falsehood 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 Nātiputta’s word no one at all would be bound for a state of misery, bound for hell.

“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 disciple has full confidence in that teacher. It occurs to him: ‘My teacher holds such a doctrine and 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 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.

“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 taken what is not given, 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 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, 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.’ In many ways he criticizes and censures the destruction of life, and he says: ‘Abstain from the destruction of life.’ He criticizes and censures the taking of what is not given, and he says: ‘Abstain from taking what is not given.’ He criticizes and censures sexual misconduct, and he says: ‘Abstain from sexual misconduct.’ He criticizes and censures false speech, and he says: ‘Abstain from false speech.’

“Then a disciple has full confidence in that teacher. He reflects thus: ‘In many ways the 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 deed 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 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 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 misconduct, and he says: “Abstain from sexual misconduct.” Now I have engaged in sexual misconduct 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 abandons sexual misconduct and in the future he abstains from sexual misconduct. 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 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 abandons false speech and in the future he abstains from false speech. Thus there comes about 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. Having 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 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, 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 lovingkindness, 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 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.

“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 second quarter, 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 liberation 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: “Magnificent, venerable sir! … From today let the Blessed One remember me as a lay follower who has gone for refuge for life.”

9 Families

On one occasion the Blessed One, while wandering on tour among the Kosalans together 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 crops blighted and turned to straw. 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 doctrine of the recluse Gotama. Then a good report concerning you will be spread about us: ‘Asibandhakaputta the headman has refuted the doctrine of the recluse Gotama, who is so powerful and mighty.’”

“But how, venerable sir, shall I refute the doctrine of the recluse Gotama, who is so powerful 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: ‘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 turned to straw? The Blessed One is practising for the annihilation of families, for the calamity of families, for the destruction of families.’ When the recluse Gotama is posed this dilemma by you, he will neither be able to throw it up nor to gulp it down.” [324]

“Yes, venerable sir,” Asibandhakaputta the headman replied. Then he rose from his seat and, after paying homage to Nigantha Nātaputta, keeping him on his right, he departed 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 kindliness 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 turned to straw? The Blessed One is practising for the annihilation of families, for the calamity of families, for the destruction of families.”

“I recollect ninety-one aeons back, headman, but I do not recall any family that has ever 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 all become so from giving, from truthfulness, and from self-control.”

“There are, headman, eight causes and conditions for the destruction of families. Families 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; or mism anaged undertakings fail; or there arises within a family a wastrel who squanders, dissipates, and fritters away its wealth; 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 destruction 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: “Magnificent, venerable sir!… From today let the Blessed One remember me as a lay follower who has gone for refuge for life.”

10 Manicūlaka

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 Manicūlaka the headman was sitting in that assembly. Then Manicūlaka 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 jewellery and gold; they have given up the use of gold and silver.” And Manicūlaka was able to convince that assembly.

Then Manicūlaka 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 the Blessed One and did not misrepresent him with what is contrary to fact; that I explained 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 and 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 criticism. For, headman, 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 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.”

11 Bhadraka

On one occasion the Blessed One was dwelling at a town of the Mallans named Uruvelakappa. 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 One 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 here, 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 they were to be executed or imprisoned or fined or censured?”

“There are such people, venerable sir.”

“But are there any people in Uruvelakappa on whose account sorrow, lamentation, pain, displeasure, and despair would not arise in you in the event they were to be executed 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 Uruvelakappa sorrow, lamentation, pain, displeasure, and despair would arise in you in the event they were to be executed or imprisoned or fined or censured? And what is the cause and reason why in relation to other people in Uruvelakappa no sorrow, lamentation, pain, displeasure, 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, lamentation, 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 attachment. 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 imprisoned or fined or censured—these are the ones for whom I have no desire and attachment.”

“Headman, by means of this principle that is seen, understood, immediately attained, fathomed, apply the method to the past and to the future thus: ‘Whatever suffering a rose in the past, all that arose rooted in desire, with desire as its source; for desire is the root of suffering. Whatever suffering will arise in the future, all that will arise rooted in desire, 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 stated by the Blessed One: ‘Whatever suffering arises, all that is rooted in desire, has desire as its source; for desire is the root of suffering.’ Venerable sir, I have a boy named Ciravāśi, who stays at an outside residence. I rise early and send a man, saying, ‘Go, man, and find out how the boy Ciravāśi is.’ Until that man returns, venerable sir, I am upset, thinking, ‘I hope the boy Ciravāśi has not met with any affliction!’”

“What do you think, headman? If the boy Ciravāśi were to be executed or imprisoned or fined or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?”

“Venerable sir, if the boy Ciravāśi were to be executed or imprisoned or fined or censured, even 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 arises rooted in desire, with desire as its source; for desire is the root of suffering.’

“What do you think, headman? Before you saw Ciravāśi’s mother or heard about her, did you have any desire or attachment or affection for her?”

“No, venerable sir.”

“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 Ciravāśi’s mother were to be executed or imprisoned or fined or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?”

“Venerable sir, if Ciravāśi’s mother were to be executed or imprisoned or fined or censured, 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 arises rooted in desire, with desire as its source; for desire is the root of suffering.’”
12 Rāsiya

Then Rāsiya the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, I have heard: ‘The recluse Gotama criticizes all austerity. He categorically blames and reviles any ascetic who leads a rough life.’ Do those who speak thus, venerable sir, state what has been said by the Blessed One and not 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 misrepresent 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, which 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 these 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 enlightenment, 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?

(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 share it and do meritorious deeds.
(ii)

“Then, headman, someone here who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he makes himself happy and pleased, but he does not share it and do meritorious deeds.

(iii)

“Then, headman, someone here who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds.

(iv)

“Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, he does not make himself happy and pleased, nor does he share it and do meritorious deeds.

(v)

“Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, he makes himself happy and pleased, but he does not share it and do meritorious deeds.

(vi)

“Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds.

(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.

(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 share it and do meritorious deeds.
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.

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. And he uses his wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.

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 meritorious 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.

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 meritorious 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.
(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 meritorious 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 makes 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 lawfully 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 wealth lawfully, without violence’—this is the one ground on which he may be praised. 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 praised on this one ground and criticized on these three grounds.

(v)

“Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfully and unlawfully, both by violence and without violence, and who makes himself happy and 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 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. [335] 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. This one enjoying 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 lawfully and unlawfully, both by violence and without violence, and who makes himself happy and 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 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 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 pleasures 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, 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 two grounds. On what one ground may he be praised? ‘He seeks wealth lawfully, without violence’—this is the one ground on which he may be praised. On what two grounds may he be criticized? ‘He does 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 which he may be criticized. This one enjoying sensual pleasures may be praised on this one ground and criticized on these two grounds. [336]

(viii)  
“Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and who makes himself happy and pleased but does not share it and do meritorious deeds, may be praised on two grounds and criticized on one ground. On what two 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.
Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without 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 three 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 he may be praised. On what one ground may he be criticized? ‘He 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’—this is the one ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these three grounds and criticized on this one ground.

Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and makes himself happy and pleased, and shares it and does meritorious deeds, and who uses that wealth without being tied to it, uninfatuated with it, not blindly 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, 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 he may be praised. ‘He uses 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.

There are, headman, these three kinds of ascetics of rough life existing in the world. What three?

Here, headman, some ascetic of rough life has gone forth out of faith from the household 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 noble ones.’ He afflicts and torments himself, yet he does not achieve a wholesome state; he does not realize a superhuman distinction in knowledge and vision worthy of the noble ones.

(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 superhuman distinction in knowledge and vision worthy of the noble ones. [338]

(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.

V

(i)

“Therein, headman, the ascetic of rough life who afflicts and torments himself, yet who 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 second ground 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 who achieves a wholesome state, yet who does not realize a superhuman distinction in knowledge and vision worthy of the noble ones, may be criticized on two grounds and praised on one ground. On what two grounds may he be criticized? ‘He afflicts and torments himself’—this is the first ground 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 second ground on which he may be criticized. On what one ground may he be praised? ‘He achieves 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 who 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’—this 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 ones’—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.

VI

“There are, headman, these three kinds of wearing away that are directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. What three?

(i) “Someone is lustful, and on account of lust he intends for his own affliction, for the affliction of others, for the affliction of both. When lust 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.

(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. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.
(iii)

“Someone is deluded, and on account of delusion he intends for his own affliction, for 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, immediate, 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, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life.”

13 Pāṭaliya

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.’ I hope, venerable 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 explain in accordance with the Dhamma, and that no reasonable consequence of their assertion 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!”

“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 fit.
“What do you think, headman? Do you know the Koliyans’ hirelings with drooping head-dresses?”

“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 drooping head-dresses are virtuous or immoral?”

“I know, venerable sir, that they are immoral, of bad character. They are to be included 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 character. Pāṭaliya the headman too is immoral, of bad character’?”

“No, venerable sir. I am quite different from the Koliyans’ hirelings with drooping head-dresses. My character is quite different from theirs.”

“If, headman, it can be said about you, ‘Pāṭaliya the headman knows the Koliyans’ hirelings with drooping head-dresses, who are immoral, of bad character, but Pāṭaliya the headman 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, headman, and the result of magic, and I understand how a magician, 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 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 … false speech … divisive speech … harsh speech … idle chatter … covetousness … ill 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.
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. Anyone at all who takes what is not given … who engages in sexual misconduct … who speaks falsely experiences pain and grief in this very life.

(i)

“Someone here, headman, is seen garlanded and adorned, freshly bathed and groomed, 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 garlanded 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.’

(ii)

“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 now,’ 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 pleasures with women as if he were a king. They ask someone about him: ‘Sir, what has this man done, that he has been garlanded and adorned … as if he were a king?’ They answer: ‘Sir, this man attacked the king’s enemy and stole a gem. 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.’

(iv)

“Then, headman, someone here is seen with his arms tightly bound behind his back with 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 beheaded to the south of the city?’ They answer: ‘Sir, this man, an enemy of the king, stole something from a village or a forest, he committed theft. That is why the rulers, having had him 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 those who hold wrong view?”
“No, venerable sir.”

(v)

“Then, headman, someone here is seen garlanded and adorned … 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 garlanded and adorned … as if he were a king?’ They answer: ‘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.’

35
(vi)

“Then, headman, someone here is seen with his arms tightly bound behind his back with 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 beheaded to the south of the city?’ They answer: ‘Sir, this man seduced women and girls of good families. 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 brahmans 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]

(vii)

(8)

(9)

(10)

(11)

(12)

(13)

(14)

(15)

(16)

(17)

(18)

(19)

(20)

(21)

(22)

(23)

(24)

(25)

(26)

(27)

(28)

(29)

(30)

(31)

(32)

(33)

(34)

(35)

(36)

(37)

(38)

(39)

(40)

(41)

(42)

(43)

(44)

(45)

(46)

(47)

(48)

(49)

(50)

(51)

(52)

(53)

(54)

(55)

(56)

(57)

(58)

(59)

(60)

(61)

(62)

(63)

(64)

(65)

(66)

(67)

(68)

(69)

(70)

(71)

(72)

(73)

(74)

(75)

(76)

(77)

(78)

(79)

(80)

(81)

(82)

(83)

(84)

(85)

(86)

(87)

(88)

(89)

(90)

(91)

(92)

(93)

(94)

(95)

(96)

(97)

(98)

(99)

(100)

(101)

(102)

(103)

(104)

(105)

(106)

(107)

(108)

(109)

(110)

(111)

(112)

(113)

(114)

(115)

(116)

(117)

(118)

(119)

(120)

(121)

(122)

(123)

(124)

(125)

(126)

(127)

(128)

(129)

(130)

(131)

(132)

(133)

(134)

(135)

(136)

(137)

(138)

(139)

(140)

(141)

(142)

(143)

(144)

(145)

(146)

(147)

(148)

(149)

(150)

(151)

(152)

(153)

(154)

(155)

(156)

(157)

(158)

(159)

(160)

(161)

(162)

(163)

(164)

(165)

(166)

(167)

(168)

(169)

(170)

(171)

(172)

(173)

(174)

(175)

(176)
ow," [348] do they speak truthfully or falsely?… Is it proper to place confidence in those who hold wrong view?"

“No, venerable sir.”

III

“It is wonderful, venerable sir! It is amazing, venerable sir! I have a rest house in which 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, venerable 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: ‘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 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.’

(ii)

“One teacher held such a doctrine and view as this: ‘There is what is given, what 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: ‘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 oppresses 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 wealth, commits burglary, ambushes highways, seduces another’s wife, utters falsehood—no evil 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 killing 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, 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 merit and no outcome of merit.’

(iv)

“One teacher held such a doctrine and view as this: ‘When one acts or makes others act, 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 mass of flesh, into one heap of flesh, because of this there would be evil and an outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating 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 honourable recluses and brahmans speak truth, which speak falsehood?’”

“It is fitting for you to be perplexed, headman, fitting for you to doubt. Doubt has arisen 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

“There is, headman, concentration of the Dhamma. If therein you were to obtain concentration of mind, you might abandon this state of perplexity.&357 And what, headman, is concentration of the Dhamma?

(i)

“Herein, headman, having abandoned the destruction of life, the noble disciple abstains 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. [351] 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—delves pervading one quarter with a mind imbued with lovingkindness, 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 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 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 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 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.”

(ii)

“Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—delves 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 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 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 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.”

(iii)

“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 acts or makes others act … 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 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.”

(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 one mass of flesh, 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 … 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)

“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 … [355] … 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 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.

(ii)–(iv)

“Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—delves 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 acts 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 there would be no evil and no outcome of evil”’ … then you might abandon that state of perplexity.

“He reflects thus: ‘This teacher holds such a doctrine and view as this: “When one acts 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 flesh, 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 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 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, venerable sir!… From today let the Blessed One remember me as a lay follower who has gone for refuge for life.”
I. The First Chapter

1 (1) Mindfulness Directed to the Body

[359] Setting at Sāvatthī. “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? Mindfulness directed to the body: 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 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 and insight: this 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; concentration without thought, without examination: this is called the path leading to the unconstructed….”
4 (4) Emptiness Concentration

... “And what, bhikkhus, is the path leading to the unconstructed? The emptiness concentration, the signless concentration, the undirected concentration: this is called the path leading to the unconstructed....”

5 (5) Foundations of Mindfulness

... “And what, bhikkhus, is the path leading to the unconstructed? The four foundations of mindfulness....”

6 (6) Right Striving

... “And what, bhikkhus, is the path leading to the unconstructed? The four kinds of right striving....”

7 (7) Bases for Spiritual Power

... “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 faculties....”

9 (9) Powers

... “And what, bhikkhus, is the path leading to the unconstructed? The five powers....”

10 (10) Factors of Enlightenment

... “And what, bhikkhus, is the path leading to the unconstructed? The seven factors of enlightenment....”

11 (11) The Eightfold Path

... “And what, bhikkhus, is the path leading to the unconstructed? The noble eightfold 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.”
II. The Second Chapter

12 (1) The Unconstructed

(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.”

(ii. Insight)

… “And what, bhikkhus, is the path leading to the unconstructed? Insight: this is called the path leading to the unconstructed….”

(iii–viii. Concentration)

(iii) … “And what, bhikkhus, is the path leading to the unconstructed? [363] Concentration 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….”

(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 concentration….”

(vii) … “And what, bhikkhus, is the path leading to the unconstructed? Signless concentration….”

(viii) … “And what, bhikkhus, is the path leading to the unconstructed? Undirected concentration: this is called the path leading to the unconstructed….”

(ix–xii. The four foundations of mindfulness)&363

(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 path 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, mindful, removing covetousness and displeasure in regard to the world….” [364]

(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, bhikkhus, a bhikkhu dwells contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world: 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, 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: this is called the path leading to the unconstructed….”

(xiv) … “And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, 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, bhikkhus, a bhikkhu generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives….”

(xvi) … “And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu generates desire for the continuance of arisen wholesome states, for their 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 unconstructed….”

(xvii–xx. The four bases for spiritual power)

(xvii) … “And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire 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, bhikkhus, 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, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to mind and activities of striving….”

(xx) “And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, 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….”

(xi) “And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, 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….”

(xxii–xxv. The five spiritual faculties)

(xxii) “And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, 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]

(xxiii–xxv) “And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu 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 in relinquishment: this is called the path leading to the unconstructed….”

(xxvi–xxx. The five powers)

(xxvi) “And what, bhikkhus, is the path leading to the unconstructed. Here, bhikkhus, 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 … the power of concentration … the power of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed….” [367]

(xxviii–xxxvii. The seven factors of enlightenment)

(xxviii) “And what, bhikkhus, is the path leading to the unconstructed. Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed….”
usion, dispassion, and cessation, maturing in relinquishment: this is called the path leading to the unconstructed...."

...(xxxii–xxxvii) ... “And what, bhikkhus, is the path leading to the unconstructed? Here, 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....”

...(xxxviii–xlv. The noble eightfold path)

...(xxxviii) ... “And what, bhikkhus, is the path leading to the unconstructed? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, 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 livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, 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.”

13 (2) The Uninclined

“Bhikkhus, I will teach you the uninclined and the path leading to the uninclined. Listen to that....

“And what, bhikkhus, is the uninclined?....”

...(To be elaborated in full as in §§1–12.) [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 you the far shore ... the subtle ... the very difficult to see ... the unaging ... [370] ... the st
able … the undisintegrating … the unmanifest … the unproliferated … the peaceful … the deathless … the sublime … the auspicious … the secure … the destruction of craving … the wonderful … the amazing … the unailing … the unailing state … nibbāna … the unafflicted … dispassion … purity … freedom … the unadhesive … the island … the shelter … the asylum … the refuge …

44 (33) The Destination

“Bhikkhus, I will teach you the destination and the path leading to the destination. Listen to that.

“And what, bhikkhus, is the destination. The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the destination.

“And what, bhikkhus, is the path leading to the destination? Mindfulness directed to the body: this is called the path leading to the destination.

“Thus, bhikkhus, I have taught you the destination and the path leading to the destination. 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, 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 §§1–12.)
[374] On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the bhikkhunī Khemā, 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 Pasenadi of Kosala addressed a man thus: “Go, good man, and find out whether there is any recluse or brahmin in Toraṇavatthu whom I could visit today.”

“Yes, sire,” the man replied, but though he traversed the whole of Toraṇavatthu he did 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 Pasenadi 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 Arahant, 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, ingenious.’ 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 Tathāgata exist after death?”

“Great king, the Blessed One has not declared this: ‘The Tathāgata exists after death.’”

“Then, revered lady, does the Tathāgata not exist after death?”

“Great king, the Blessed One has not declared this either: ‘The Tathāgata does not exist 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 does not exist after death.’”

“Then, revered lady, does the Tathāgata neither exist nor not exist after death?”
“Great king, the Blessed One has not declared this either: ‘The Tathāgata neither exists 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 exists 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 either: “The Tathāgata neither exists nor does not exist after death.”’ What now, [376] revered lady, is the cause and 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 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 thousands 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 hundreds of 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, great king, that form 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 terms of form; he is deep, immeasurable, hard to fathom like the great ocean.&370 ‘The Tathāgata exists after death’ does not apply; ‘the Tathāgata does 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] … That perception by which one describing the Tathāgata might describe him … Those volitional constructions by which one describing the Tathāgata might describe him … That consciousness 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 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.
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 bhikkhuni Khemā’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. Hav
ing approached, he paid homage to the Blessed One, sat down to one side, and said to hi
m:

“How is it, venerable sir, does the Tathāgata exist after death?” [378]

“Great king, I have not declared this: ‘The Tathāgata exists after death.’”

(All as above down to:)

“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 mathemati
cian … (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 aft
er death’ does not apply; ‘the Tathāgata both exists and does not exist after death’ does n
ot 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 bhikkhuni 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 won
derful, 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
gard 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 statement, rose from his seat, paid homage to him, and departed, keeping him on his right.

2 Anurâdha

(Identical with 22:86.) [381–84]

3 Sâriputta and Koṭṭhitâ (1)

On one occasion the Venerable Sâriputta and the Venerable Mahâkoṭṭhitâ were dwelling at Bârâṇasî in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahâkoṭṭhitâ emerged from seclusion and approached the Venerable Sâriputta. He exchanged greetings with the Venerable Sâriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How is it, friend Sâriputta, does the Tathâgata exist after death?”

“Friend, the Blessed One has not declared this: ‘The Tathâgata exists after death.’”

(As in the preceding sutta down to:) [385]

“Friend, the Blessed One has not declared this either: ‘The Tathâgata neither exists nor does not exist after death.’”

“How is this, friend? When asked, ‘How is it, friend, does the Tathâgata exist after death?’ you say: ‘Friend, the Blessed One has not declared this: “The Tathâgata exists after death.”’… And when asked, ‘Then, friend, does the Tathâgata neither exist nor not exist after death?’ you say: ‘Friend, the Blessed One has not declared this either: “The Tathâgata neither exists nor does not exist after death.”’ What now, friend, is the cause and reason why this has not been declared by the Blessed One?”

“‘The Tathâgata exists after death’: this, friend, is an involvement with form. ‘The Tathâgata does not exist after death’: this is an involvement with form. ‘The Tathâgata both exists and does not exist after death’: this is an involvement with form. ‘The Tathâgata neither exists nor does not exist after death’: this is an involvement with form.

“‘The Tathâgata 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 Tathâgata does not exist after death’: this is an involvement with consciousness. ‘The Tathâgata both exists and does not exist after death’: this is an involvement with consciousness. ‘The Tathâgata 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 One.”
4 Sāriputta and Koṭṭhita (2)

(As above down to:)

“What now, friend, is the cause and reason why this has not been declared by the Blessed 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 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 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 constructions 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’ … or ‘The Tathāgata neither exists nor does not exist after death.’

“But, friend, one who knows and sees form … feeling … perception … volitional constructions … 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 One.”

5 Sāriputta and Koṭṭhita (3)

(As above down to:)

“What now, friend, is the cause and reason why this has not been declared by the Blessed 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 consciousness, who is not devoid of desire, affection, thirst, passion, and craving for consciousness, that thinks: ‘The Tathāgata exists after death’ … 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 constructions … who is devoid of lust for consciousness, who is devoid of desire, affection, thirst, passion, 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 One.”

6 Sāriputta and Koṭṭhita (4)

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta 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 Blessed One?”

(i. Delight in the aggregates)

“Friend, it is one who delights in form, who takes delight in form, who rejoices in form, 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 after death.’ It is one who delights in feeling … who delights in perception … who delights 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 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 One.”
(ii. Delight in becoming)

“But, friend, could there be another method (of explaining) why this has not been declared 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 neither 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 neither exists nor does not exist after death.’

“This, friend, is the cause and reason why this has not been declared by the Blessed One.”

(iii. Delight in clinging)

“But, friend, could there be another method (of explaining) why this has not been declared 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 One.”

(iv. Delight in craving)

“But, friend, could there be another method (of explaining) why this has not been declared 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.’
“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.’

“This, friend, is the cause and reason why this has not been declared by the Blessed One.”

(v. Another method?)

“But, friend, could there be another method (of explaining) why this has not been declared 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.”

7 Moggallāna

Then the wanderer Vacchagotta approached the Venerable Mahāmoggallāna and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Mahāmoggallāna:

“How is it, Master Moggallāna, is the world eternal?”

“Vaccha, the Blessed One has not declared this: ‘The world is eternal.’”

“Then, Master Moggallāna, is the world not eternal?”

“Vaccha, the Blessed One has not declared this either: ‘The world is not eternal.’”

“How is it then, Master Moggallāna, is the world finite?”

“Vaccha, the Blessed One has not declared this: ‘The world is finite.’”

“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 Moggallāna, 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 Moggallāna, is the soul one thing, the body another?”

“Vaccha, the Blessed One has not declared this either: ‘The soul is one thing, the body is another.’”

“How is it, Master Moggallāna, does the Tathāgata exist after death?”

“Vaccha, the Blessed One has not declared this: ‘The Tathāgata exists after death.’”

“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 nor does not exist after death.’”

“What, Master Moggallāna, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: ‘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 both exists 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 such 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: ‘This is mine, this I am, this is my self.’ Therefore, when the wanderers of other sects are asked such questions, 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 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 answers.”

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:)

“Vaccha, I have not declared this either: ‘The Tathāgata neither exists nor does not exist after death.’” [394]

“What, Master Gotama, is the cause and reason why, when wanderers of other sects are 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 questions, 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 Enlightened One, regards the eye … 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 answers.”

“It is wonderful, Master Gotama! It is amazing, Master Gotama! 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. Just now, Master Gotama, I approached the recluse Moggallāna [395] and asked him about this matter. The recluse Moggallāna explained 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 phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter.”

8 Vacchagotta

Then the wanderer Vacchagotta 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 world eternal?” … (as above) …

“What, Master Gotama, is the cause and reason why, when wanderers of other sects 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 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 form as in self, or self as in form. They 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. Therefore, [396] when the wanderers of other sects are asked such questions, 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 Enlightened One, does not regard form as self … or self as in consciousness. Therefore, when the Tathāgata is asked such questions, he does not give such answers.”
Then the wanderer Vacchagotta rose from his seat and approached the Venerable Mahāmoggallāna. He exchanged greetings with the Venerable Mahāmoggallāna … and said to him:

“How is it, Master Moggallāna, is the world eternal?”

(All as above down to:)

“Vaccha, the Blessed One has not declared this either: ‘The Tathāgata neither exists nor does not exist after death.’”

“What, Master Moggallāna, is the cause and reason why, when wanderers of other sects 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?”

“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 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 Enlightened One, does not regard form as self … or self as in consciousness. Therefore, when the Tathāgata is asked such questions, he does not give such answers.”

“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. Just now, Master Moggallāna, I approached 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.”

9 The Debating Hall

Then the wanderer Vacchagotta 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:

“In recent days, Master Gotama, a number of recluses, brahmins, and wanderers of various sects, had assembled in the debating hall and were sitting together when this conversation 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 supreme attainment, when that disciple has passed away and died he also declares his rebirth thus: “That one was reborn there, that one was reborn there.” This Makkhali Gosāla ... Thus Nīgāṇṭha Nāṭaputta ... This Sañjaya Belaṭṭhiputta ... This Pakudha Kaccāyana ... This Ajita Kesakambala ... when that disciple has passed away [399] and died he also declares his rebirth thus: “That one was reborn there, that one was reborn there.” This recluse Gotama—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 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 reborn there.” Rather, he declares of him: “He cut off craving, severed the fetter, and, by completely 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 risen in you about a perplexing matter. I declare, Vaccha, rebirth for one with fuel, not for one without fuel. Just as a fire burns with fuel, but not without fuel, so, Vaccha, I declare rebirth for one with fuel, not for one without fuel.”

“Master Gotama, when a flame is flung by the wind and goes some distance, what does 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 reborn 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 another body, I declare that it is fuelled by craving.”

10 Ānanda (or: Is There a Self?)

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 question by the wanderer Vacchagotta, he did not answer?”

“If, Ānanda, when I was asked by the wanderer Vacchagotta, ‘Is there a self?’ I had answered, ‘There is a self,’ this would have been siding with those recluses and brahmans who are eternalists. And if, when I was asked by him, ‘Is there no self?’ I had answered, ‘There is no self,’ this would have been siding with those recluses and brahmans who are annihilationists.

“If, Ānanda, when I was asked by the wanderer Vacchagotta, ‘Is there a self?’ I had answered, ‘There is a self,’ would this have been consistent on my part with the arising of the knowledge that ‘all phenomena are non-self’?”

“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

On one occasion the Venerable Sabhiyakaccāna was dwelling at Āṭīka in the Brick Hall. Then the wanderer Vacchagotta approached the Venerable Sabhiyakaccāna 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 Kaccāna, does the Tathāgata exist after death?”

“All as in §1 down to: [402]
“This 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-material’ 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 as ‘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, not 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!
"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 Enlightenment can be attained without meditation, by a process of intellectual analysis (technically known as paññā, insight) alone."

This sentence, which sets the tone for the rest of the chapter, is already marked by two serious flaws. The first is a conflation of two uses of the word "meditation" in a way 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 translators use the word in a more circumscribed sense as a rendering for jhāna. In the sentence just quoted (and often in the sequel), Gombrich merges these two meanings, and then, playing upon this ambivalence, argues that the approach to enlightenment which overrides or minimizes jhāna is one “without meditation.” This conclusion would not follow if jhāna is not flatly identified with meditation in its entirety but is recognized for what it is, namely, an elevated meditative attainment in the domain of samādhi-bhāvanā, the development of concentration. I am not aware of any sutta in the Pāli Nikāyas that explicitly admits the possibility of attaining enlightenment (i.e., arahantship) without some degree of jhāna, but even the approach to enlightenment that appears to bypass jhāna, the route of the “dry insighter” admitted in the Pāli commentaries, does not propose that "Enlightenment can be attained without meditation." To the contrary, those who advocate this approach also hold that meditation, in the sense of sustained attention, plays a pivotal role from beginning to end. This route differs from the one that leads through the jhānas, not by omitting meditation, but by employing a type of meditation that does not aim at the jhānas but seeks to generate insight with the support of a minimal base of concentration.

This brings us to the second error in Gombrich's statement: his notion that paññā is "a process of intellectual analysis" bereft of meditation. In its technical sense, paññā 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 vipassanā, for which it has long been the accepted rendering, and to use “wisdom” for paññā, while recognizing that “wisdom” too is not quite to the mark. The crucial point is that paññā, 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, vipassanā-bhāva.
nā, 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 hinges on sustained attention to each immediate occasion of experience, leads to sufficiently powerful samādhi to allow for direct discernment of the three characteristics, dependent origination, and the Four Noble Truths. It is this direct discernment that is called paññā.

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, without 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 meditation and issues in samādhi, but of a different kind than jhānic concentration. (This approach, 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 mention is made of the sukkha-vipassaka or "dry-insighter," who reaches the supramundane paths and fruits – even arahantship – without mundane jhāna. Even this meditator, however, necessarily acquires the supramundane jhāna concomitant with the paths and fruits.

p.103, para.1: "The paragraph on 7 [the saddhāmusārī] 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 diṭṭhīppatta in that he is motivated by faith and trust in the Buddha, while the diṭṭhīppatta is motivated by a desire for understanding. For this 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 diṭṭhīppatta. I do, however, think that the definitions of the two types found in the Nikāyas are far preferable to those offered in the Puggala-paññatti, which does not sufficiently emphasize the distinction between 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 stream-enterer (and higher sekha) is said to be parimutta, "freed," from the hells, the animal realm, and the sphere of ghosts (SN V,376–77). Alternatively, vimutta may be an old corruption of adhimutta. In the Skt Buddhist tradition, some recensions of the texts designate this person as śraddhādhimukta, "resolved through faith," and this avoids the apparent 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 are 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 āsava, the hallmark of arahantship. The eighth vimokkha, too, "the cessation of perception and feeling," though different in character from the others, 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 Paṭis II 40. Though this text is certainly late, it simply formalizes a distinction often made in the Nikāyas. The ubhatobhāgavimutta arahant has both constant access to the eight deliverances and permanent release from all the āsava, the latter guaranteeing his subsequent release from future becoming. The kāyasakkhi can have seven vimokkha (even all eight in the case of certain anāgāmīs) without being released as an arahant.

pp.103-105: This text (AN IV–74-79) is an interesting variant on the common list of seven, 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 keen to upgrade samādhi at the expense of saddhā. The "signless concentration" (animitta-a-samādhi) is by no means "synonymous with the 'formless releases,'" not even "approximately so." True, it is usually placed after the fourth āruppa, but the structure of meditative states precludes the idea that it follows the base of neither-perception-nor-non-perception in the scale of mental unification. The commentaries identify it as the concentration connected with powerful insight (balavāvapassanā-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 full-scale paper might be needed to clarify the meaning of this samādhi according to the suttas and commentaries, the commentarial explanation seems plausible. The commentary 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 meddlesome monks. We might note that this is the only place where this variation occurs, and 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 reaching arahantship (SN IV 268–69), and thus the Buddha may have introduced this variation expressly for this reason.

pp.105-107: Gombrich misses the point of the sutta at AN I 118-20; in fact, he mistranslates 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 kāyasakkhi, the diṭṭhippatta, or the saddhāvimutta. They consult the Buddha, who says that one cannot make a categorical pronouncement because either of the three 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 range of sekha from the stream-enterer to the one practising the way to arahantship, i.e., one at the stage immediately preceding arahantship. Thus the sādhdhāvimutta might be "on one 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 arahants." By definition none of them can be arahants. At the most they may be "practising the way to arahantship," which is higher than non-returning but still short of arahantship. When they become arahants they will do so either as ubhatobhāgavimutta or as paññāvimutta. Presumably, the kāyasakkhi becomes the former, and the other two become the latter, though if the other two develop the formless deliverances (āruppa-vimokkha) before reaching arahantship both the sādhdhāvimutta and the dīṭṭhippatta can "cross over" categories and become kāyasakkhi, and thus reach arahantship as ubhatobhāgavimutta; it is a moot question whether, through change of character or approach, the sādhdhāvimutta and dīṭṭhippatta are convertible into one another.

pp.107-10: This whole section on the dharmānusārī and the saddhānusārī is governed by a questionable methodological premise: namely, that one can prove one's thesis simply by labelling as a later interpolation any text that contradicts it. There are simply too many texts, in all four Nikāyas, distinguishing between the dharmānusārī and the saddhānusārī 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 sādhdhānusārī is positively defined mainly by the fact that he 'only has faith in and affection for the Tathāgata'" (p.110). This type of disciple is also defined positively by his possession of the five spiritual faculties (pañcindrīyāni). It seems that -matta here is not adequately rendered by "only"; something like "sufficient" or "a measure of" would be more fitting. Endowment with the five faculties dictates that the sādhdhānusārī cannot be the same as the last type of disciple in the Aлагādhipama Sutta. In the suttas the five faculties are not assignable to anyone below the level of sādhdhānusārī. It is by possessing these five faculties that the sādhdhānusārī and d
hammānasāri are said to be "assured of enlightenment" (sambodhiparāyana), but such assurance is never given to one who simply has faith in and devotion to the Tathāgata.

One informative reference overlooked by Gombrich is SN V 377. This sutta is significant because it appends the two kinds of anusāri, with their formal definitions, to the familiar fourfold list of noble disciples (from arahants down to stream-enterers) rather than placing them among the seven types of noble persons. In this respect it conforms to the pattern set by MN22 and MN34, which Gombrich appeals to for support, yet it shows that even within this pattern the two kinds of anusāri 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 MN70) rests on the misinterpretation of the AN text pointed out above. There is no reason to doubt that "the compiler of this list" is the Blessed One.

p.112: "The compounds cetovimutti and paññāvimutti ... 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 paññāvimutti, in which case it usually denotes a lower, temporary release, attained through the power of samādhi – except when qualified as akuppā cetovimutti, which is effectively the same as cetovimutti paññāvimutti, i.e., arahantship.

p.113: The distinction drawn at MN It437 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 former distinction, indicating that the latter dichotomy is drawn on the basis of the faculty that was given prominence in attaining arahantship. Thus, presumably, the distinction between cetovimutti and paññāvimutti can apply to both ubhatobhāgavimutta arahants and paññāvimutta arahants. Though there will be a tendency for one who is cetovimutti to become ubhatobhāgavimutta and for one who is paññāvimutti to become paññāvimutta, this tendency is not absolute. MN Comy explains that Sāriputta was paññāvimutti and Mogallāna cetovimutti, because the former placed emphasis on paññā and the latter on samādhi. 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 arahantship without mastering the formless attainments would presumably be cetovimutti with out being ubhatobhāgavimutta.

p.115: I am doubtful that the third and fourth views can stand up under scrutiny as positions legitimatized by the suttas. The texts are always clear that "meditation [taken as jhāna] on its own can never achieve Enlightenment"; for that, all three stages are required, sīla, samādhi, and paññā. On the other hand, jhāna is included in sammā-samādhi, as a factor of the Noble Eightfold Path, which implies that it cannot be entirely dispensed with.
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 ānāya). It is over this question that expositors offer different opinions. The prevalent view of the authorized commentaries is that mundane jhāna is not indispensable; for certain persons, the practice of insight 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. What 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-returner perfect sīla, the non-returner perfects samādhi, the arahant perfects paññā. Each stage also serves as a basis for the next, so that paññā 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 they perfect it). There are those who develop samatha first and later fulfill vipassanā (the classical paradigm), and those who develop vipassanā first and later fulfill samatha (the variant). There are also those who develop samatha to a superlative degree (mastery over 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 commentaries). 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 those 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 cittam vimuccati and cetovimutti are ... nothing but the verbal and 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 attainment 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 other types of cetovimutti in which the mind is not released from the āsava. The four brahma-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 karunā, etc.). See the discussion of the different types of cetovimutti at MN I 297-98. 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 samādhi); but because they do not come about through the efficacy of paññā they are not final and invincible.

p.118: The "later, scholastic interpretation" (sic) would have no difficulty at all, let alone "enormous difficulty," with the concluding statement of the Buddha's first sermon. He speaks of akuppā cetovimutti; in the textual tradition, as I have already pointed out, this expression always denotes arahantship, and thus its occurrence cannot justify the idea that cetovimutti without qualifications might signify arahantship. Moreover, the Buddha had just stated that he claimed to have realized supreme enlightenment only 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 his 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 āsavā 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 between cetovimutti and paññāvimutti was something that arose after the time of the Buddha and got inserted into the texts by scholastic monks. The contrast that does run consistently through the Pāli Canon, too frequently to be regarded as an interpolation, is that between temporary cetovimutti, denoting an attainment of samādhi, and final, permanent cetovimutti, denoting arahantship. The temporary cetovimutti can be of various kinds – mettācetovimutti, appamārācetovimutti, suññatacetovimutti, etc. – and can even be attained by non-Buddhist ascetics (see MN I 156,30-31). The final cetovimutti is exclusive to the arahants, and is known variously as akuppā cetovimutti, cetovimutti paññāvimutti, and asamayavimutti (see MN I 197).

p.121, 2nd para.: The discussion at DN II 168-69 does not imply that the monk "has been through all the stages of meditation." We should note that the Buddha refers to these states 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 through meditation. But they are achieved as planes of rebirth produced by the meditative attainments, not as the meditative states themselves. I would understand the passage to mean 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 desire to be reborn in any of them. Thus it remains plausible that he does not enter into all the meditative levels, even though his reflection extends to all their corresponding planes. 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 MN70, on the same level of authoritativeness as the latter. The explanation at MN70 is the formal, technically precise one, the explanation at DN II68–70 a variant introduced to conform to the theme of the discourse, namely, 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 IV451–53 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 MN70 – "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 Susima 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 nirvāṇa." He says, "First comes knowledge of the way things are, afterwards comes knowledge of nirvāṇa." The two kinds of knowledge are not the same. The former is insight knowledge, the latter the knowledge of the transcendent path. Insight knowledge need not 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 s amādhi that they attain the formless releases and the super-powers. Thus there is no contradiction between this sutta and the definition of paññāvimutta at MN70; in fact, the two are perfectly consistent with each other. A similar distinction is made among arahants at AN II87: the pundarīka ascetic is the paññāvimutta arahant; the paduma ascetic the ubhatobhāgavimutta.

The Comy to the Susima Sutta introduces a new idea by stating that these monks are "without jhāna, dry insisters" (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
Debate

does not mean that they have attained enlightenment without meditating, or that paññāv 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 "vehicle of bare insight meditation" (suddhivipassanāyāna), 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 Sutta 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 misunderstood the discussion between the Venerables Musila, Nārada, and Saviṭṭha at SN II 11:5-18 (12:68). There is no contradiction, or even tension, between the views of Musila and Nārada. Musila has answered all Saviṭṭha's questions truthfully, and Saviṭṭha's inference that he is an arahant is correct. However, Saviṭṭha draws this inference on the basis of a wrong assumption, and this is the main point of the sutta. He assumes that the defining mark of arahantship is understanding the chain of dependent origination and the proposition that "the cessation of becoming is nirvāṇa." The point that Nārada is making when he answers all the questions in the same way that Musila had, yet declares that he is not an arahant, is not that paññā on its own is insufficient and must be conjoined with samādhi; this would be a common understanding that Musila and Nārada share, and no doubt Musila did have that samādhi. The point Nārada is making is that the direct discernment of all these items (the chain of dependent origination and the nature of Nibbāna) is the defining characteristic of the sekha, the disciple from the stage of stream-entry through the one on the path to arahantship. The arahant is distinguished from the sekha in that he not only sees these principles with paññā, but has carried this vision through to the point where all defilements have been eradicated. This gives him access to the personal meditative experience of Nibbāna, in which he can "touch Nibbāna with the body." The 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 paññāvimutti 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 the experience of Nibbāna.

The Venerable Nārada does not interpret paññā "in the narrow sense of intellect on without a deeper, experiential realization," nor would he deny that paññā is an adequate 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 samādhi is necessary for paññā to be effective. What he holds is that possession of this paññā – 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 and the arahant and thus cannot be used to distinguish them. What distinguishes the sekha from the sekha is the maturation of this pañña, the fact that he has used his insight to eliminate all defilements, a task in which the sekha is still engaged. (I might also point out that Gombrich trivializes the notion of pañña 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 instance, at SN II 48 the chief disciple Sāriputta explains that one who sees origination through nutriment, etc., and is practising for cessation is a sekha; one who, having seen this, has released the mind from clinging is an arahant. Again, at MN I 235 the Buddha teaches Saccaka that one who sees the anattā nature of the five aggregates is a disciple engaged in the proper practice of the Teaching (i.e., a sekha); one who, having seen this, has released the mind from clinging is an arahant. The sekha has gained the vision of the Dhamma; he has seen the truth as a matter of direct personal experience. But for him that vision has not yet been fully applied for its intended purpose: disenchantment, dispassion, and cessation (nibbidā virāga nirodha). He has not yet succeeded in eradicating craving 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 tevijja and the six abhiññā are mentioned often enough in the Nikāyas. The only thing "mysterious" about SN I 191 is that the monks who attain these qualities here come to constitute distinct classes of arahants, additional to the two standard types at MN I 70. 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 the suttas often mention the fourth jhāna as their basis, it seems even possible that the highest grade of paññāvimutta arahants, i.e., those with mastery of the fourth jhāna but no āruppa attainments, might qualify for tevijja or chañabhiñña. What we can know for certain is that those with mastery in samādhi do not attain arahantship merely by the power of samādhi but require pañña as the direct instrument of liberation. Hence the "two alternatives" theory cannot stand up under scrutiny. The real two alternatives are those who develop a high degree of samādhi and then, with the support of this samādhi, develop pañña, and those who make pañña the "burden" of their development but who also cultivate samādhi to the extent necessary for pañña to arise.

pp.130-31: At first glance the sutta at AN III 355–56 seems to testify to a real debate among 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 dharmayogī monks: gambhirām atthapadam, 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 II\textsuperscript{18} 9,14, 
\textit{atthapada} clearly means a verbal statement. At AN IV\textsuperscript{362,2} it is ambiguous, as here. AN Comy explains the present text: "Profound state of meaning: the recondite, hidden meaning of the aggregates, elements, sense bases, etc. They see it by penetrating it with path-wisdom together with insight. In this passage the wisdom of comprehension (= insight) and penetration (= the path), as well as (the wisdom) of study and inquiry, are all appropriate."

If we consider this sutta carefully, however, we would see that while it shows that the two groups of monks followed different approaches to the goal, it still does not establish that they held serious disagreements in principle about the way to attain it. It seems that the monks in each group had taken to their respective group because it suited their 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 Mahåcunda 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. Nevertheless, I agree with Gombrich that the emergence of such a division in the ranks of the Sangha is evidence that this sutta is relatively late.
The Collection of Connected Discourses
(Saṃyutta Nikāya)

Volume IV
Chapters 35 - 44

Bhikkhu Bodhi
1997
Kandy, Sri Lanka
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 woulde be treated under pāc. 68. Page 28 §6
Add sotapanna etc. (the partial accomplished).

Page 28 §8
The context made it clear that padesakāri/paripūrikāri refer to the degree to which one has developed sila/samādhi/paññā, and not to the training rules as such [the padesakārinī 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 be exempted there).

Page 50 §1,10
They arranged the garlands and scents there and went (gandhañ ca mālañ ca āropetvā pa kāmiṇsu) (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 (lavītvā) of a grassfield, which amounts to pārājika. Another refers to the burning of a pile 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 (Vinitavatthu) a bhikkhu had sexual intercourse supinantena (emission is not an issue) only 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, lodgings 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) Translate:
'To whom and in what respect am I lacking?' (i.e.: 'To what man would I be lacking anything?').

Page 116 §3

This is a failure to distinguish the two senses of attha. There is no doubt about the idiomatic 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", where 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 Udāyi not only indicates the aggadāna, but 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 makes 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 having instructed and then returns while it is still unfinished. The com., seems to have generalized from that.

Page 130 §7

'Sanghātipallatthikāya nisīdīsu' = 'they sat with the sanghāti 'wrapped around' (back and 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 better 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 correct 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 & nānākula. 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 on the village is usu. from the whole family / clan. If there are more than one family / clan in a village then there might be families with less, or no, saddhā, and members of these families might steal from the monks. (transcribers addition)]. 'Hatthapāsa' usually means at close distance from one's 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 vijahitabbām' mean: 'or else (if one has any doubt) one should not leave hatthapāsa (then no offence can 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 don't give after having offered?'

Page 194 §1,3
The word acchādessāmi that occurs in the rule can only be used with finished robes. 'Bhikkhu 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 bhikkhu (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 interpretatio
n with some modifications, seems preferable.

Page 222 §2
But Ven. Th., above, also makes an addition (through inference) to the table so why sho
uld'n'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 w
here the Vibh. is insufficient. Considering the rules themselves the com.'s differentiatio
n 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 'phånitam' as 'ucchumhā nibbattam' 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. Th
is 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 nivāsettabbam' -- '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 'civaram' 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 clumsy: 'pakkamissatititi'). 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 tam before maya to be the real subject of 'pakkamissati', (Yam...civaram 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 'accha'dessami' 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: Perhaps implied by 'kattikapunnam'.

Page 256 §8

'has lots of supporters', (bhatta is action-noun, if 'meals' it should have been 'bhattani'). [B: 'bhattani' = 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 ed) Nevertheless, Th's interpretation (based on the Thai ed.?) would be more sensible here.

V: In par. 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 anapaatti section has 'dava bhanati' which normally means 'for fun'. Then it goes on to define that as 'sahasara', forcefully. However, in the next rule 'davakamyata' unmistakably means 'for fun'. (at p.264 given as 'jokes'). Since jokes normally are 'spoken' or 'cracked' 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 involve falsehood should be classed as 'dubhassita', 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
...or attainments...': āpatti cannot mean attainment, that would be samāpatti. The reason that Sotāpatti is exceptionally mentioned here is that it contains āpatti in itself (sota + āpatti). No other attainment can be included. Similarly, under diseases it is said that one, and 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 conversation, 'backspace' it.

Page 275 §3,6

True often ratti means a day-night, but in this particular rule it means 'night' only. That is 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 spent for the day to be finished. In Sri Lanka if one in the morning refers to something that 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 ānāpatti for daytime. Probably 'sahaseyyā' alone was understood to mean 'spending the night rest 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 (-aµ instead of -o).

Page 289 §3,5

Correct, the word 'ajjhācāra' is here used instead of āpatti, because the latter word only applies 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 imaµ navaµ...'.

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 purity and perfection. At line 7 one quality has been omitted: 'He is able to instruct the bhikkhunis'. 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 bra
zen, etc. Then how could it be fitting for Master Udāyin?'

Page 334 §4
(... masquerading as great heroes, and who, to you...) But 'titthamāne' 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 titthamāne found in the Nikāyas too (J.IV.97, Mi
l. 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 materi
al well-being of families.'

Page 347 §4,6f
But in the definition of "paribbājaka' at pāc.41, it is said, that any 'paribbājakasamāpam
a', except bhikkhu and samanera, is 'paribbājaka': It follows that 'p.samāpanna' includes
bhikkhus etc., and this is the word used here to define samāṇa. Therefore, the com. is ri
ght.

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 eaten 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 relaxed under future conditions of famine. (B adds:) -except perhaps by applying the cattāro 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 sandhi 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.


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 Bhikkhuni-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. 'Antarāyikā dhammā' occurs unqualified also in the sequel (or rather, qualified only by 'patiśevato' in the next sentence.)
B: The Sinhalese tradition reads, (and recites), the right-view-bhikkhus' assertion here as: '...antarāyikā dharmā 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). 'Antarāyikā' 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 'antarāyikā' has been omitted by the other traditions due to not understanding the grammatical construction. The Sanskrit versions confirm that the Sinhalese are correct. The following is part of a letter by the scholar Peter Skilling:

"The three Sanskrit Prātimokṣa-s available to me seem to confirm the Sinhalese ed.'s readings, 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 two of them with rough translations

*****

Mūlasarvāstivāda Prātimokṣa 55, 57.

wrong view: yathā ye antarāyikā dharmā uktā bhagavatā te pratisevyamānā nālam antarāyāyeti.

right view: antarāyikā dharmāh santah antarāyikā evoktā bhagavatā, te ca pratisevyamānā alam antarāyāyeti: since they are obstructive states, they are described by the Blessed One just as obstructive states...

****

Mahāsāṃghika Prātimokṣa 45, 47:

wrong view: yathā ye ime antarāyikā dharmā uktā bhagavatā tān pratisevato nālam antarāyāya.

right view: antarāyikā evāyuṣman dharmāh samānā antarāyikā dharmā uktā bhagavatā, alam ca punas tān pratisevato antarāyāya: since those states, venerable, are indeed 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. However, at, Sangh.10 it is said to be dukkata. The two should be the same. If it is deemed to be dukkata, it must be the one that is incurred already before the kamma, when he first is being reprimanded and does not relinquish.

Page 442 §1,5f

The words 'sikkhamānena bhikkhunā' have not been translated. The bracket is not correct, 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 involves a pācittiya for the (one exposed as a) deceiver. (or/with Th's term:)' This is to be confessed 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.: mantentām: 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 khiyati.) Better: '(No offence) if he criticizes so: "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 etc. 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 simply 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 gan̄hāti catubhāgam khādanaṃ tadūpiyam vyañjanaṃ', which may mean: '(The bowl) takes a (measure of) rice with a quarter of 'solid pieces' and an appropriate 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 one 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 foods', one might for the sake of health be allowed to take a 'balanced amount' of khādana (anāpatti gilānassa).
(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.)

...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 away. (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 'tassapāpiyyassikā'. Note that all the punishing kamm as (tajjan¥ya 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 same 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 Brāhmaṇa-Saṁyutta: "Tass'eva tena pāpiyyo you kuddham patikujjhati.": "It only becomes worse for him if he reciprocates 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 sense 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 sampayojetabbañ' 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.'
The difference of these two seems to be that in gulpaka ballot what is kept secret is the taking of the ticket (the meaning of the colour of the ticket is explained openly); while in Sakaññajappaka ballot what is secret is the meaning if the ticket, the taking is done openly.

(... 'don't tell ...') scil: What it means.

(... bhikkhus are to make him confess ...). No, if the offence is confessed, then it is settled by the settlement and nothing else is to be done. The passage in CV.IV 12,2 is abbreviated (there is a la in PTS ed). This means it has to be filled out as under 'tajjaniyakamma' (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 ('ropetva', or better: 'bero peta' of Sinh. ed. ) and then instead of allowing him to confess it formally he is to be given the 'tassapapiyassikakamma' (which is very similar to the 'tajjaniyakamma'). The tass is substitute for formal confession. 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 for 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)!

Ven. D. was a Sinhalese.

This seems to be inexact. The tradition is using the old Sinhalese hour (and Indian, no doubt), 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 Kh. may have to be checked) But even 1 hr.36 mins. before hardly anything is showing (at least not in Sri Lanka, but in Northern India it may show 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).

They are probably the same Udâyin – same character is showing (=strong râga - see below (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 conscious 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: 'samvarissāmi': 'I shall restrain myself'. (v.l.: 'samvaram āpajjissāmi')

Page 543 §2,8-9
(... allowed to confess ... committed.) This would conflict with āma, passāmi'.

B: Some monks in Sri Lanka take this type of confession as 'musāvāda' since one claims to have done something that one has not done and does not see. The 'Cattāro-āpatti-bhayāni-sutta' of A.II.240-243 should have 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 reason for their number and order. In 18 money is said to be unallowable and it has to be forfeited and got rid of. But if it has already been used then that can't be done. Then comes 19 saying that also the item one has got through the money is to be forfeited (and if it is an 18 item, got rid of acc. to that rule). Then if one thinks trading is alright if only money is not involved, comes 20 saying that also trading without money is unallowable and that what has been obtained has to be forfeited (not to be got rid of here). In this way the differences of the three rules can be simply understood. But one case, however, has not been covered: the case that a monk sells some item for money. I would suggest here that at this case is to be treated under 18 (and not 19). In this way it can be understood why there 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 steward). Probably these rules were phrased before the allowance for keeping money with a steward was given. (Np.10 gives allowance for a special case. There is not yet a general allowance.) Little contradictions 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 be applied). And so we get the discrepancies in the accounts of the Vibh., the com., and also 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 Pativijånātī
(for the solution of a difficult phrase occurring in the Vibh. to Pär.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 follows 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 'pativijånantas 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 pär., then it would not always 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 occurrence of the word in the Vibh. to pär. 4 and pāc.8 we find it in two other places.

Page 573 Sangh.2: Sevanañdhippāyo kāyena vāyamati phassam pañivijånāti, āpatti Sang h.' Sangh 3: (of the woman who is being addressed lewdly) 'sā na pañivijānī'. It is probably from the latter case that the com. has taken the meaning 'understand' and then applied to pär.4.: But in the S.2 case the meaning is 'he is aware of the contact'. If this latter sense is adopted for Pär.4 it can better be understood why pativijnāntassa is mentioned only in complex cases, and not in simple cases (as it should have been if it referred to the listener's understanding). This word occurs in two cases in Pär.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 viharevasi so bhikkhu phathamam jhānam samāpajji ti sampajānamsū bhañantassa pativijånantassa āpatti thullacayasssa, na pañivijånantassa āpatti dukkatassa'.

(The natural way of taking pativijånantassa is as having the same subject as bhañantassa, 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 dakkata offence."  
(b) 'Pañhamam jhānam samāpajji ti vattukāmo dutiya jhānam samāpajjīn ti bhañantassa pativijånantassa āpatti pāciti tyassa, na pativijånantassa āpatti dukkatassa'.

(In the Pär 4 case there is the addition of sampajānamsū which complicates the issue of what pativ. refers to, in pāc.8 it is clearer. The offences in Pär.4 are Pārājika & Thullacaya).

'For one who being desirous of saying: "I attained first jhāna", actually says, "I attained second jhāna" there is a pācittiya offence in case he is aware of (the substitution), in case that he is not aware of it there is a dakkata offence.' For three reasons this interpretation is preferable to the one given by the com. and accepted by Th:

(1) Grammatically it is more natural to take the subject of 'pativijånatassa' to be the same as the one of bhañantassa.

In the Parivāra (Page 33) case (a) is mentioned (case (b) is not) in a slightly modified form, changing bhanatassa to bhanati, (which is due to the different context making it parallel with ullamati in previous period. We may translate both periods so: 'In the case where one makes a false claim due to evil wishes, the offence is pārājika. In the case where one 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 dakkata 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 Pär.4. It is clear that the P. follows the Vibh. in restricting the use of Pa†iv.) ... to bha˚anti: 'Yo te vihåre vasati so bhikkhu arahå ti bha˚anti, pa†i vijånantassa āpatti thullaccayassa, na p.vijånantassa āpatti dukkatassa'. (punctuation as in PTS ed). Even so the ambiguity persists, for it is still possible to take pa†iv, as either dative object to bha.nati or as genitive governed by āpatti. Here, however, because bhana ti and pa†iv. 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 pa†vijånantassåpatti' , where the two words occur together separately from the rest.

(2) This is the only way to explain why på†iv. 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 incur the greater penalty. Incidentally, the reason why in Påc.8 in the corresponding case to (a) the word på†iv. 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 Pär.4, Påc.1 and Påc.8 are all treated in the same way. Result is not a fact or (this was stated by Th. only in the case of Påc.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 about the subject and the meaning of pa†iv. 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 Vinita Vatthu to Pär.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 understood (cf. the Vinita 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 Ajåtasatta and King Pasenadi were also on bad terms, but not the Sangha in their countries.
Notes to Part V

Chapter 45: Magga-samyutta

1. SA: Ignorance is the forerunner (pubbangama) in two modes, as a conascent condition (sahajātavasena, a condition for simultaneously arisen states) and as a decisive support condition (upanissayavasena, a causal condition for subsequently arisen states). ST: 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 (alajjanā, or lack of conscience regarding evil). Fearlessness of wrongdoing (anottappā) 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 uppañjati; “it arises along with it, in unison, not without it.”

2. SA: True knowledge (vijjā) is knowledge of one’s responsibility for one’s own action (kammassakatā-ñāṇa). Here, too, it is a forerunner by way of both conascence and decisive support.

   Shame (hiri) and fear of wrongdoing (ottappa) are called “the guardians of the world” (ANītī51,19–28). For a detailed discussion, see DhsAt124–27, and more concisely Vism464–65 (PPt14:142).

3. SA says that at the moment of the mundane path these are not all found together, but they are found together at the moment of the supramundane path. Even in regard to the mundane path, it would be a mistake to see the eight factors as following 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 jointly condition the next three factors, which make up the virtue group. These in turn 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 Pasenadi. 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 Ananda thought, “This practice of a recluse succeeds 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 righteousness” (KS 1:113); Woodward, “a monk who is a friend of what is lovely” (KS 5: 2); Ireland, “a bhikkhu who is a friend of the good” (SN Anth 1:75). These renderings all rest on a misunderstanding of the grammatical form of the expression. As an independent substantive, kalyāṇamitta means a good friend, i.e., a spiritual friend who gives advice, guidance, and encouragement. When used in apposition to bhikkhu, however, kalyāṇamitta becomes a bahubbhi compound, and the whole expression means “a bhikkhu who has a good friend.” To represent this formally: yassa bhikkhuno kalyāṇamittattā hoti (not yo bhikkhu kalyāṇa mittaµ 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 mother, 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 own 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 Vibh 236. SA explains seclusion (viveka) in light of the commentarial notion of the fivefold seclusion: (i) “in a particular respect” (tadāṅga, 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 (patipassaddhi, permanently, in fruition); and (v) by escape (nissarāna, permanently, in Nibbāna).

He develops right view dependent on seclusion (viveka-nissitam): dependent 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 object). 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 abandoning (pāhāna) of defilements – “in a particular respect” when developing insight, by eradication at the moment of the supramundane path; and (ii) as entering into (pakkanada), i.e., into Nibbāna – by way of inclination when developing insight and by making it the object at the path moment. The path is maturing in relinquishment (vossagga-parināmi) 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 perfections 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 thus and the Blessed One applauded him.

9. The brahmin Jānussoṇi was a chaplain of King Pasenadi. He departs from Sāvatthī in a white chariot also at MN I 175, 15–17 and MN II 208, 24–25. According to SA, once every six months he rode around the city in his chariot “as if strewning the city with the excellence of his glory and prosperity.”

10. Brahma vata bho yāna, brahmayānerūpam vata hoti. Here, brahma has the sense of best (seṭṭha).

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” (atti sambhūtam) because it is gained in dependence on one’s own manly effort.


15. SA: The removal of lust, etc., is a designation for the unconstructed, deathless Nibbāna-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 treatment of the path according to the sutta method in the Suttanta-bhājaniya at Vibh t235–36 (but see the following note). In the Abhidhamma-bhājaniya the path factors are considered exclusively supramundane.
17. All eds. of SN have here abrahmacariyā veramanī, but elsewhere the reading is kāmesu micchācārā veramanī, “abstinence from sexual misconduct” (see DNIII 312,12–13; MNIII 74,23, IIII 251,25–26; Vibhl 235,??). The former wording is found in the precept observed by monks and nuns, the latter in the precept undertaken by the laity. SA does not comment, and it thus seems the reading we have is the result of a scribal error, probably arising after the age of the commentaries, which has found its way across borders and contaminated the entire textual tradition. I have therefore translated on the assumption that the reading should be kāmesu micchācārā veramanī.

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 attainment. Thus I will enjoy a pleasant abiding and set an example for future generations.”

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., in 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 sutta is referred to at DhsA 30,??–31,?? as “proof” that the Buddha taught the Abhidhamma. Vism 519,?? (PP 17:9) also cites the sutta in 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 CMA 1:4); 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 Sinhalese tradition from SA. SA explains the feeling when none of the three have subsided 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 āyāma, effectively synonymous with vāyāma, the actual reading in some mss. SA glosses with vihīna.
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 understand that it is conditioned by the quality opposed to that state. Feeling conditioned by the subsiding of desire is the feeling 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 mamsanam paññāgavesanan ti attho; “Intelligence’: wisdom-intelligence; the meaning is, investigation with wisdom, seeking out with wisdom.”

24. I translate nāyam dhammam following SA’s gloss of the term as ariyamagga-dhamma. The sutta is the basis for a “dilemma” at Miśī242–43.

25. The two additional qualities are micchāñāṇi and micchāvimutti. SA glosses the former as micchāpaccavekkhaṇa, “wrong reviewing,” on which SiṬ says: “When one has done something evil, one reviews it with the idea that it was good.” SA explains micchāvimutti as a false liberation (ayāthāva-vimutti), a non-emancipating liberation (aniyyānika-vimutti).

26. Sa-upanisa saparikkhāram. For a fuller analysis, see MN No.117. The definition of noble right concentration just below rests on the conception of the mind as 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 CMAṭ7:17.

27. SA: While the former sutta is explained in terms of qualities (dhammavaṣeṇa), this one is explained in terms of persons (puggalavaṣeṇa).

28. Though all three eds have aṭṭhaṅgiko here, I suggest deleting it to bring the wording into conformity with 46:18, 47:33, and 51:2.

29. Read: apārā pāram gamanāya saṁvattanti. SA: “To going from the round of becoming to Nibbāna.” Woodward has mistranslated as “conduce to that state in which no further shore and no higher shore exist.” The verses just below are at Dhpṭ85–89.

30. At this point Ee stops numbering these groups of suttas and designates them merely as peyyāla, “repetitions,” not as vagga. Ce also calls them peyyāla but numbers them, and Be, which also numbers them, calls them peyyālavagga, “repetition 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-pariññatthām.* SA: When one has reached Nibbāna, the course of samsāra 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” (*silasampadā*) is the fourfold purification of virtue (see *Vism* 15–16; *PP*1:42). “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 completeness of mind (*sampannacittatā*). All these suttas were spoken separately 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 repetition series a separate number. Ce keeps the numbering of the *vagga* continuous, beginning here with “9,” but it also assigns each of the four versions a separate number. I find it more logical to give one *vagga* number to each entire repetition series and then to divide each such series into four sections according 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 vossaggaparināmīṃ,* (ii) *rāgavinayapariyosānam dosavinayapariyosānam mohavinayapariyosānam,* (iii) *amatogadhaṃ amataparāyanaṃ amatapariyosānam,* (iv) *nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.* SA explains that the different versions of the same sutta were spoken by the Buddha in response to the individual inclinations of the persons to be enlightened.

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 supaṇnas or swept away by a strong current. Thus they ascend the rivers to the Himalayas and give birth there. They then train their young in the mountain ponds until they have mastered the art of swimming.


40. As at 36:12.
42. As at 36:14.
43. The simile and its application here parallel 35:244 (IV:191,1–24).
44. SA explains brahma-cariyesanā as the search for a holy life consisting in a wrong view. ST 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 here 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 actually one sutta elaborated by way of alternative representations of the same word, both tanhā and tasinā being Pāli equivalents of Skt trṣṇā.
47. SA explains “bodily knot” (kāya-gaṅtaḥ) as a knot in the name-body (nāma-kāya), a defilement which knots and connects (gaṅhaṇa-gaṭhanakilesa). ST6: A defilement 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, idam-saccābhiniṃvesa kāya-gaṅtaḥ, is literally “the bodily knot of adherence to (the view) ‘This (alone) is truth.’”
48. SA: The “underlying tendency of sensual lust” (kāma-nusaya) is sensual lust itself, which is an “underlying tendency” in the sense of gaining strength (thāmagata atthaṇa). ST: “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 by the non-returner.
50. These are the fetters that bind beings to the form realm (rūpadhātu) and the formless realm (arūpadhātu). Only the arahant has eradicated them.

Chapter 46: Bojjhāṅga-samyutta

51. As at 45:151.
52. Bojjhāṅga is a compound of bodhi + āṅga. SA offers a twofold definition: “Enlightenment factors are factors of enlightenment or of the one being enlightened (bodhiyā bodhiṣsa vā āṅgā ti bojjhāṅgā). What is meant? It is through the assemblage of states consisting in mindfulness … equanimity, arisen at the moment of the mundane and supramundane paths (lokiya-lokuttaramaggakkhaṇe) … that the noble disciple is enlightened; therefore (that assemblage of states) is called 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 noble truths or realizes Nibbāna. The enlightenment factors are the factors of the enlightenment consisting in that assemblage of states. Also, the noble disciple who becomes enlightened through the aforesaid assemblage of states is called ‘one being enlightened’ (bodhi). The factors of the one being enlightened are enlightenment factors.”

In the Abhidhamma Piṭaka, the Bojjhaṅga-vibhaṅga (Vibh227–29) first explains 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 analyses them according to the Abhidhamma method, which treats them solely as factors of the supramundane path (Vibh229–32). For this reason the definitions in the Abhidhamma commentaries (DhsAt217, VibhAt310) parallel to SA above omit “mundane” (lokiya) in relation to the path.

The Buddha’s own definition of bojjhaṅga, at 46:5 below, implies they were 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 (āhāra) 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; V7213, 16, etc.).

SA glosses improper attention (ayoniso manasikāra) with “unmethodical attention, offtrack attention” (anupāya-manasikāra, uppatha-manasikāra; ST: 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 Vibh373.

55. Paṭighanimitta. SA: The sign of the repulsive is aversion (patigha) or a repulsive object (patighārammana).

56. The terms are defined, mostly by chains of synonyms, at Vibh352. SA cites the passage here. They are also mentioned at 1, vv.30–31.
57. *Cetaso avāpasama.* SA: Unsettlement of mind is, in denotation, restlessness and worry themselves.

58. *Satisambojhangattāthāniyā dhammā.* SA: The things that become objects of mindfulness (ST: i.e., the four foundations of mindfulness), the thirty-seven aids to enlightenment, and the nine supramundane states.

59. *Kaḥhasukkasappatiṭhāga.* SA: Dark states are “with counterparts” because they yield dark results, and bright states because they yield bright results; the meaning is “having similar results.” Or “with counterparts” means “with opposites”: the dark states have the bright as their opposites, the bright the dark. Or “with counterparts” means “with exclusion”: the unwholesome excludes the wholesome and yields its own results, and conversely.

An extended example of the opposition between good and bad states is found in MN No.8, where the Buddha enumerates forty-four pairs of wholesome and unwholesome opposites. The explanation of this enlightenment factors suggests that while “investigation of states” may be technically identified with *paññā*, the initial function of *paññā* in the sequential arising of the enlightenment factors is not to discern the three characteristics, etc., but simply to discriminate between the good and bad mental states that become apparent with the deepening of mindfulness.

60. SA: The element of arousal (*ārambha-dhātu*) is initial energy, the element of endeavour (*nikkama-dhātu*) intermediate energy, the element of exertion (*parakkama ma-dhātu*) energy at full intensity.

61. SA: Tranquillity of body (*kāya-passaddhi*) is the tranquillizing of distress in the three mental aggregates (feeling, perception, volitional constructions), tranquillity 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 (ST: the *paṭibhāga-nimitta* or counterpart sign); the sign of non-dispersal (*abyagga-nimitta*) is synonymous with it.

63. In stating that the *sati-sambojhangā* arises by recollecting the Dhamma taught by accomplished monks, the text draws upon the etymological connection between *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: initial arousal, maturation, and culmination. SA says that in this sutta the enlightenment 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 55:25. 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 arahantship 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 upahacca-parinibbāyī (“attainer of Nibbāna upon landing”) is explained as one who attains arahantship after passing the first half of the lifespan. For SA, the asaṅkhāra-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 Puṭṭ16–17 (commented on at PuṭṭAt 198–201). 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 antarā-parinibbāyī should be understood, in accordance with the literal meaning of the term, as one who attains Nibbāna in the interval between two lives, perhaps while existing in a subtle body in the intermediate state. The upahacca-parinibbāyā then becomes one who attains Nibbāna “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 arahantship 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 akaniṭṭhagāmī, is one who takes rebirth in successive Pure Abodes, completes the full lifespan in each, and finally attains arahantship in the Akaniṭṭha realm, the highest Pure Abode.

This interpretation, adopted by several non-Theravādin schools of early Buddhism, seems to be confirmed by the Purisagati Sutta (ANIV70–74) and by the explanation of antarā-parinibbāyī at ANII734,25–29, as one who has aba
ndoned the fetters that engender rebirth without yet having abandoned the fett ers of becoming. (I am grateful to VĀT for calling my attention to these texts.) Though the Theravāda argues against this interpretation of antarā-parinibbāy ī (e.g., at Kvt366??), the evidence from the suttas counts strongly in its favour. ANīΠt155–56 draws a distinction between the sasankhāra-parinibbāyi and th e asankhāra-parinibbāyi: the former reaches arahantship through meditation o n the “austere” meditation subjects such as the foulness of the body, the perce ption of the repulsiveness of food, disenchantment with the whole world, the p erception 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-bojjhānga) 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 MNīΠt215,6–15, again spoken by Sāriputta.

67. Itivādappamokkhānisamsañ c’eva katham kathente upārambhānisamsañ ca. Woodward translates “debating on the profit of freedom from controversy and the profit of wrangling” (KS:t5:60). SA’s explanation of the phrase is not complet ely clear to me, but at MNīΠt133,28–30 the Buddha uses the same terms to repr oach certain monks who master the Dhamma upārambhānisamsā … itivādapp amokkhānisamsā. MAΠt106,??–107,?? explains: “They master the Dhamma (i ntent 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 (Πt12,5–13) and 56:9 (Vt419,5–12).

68. Vijjāvimuttiphalānisamsaño … Tathāgato viharati. Woodward translates vijjāvīmutti 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 mānku hoti apatitt hinacitto adinamānaso abyāpannacetaso. Be and Ee misread the second term as appatiṣṭhitacitto, whose meaning is exactly opposite to the one required. Ap (p)pattithiḥna is the negative past participle of patitthiyati (< Skt ’prati-styati). S A glosses: kilesavasena atthānicatto, “with a mind not stiffened by defilements .” At ANΠt124,6, Πt203,17, and IIIΠt181,24 we find a sequence which brings ou
t the meaning well: *abhisaṭṭhī kuppati vyāpajjati patithiyati kopaḥ ca doṣaḥ ca appaccayaḥ ca pāṭukaroti*.

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 enlightenment 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 emancipating!”, 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 DN II 79,8–23.

73. *Nibbedhābhāgiyam ... maggam 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 seeing how *bahukatam* in the previous sentence, used as an abstract noun, can have 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 *bahukatam* just above.

75. *Ukkujjāvakujjaṃ samparivattento*. SA says that arising is called surge (*ukkujja*) and fall is decline (*avakujja*). Thus he was exploring the aggregates by way of rise and fall (*udayabbayavasena*). His realization of the four noble truths while contemplating rise and fall would mark his attainment of the supramundane path.

76. *Dhammo ca me bhante abhisamito, maggo ca paṭiladdho*. SA says that he has arrived at the Dhamma of insight (*vipassanā-dhamma*) and gained the path of insight (*vipassanā-magga*), but these expressions invariably indicate the realization of the supramundane Dhamma and the gaining of the supramundane path. The 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 misled 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 sutta, titled Anivaraṇa Sutta. In Be and Ee, the following is treated as a continuation 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 cannot do better than to quote from E.J.H. Corner’s *Wayside Trees of Malaya*, cited 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 monkeys, which eat the fruits, drop the seeds on the branches of the forest-trees, where 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, joining 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 through the crown of its support. As the fig-roots and their supporting trunk increase in thickness they press upon each other, but the fig-roots, being the stronger, slowly crush the bark of the support against its wood, with the effect that the supporting trunk is gradually ringed, and its limbs begin to die back, its crown 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 stands 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.


83. The rājā cakkavatti, the ideal monarch of Buddhist literature; for details, see DNītī 172–77, MNītī 172–76.

84. Sections (i) and (ii) here are identical with 46:2, but SA, in commenting on the present 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 Vismṭ132–34 (PPṭ4:5 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) right resolution (i.e., a mind that “flows, slopes, and inclines” towards the establishing of mindfulness).

86. SA: There are *seven* other conditions for its arising: (i) interrogation (about the meaning of the aggregates, elements, sense bases, etc.); (ii) personal cleanliness; (iii) balancing the faculties (see Vismṭ129–30; PPṭ4:45–49); (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 misery; (ii) seeing the benefits in arousal of energy; (iii) reflecting that one is following the path taken by all the Buddhas, etc.; (iv) reflecting on the need to honour 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 people, associating with energetic people, and right resolution.

88. SA: *Eleven* other conditions are: (i–vii) recollection of the Buddha, the Dhamma, the Sangha, virtue, generosity, the devas, and peace; (viii) avoiding coarse people; (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, and encouraging the mind at the right time for each; (vii) looking on with equanimity at the right time; (viii–x) avoiding unconcentrated people, associating with concentrated people, and right resolution. (The commentaries to the Satipaṭṭhāna Sutta add, as an eleventh factor, reflecting on the jhānas and the deliverances.)

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 possessive people, associating with equanimous people, and right resolution.

All the enlightenment factors, after arising, reach “fulfilment by development” (*bhāvanāya pāripūri*) through the path of arahantship.

93. The sign of foulness (*asubhanimitta*), according to SA, is one or another of the “ten foul objects,” i.e., a corpse in one of the ten stages of decomposition (see Vism178–79; PPt5:1–11). In sutta usage, however, the perception of foulness (*asubhasaññā*) is explained as the contemplation of the thirty-one parts of the body (as at AN1109,19–27, 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 foulness object; (ii) devotion to meditation on foulness; (iii) guarding the sense faculties; (iv) moderation in food; (v) good friendship; and (vi) suitable talk. Sensual desire, (temporarily) abandoned in these six ways, is fully abandoned by the path of arahantship. ST: This is said by taking sensual desire, according to the Abhidhamma method, to represent all greed.

94. SA: The liberation of the mind through lovingkindness (*mettā-cetovimutti*) is absorption (= 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) good friendship; and (vi) suitable talk. Ill will is fully abandoned by the path of non-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; V1278,29–32); (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 mature people; (v) good friendship; and (vi) suitable talk. Restlessness is abandoned 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) investigation; (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 five hindrances and the seven enlightenment factors. When they teach their own 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 only 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 inanimate objects).

100. The bifurcation of each enlightenment factor is also found at Vibhīṣaṇī 228, which is modelled on the present sutta.

101. The former is the rapture of the first jhāna, the latter the rapture of the second jhāna.

102. SA explains tranquillity of body (kāyappassaddhi) as the tranquilizing of distress in the three aggregates (feeling, perception, volitional constructions), tranquillity of mind (cittappassaddhi) as the tranquilizing of distress in the aggregate of consciousness.

103. The former is the concentration of the first jhāna and the access to it; the latter, the concentration of the second jhāna and higher stages.

104. The sutta is quoted at Visṣākha 130–31, 133 (PPṭ4:51, 57).

105. SA: It is desirable everywhere, like salt and a versatile prime minister. Just as salt enhances the flavour of all curries, and just as a versatile prime minister accomplishes all the tasks of state, so the restraining of the excited mind and the exerting of the sluggish mind are all achieved by mindfulness, and without mindfulness this could not be done. See too Visṣākha 130,?? (PPṭ4:49).

106. This sutta is quoted at Visṣākha 324,?? (PPṭ9:119), 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. Kingatikā kimparamā kimphalā kimpariyosānā.

109. This conjunction of the enlightenment factors with the four divine abodes is unusual. On their own momentum the divine abodes lead to rebirth in the Brahmāworld rather than to Nibbāna (see MNṭṭīlīṭṭī 82,24–27; ANṭṭīlīṭṭī 128–29). When integrated into the structure of the Buddha’s path, however, they can be used to generate concentration of sufficient strength to serve as a basis for insight, which in turn brings enlightenment. A striking instance is at MNṭṭīlīṭṭī 351,18–352,2. SA: The monk develops the three jhānas based on lovingkindness, then takes this as a basis, develops insight, and attains arahantship. The enlightenment factors are developed in insight and the path.
110. At AN III 169–170, this practice is discussed more fully, with reference to the benefits of each contemplation. Paṭisīla 212–13 calls it “the noble ones’ success” (ariyiddhi); further explanation is given at Vismī 381–82 (PPt12:36–38). The following is condensed from SA: (i) to perceive the repulsive in the unrepulsive (appatīkkūle paṭikkūlasaṅī) one pervades an unrepulsive object (e.g., a sensually attractive person) with the idea of foulness or attends to it as impermanent; (ii) to perceive the unrepulsive in the repulsive (paṭikkūle appatīkkūlasaṅī) 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 perception 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 exploring constructions based on jhāna through lovingkindness. SA explains idha paññassa as if it were a bahubbhi compound meaning “one of mundane wisdom” (lokiyapaññassa); the expression also occurs at Dhp 375b. Normally the 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 the “upper limit” of each meditation subject. The passage is also at Vismī 324–25 (PPt9:120–23). In brief: (i) one who abides in lovingkindness can easily apply his mind to a beautiful colour and quickly attain the beautiful liberation (i.e., jhāna based on a colour kasiṇa) and quickly attain the beautiful liberation; (ii) one who abides in compassion recognizes 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 apprehends the joyful consciousness of beings and thus easily enters the base of the infinity 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 of any concrete entity in the base of nothingness.

112. The sutta is also at AN III 230–36, but without the last paragraph on the enlightenment factors.

113. SA applies the idea of the threefold escape (nissaraṇa) to each hindrance: by suppression (vikkhambhana-nissaraṇa) through jhāna; in a particular respect (tadanga-) 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 (āṭṭhika) is one of the ten meditation subjects on foulness (asubha-kammathāna) mentioned at Vismī 178–79 (PPt6:1–10). So too the corpses listed below at 46:58–61: the worm-invested (puluvaka), the livid (vinilaka), the f
issured (vicchiddaka), and the bloated (uddhumātaka). Each becomes associated 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 upādisesa*. SA glosses: *gahanasa esa upādanasa esa vijjamānamhi*; “(if there is) a remainder of grasping, a remainder of clinging, existing.” *Upādisesa* is found in two technical senses: (i) when contrasted with anānā, 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 experienced by the arahant during life is called the *sa-upādisesa-nibbānadhatu*, “the element of Nibbāna with a residue (= the five aggregates) remaining”; as attained at his death it is the *anupādisesa-nibbānadhatu*, “the element of Nibbāna with no residue remaining.” The commentaries take upādi in this context to mean what is clung to (upādiyati).

Although I translate *upādisesa* in the present passage as “residue of clinging,” I do so simply for the sake of clarity, not because I am convinced that upādī actually stands for upādāna. The whole expression may simply be an idiom meaning “an (unspecified) residue.” At MNIIi 257,1 foll., *sa-upādisesa* and *an upādisesa* are used in relation to the noxious matter left behind in a wound. Here “clinging” in any sense is irrelevant. It is possible the expression was a current 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 body, dealt with at ANtV110,19–27, elaborated at Vism239–66 (PPt8:42–144); (68) the perception of death (*marana-saññā*), usually called mindfulness of death, is at ANtIIIi 304–8, elaborated at Vism229–39 (PPt8:1–41); (69) the perception of the repulsiveness of food (*āhāre paṭikkūla-saññā*), is occasionally mentioned in the suttas but explained in detail at Vism341–47 (PPt11:1–26); (70) the perception of non-delight in the entire world (*sabbaloke anabhīrata-saññā*) is defined at ANtV111,3–8 as the removal of all clinging, etc., to the world; (74) the perception of abandoning (*pahāna-saññā*) is defined at ANtV110, 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 ANtV110,22–111,3 as discursive contemplations on Nibbāna, though elsewhere *virāgānupassanā* and *nirodhānupassanā* are considered advanced contemplations of impermanence.
120. Ee wrongly numbers these suttas “99–100,” which throws off the subsequent numbers. 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)” – counts twelve suttas though there are only ten. (The summary verse in Be includes tanhā-tasināya, but as the two are merged only ten suttas are counted.) Ee’s block “154–164 (1–10)” – corresponding to my block “165 (1)–174 (10)” – has the 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 the entire series should be understood for each of the three ways of describing the enlightenment factors. Here the other two methods – the “plunge into the Deathless” series and the “flows towards Nibbāna” series – are mentioned only in the last sutta.

Chapter 47: Satipaṭṭhāna-samyutta

122. This is the uddesa (condensed statement) of the Satipaṭṭhāna Sutta (DN No.t22; MN No.t10) without the nidesa (elaboration). Full-length commentaries on the text are at DAⅢⅢ741–61 and MAⅡⅡ244–66; the commentary in SA is much abridged. The relevant passages, with excerpts from the subcommentary, are translated in Soma, The Way of Mindfulness, pp.35–64.

The commentaries offer two derivations of satipaṭṭhāna: one from sati + upaṭṭhāna, “the establishing of mindfulness”; the other from sati + paṭṭhāna, “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 + paṭṭhāna, the former is certainly more original and is supported by the Skt smṛtyupasthāna. Paṭis, by persistently glossing sati with upaṭṭhāna, 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 ayam maggo is often translated “This is the only way” (Soma) or “This is the sole way” (Nyanaponika), implying that the Buddha’s way of mindfulness is an exclusive path. The commentary to the Satipaṭṭhāna Sutta, however, gives five explanations of the phrase, of which only one suggests exclusivity (see DAⅢⅢ743–44; MAⅡⅡ229–30; translated in Soma, The Way of Mindfulness, pp.36–39). SA here mentions only the first: ekamaggo ayam bhikkhave maggo, na dvedhāpathabhūto; “a single path, bhikkhus, is this path, not a forked path
Ekāyana magga occurs elsewhere in the Nikāyas only at MNⅳt74,14–15 foll., where it clearly means a path leading straight to its destination. I thus understand the metaphorical use of the phrase to be a way of indicating that satipaṭṭhāna leads straight to “the purification of beings,” etc.; perhaps the way of mindfulness is being contrasted with other types of meditation that do not always lead 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 ekāyana, “one vehicle,” the central conception of the Saddharma Puṇḍarīka Sūtra.

SA explains the “method” ( añya) as the noble eightfold path. Thus, by developing the path of satipaṭṭhāna, which is mundane in the preliminary phase, one eventually achieves the supramundane path.

124. For a translation of the commentarial passage on this basic formula, see Soma, The Way of Mindfulness, pp.51–64. An early word gloss is at Vibh०194–95. Gethin discusses the basic formula, pp.47–53.

A few key points: The repetitive phrase “contemplating the body in the body” (kāye kāyānupassi) serves “to determine the object (the body) by isolating it” from other things such as feeling, mind, etc., and to show that one contemplates only the body as such, not as permanent, pleasurable, a self, or beautiful. Similarly in regard to the other three foundations. “Ardent” (ātāpi) connotes energy, “clearly comprehending” (sampajāno) wisdom. “Covetousness and displeasure” (abhijjhā-domanassa) are code words for the first two hindrances, and thus their removal may be understood to imply success in concentration. Thus altogether four of the five spiritual faculties (indriya) are indicated here, and while faith is not mentioned, it is clearly a prerequisite for taking up the practice in the first place. Although vineyya is an absolutive, in the present context I understand it to imply a subordinate action taking place concurrently with the main action of the sentence (anupassi viharati), not one that must be completed before the main action can occur. The point, in other words, is not that one must first remove the hindrances before starting to contemplate the four foundations of mindfulness, but that the act of contemplation itself brings about the removal of the hindrances. I am thankful to my friend Bhikkhu Thitiñāna for calling my attention to this use of the absolutive.

125. The same advice is at 36:7 (IV०211,1–19). SA comments at length on the practice of clear comprehension. For a translation see Soma, pp.83–132 and Bodhi, Discourse 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. Therefore the Buddha spoke thus to restrain him.

127. SA: The view is that of one’s responsibility for one’s own action (kammassakatā-diṭṭhi).

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 dwells 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 way 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 without psychic abilities can contemplate another person’s feelings and states of mind.

129. Interestingly, the first section of the contemplation of mental phenomena deals with the five hindrances, showing how the application of mindfulness can turn even 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 Sakunagghi Jātaka (No.168; Jātīlī58–59), with the Bodhisatta as the quail and Devadatta as the falcon. For additional references, see KSī5:125, n.1. Though sakunagghi is a feminine, 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 apathaddhā, but CPD explains it as a past participle < Skt apa-stambh. Jaṭīlī59,17, 20 reads athaddhā/thaddhā. Be and Ee have sake bale as amvadamānā, Ce sake bale avacamānā; SA explains it as though it were not a negation: samvādamānā ti sammā vadamānā, attano balassa suṭṭhu vaṇṇam v adamānā; “boasting: speaking properly, thoroughly praising her own strength.”


133. Be reads tasmiµ yeva katṭhadangāre avassajjṭvā, followed by Ee (which differs only in having avassajjṭvā); Ce has tasmiµ yeva makkatam uddhartvā avis sajjṭvā, an obvious rewording of the received text to make it more intelligible. Neither SA nor ST offer any help. CPD calls katṭhadangāre a “problematic reading of uncertain meaning” and supposes the sentence to be corrupt. However, in a recent review of Sanskrit-Wörterbuch der buddhistischen Texte aus d
en Turfan-Funden, Bhikkhu Pāśādiko points out that the dictionary has an entry kāṣṭha-kadambara corresponding to katṭhaṅgāra of the Pāli; he suggests am ending the reading of our text to katṭhakaliṅgāre āvajjetvā, which he renders “having fastened [the monkey] just to that wooden staff [of his].” Pāśādiko translates the Chinese version of the Samyuktāgama text, “Hardly has the hunter arrived 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 amendment of katuṅgāre to kāliṅgāre, though I think it likely that the latter refers, not to the hunter’s staff, but to the same (tasmim yeva) block of wood on which the monkey was trapped by the pitch. Elsewhere kāliṅgāra means log or block (see 20:8, Dhp 41), 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 hunter 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 (III 87,19–21).

135. Reading with Ce, sakassa bhutto nimittam na ugganhati. Be and Ee have bhattas sa, but bhutto is genitive of bhattar, the relevant noun here (not bhatta). I transliterate 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 Vism 150–51 (PP 4:122). SA says that satipañcanna is treated as insight of the preliminary stage.

138. This incident is recorded in the Mahāparinibbāna Sutta, at DN II 98–101. SA assigns the incident to the tenth month before the Master’s demise.

139. Jīvitasankhāram adhiḥṭhāya. SA: The life force is life itself [ST: because of revitalizing 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 life.” He entered the attainment with the determination, “Let the pain not arise for another ten months,” and the pain, suppressed by the attainment, did not arise for another ten months.

140. I follow Ce and Ee, which do not include the initial exclamation found in Be, diṭṭho me bhante bhagavato phāsu. The latter, however, is at DN II 99,21. The lines that follow are at 22:84 (III 106,19–21); see II,n.47. Here SA explains dhām mā pi nappatiḥbanti as meaning, “The satipaṭṭhāa-dhamma are not clear to me.”
141. *Anantaram abāhiraṃ*. SA: Without making a distinction of inside and outside with 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 this 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-muṭṭhī*) is found among outsiders, who reserve 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 Milṭ144–45, 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 the latter as deep insight-concentration, the present one as fruition attainment (*phala-samāpatti*). This would then make it identical with the *animitta cetovimutti* of 41:7 (IV297,4–6).

143. SA explains *dhamma* in *dhammadāpa*, *dhammasaraṇa* as the ninefold supramundane Dhamma (the four paths, four fruits, and Nibbāna). *Tamataṅge* has been much puzzled over in the scholarly literature on the Mahāparinibbāna Sutta. SA (which parallels DAⅡ548–49) takes the term as equivalent to *tama-agge*, with -t- inserted as a euphonic conjunct (*padasandhi*). It is possible that *tamatagge* 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 unsolved; “from the darkness on” hardly makes good sense. SA is evidently perplexed about the meaning and, without quite admitting uncertainty, wavers between 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 *tamayogā*, bond of darkness, in the parallel passage at DAⅡ549,1), these bhikkhus of mine will be at the extreme top, in the highest place. They will be at the top of them. Among all those desirous of training, just those whose range is the four *satipāṭhāna* will be at the top.’ Thus he brings the teaching to its culmination in arahantship.” ST explains *tama-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 account 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 implicit genitive.

144. I read with Be and Ce, ulāraṃ pubbenāparaṇaṃ visesaṃ sanjānanti. 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 elements through the ascription of the three characteristics to all constructions.

145. SA: A fever of defilement (kilesa-parilāha) arises having made the body its basis (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 original meditation object.”

147. SA explains this to mean that he is “without defiled thought, without defiled examination,” but the absence of vitakka and vicāra seems to imply he has reached the second jhāna.

148. Panidhāya 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 render panidhāya 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 asankhittam). See 51:20 (Vt777,29–278,4) and n.272 below.

150. Mahāpurisa. See ANIV228–35 for the eight thoughts of a great man (aṭṭha ma hāpurisa-vitakkā).

151. This sutta is included in the Mahāparinibbāna Sutta at DNII81–83 but without the last paragraph; a much more elaborate version makes up DN No.28. 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 (ekamso gahito): Not spoken in compliance with oral tradition, etc., but as if it had been penetrated by personal knowledge, thus it is “definitive, categorical.” The meaning is that it is stated just as a firm conclusion (sannittāna-kathā va).

153. SA explains evamdhammā as samādhipakkhā dhammā, “the states pertaining to concentration,” and says evamvihārino is added in order to include the attainment of cessation.
154. *Api ca dhammanvayo vidito.* SA: Inferential knowledge (*anumāṇaṅañāna*) has arisen in accordance with the implications of his personal knowledge of the Dhamma; the methodology (*nayaggāha*) has been understood. He says, “Standing just 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 are 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. 28, at DNIII 116, 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 above) 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 Kusinārā, 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 commentators (SA here, DA II 550) have the Buddha make an additional side trip to Sāvatthī following his rains retreat at Beluvagāmaka (see DNIII 98–99), 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 village Nalakagāma, where he falls ill and dies. For the commentarial story of Sāriputta’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, that 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 condensed 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 (liberation, 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 occasionally occur in the texts, as at 55:26 (V 384, 1–12) where right knowledge and right liberation, usually unique attributes of the arahant, are ascribed to the stream-enterer Anāthapindika.
161. Be includes a word *otiño* between *ovādakos* and *viññāpakos*. The word is not in C 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 Sāriputta. Sāriputtaa expired on the full-moon day of the month Kattika (October–November), Moggallāna on the following new-moon day. For an account of his death, see Nyanaponika and Hecker, *Great Disciples*, pp.100–5.

163. I translate on the basis of the Ce reading: *asunā me sā bhikkhave parisā hoti*. Be differs only in omitting *sā*, but Ee brings *parinibbutesu Sāriputta-Moggallān esu* into this sentence and then reads *suññā me bhikkhave parisā hoti*, “Now that Sāriputta and Moggallāna have attained final Nibbāna, this assembly, bhikkhus, 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 presumably a girl (SA: *itthilingavasena laddhanāmaµ*). Woodward recognizes this in his note but still translates as if the apprentice were a boy. The passage contains no pronouns that might establish the gender.

168. From SA’s description, it seems that the master places the lower end of the bambu pole over the base of his throat or forehead (*galavātakahalalate*), and the pupil then climbs via his shoulders to the top of the pole. Though in the suttas the master speaks as if they both descend from the pole, this may be only a figure 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 apprentice protects herself when she keeps her body straight, balances herself against the wind, sets up steady mindfulness, and sits down motionless.

169. SA: The bhikkhu who gives up frivolous activity and pursues, develops, and cultivates his basic meditation subject day and night attains arahantship. Then, when others see him and gain confidence in him, they become destined for heaven. This one protects others by protecting himself.

170. The four terms are *khantiyā avihiṃsāya mettattāya anudayatāya*. SA takes the last three as respectively compassion, lovingkindness, and altruistic joy, and explains this maxim from a narrowly monastic perspective thus: “The bhikkhu develops 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 through Satipaṭṭhāna*.

171. From the Pāli it cannot be determined whether the crowd gathers because they have 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 tall or too short, too thin or too stout, too dark or too fair) and endowed with five kinds of beauty (of skin, flesh, sinews, bones, and age).

172. *Paramapāśāvinī nacce, paramapāśāvinī āgāte*. PED explains pāśāvin as “bringing forth,” but see SED, s.v. *pra-sava* (2) > *pra-savin*, derived from *pra-sūti* (1) and meaning “impelling, exciting.” SA: “In dancing and singing her presentation is supreme, her performance is the best; she dances and sings supremely well.”

173. Modelled on 45:18. “Wholesome virtues” (*kusalāni sīlāni*), just below, are identified by SA with the fourfold purification of virtue. See n.33.

174. *Sahassāṁ lokāṁ 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 dwelling and recollects a thousand aeons in the past and a thousand aeons in the future (sic; no comment from ST). In regard to the thousandfold world system in the present, he follows its course just by adverting to it. Thus with the divine eye he directly knows the thousandfold world.

175. This passage extends to each of the four foundations of mindfulness the general formula for reviewing the truth of the path in the Dhammacakkappavattana Sutta (see 56:11; V422,23–30). 176. See n.118.

177. Here the singular is used and the preferred sense would be “the establishing of mindfulness.”

178. This practice is called *satipaṭṭhāna-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 amatāṁ panassa*. SA offers no help, but I take *panassa* to be aorist of *pan assati*. Woodward has apparently understood it as *pan’ assa* and translates, “But let not that be to you the Deathless” (KS5:161).

180. Here *satipaṭṭhāna* obviously refers to the four objects of mindfulness.

181. In this passage *citta* is taken to be synonymous with *viññāṇā; nāma-rūpa*, being the condition for the latter, is the condition for the former as well. For *citta* alw
ays arises based on the physical organism (rūpa) and in conjunction with contact, feeling, perception, volition, and attention (nāma).

182. *Manasikārasamudayā dhammānāṁ samudayo*. SA: The phenomena of the enlightenment factors originate through proper attention; the phenomena of the hindrances 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 the Esana-vagga (IX), Ee reads “83–93 (1–11)” instead of “85–94 (1–10).” Apparently 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-samyutta

187. As I point out in the Introduction, while the other samyutta of this vagga each deal with a single closed group made up of a fixed number of items, the Indriya-samyutta deals with a variety of sets collected under the general rubric of indriya. The most important is the group called the five spiritual faculties, which probably formed the original core of the chapter. With the expanding interest in classification, the compilers of the canon probably felt obliged to include in this chapter the other sets of faculties, thus imparting to it a heterogeneous character. The complete list of twenty-two faculties is found at Vibh122. Interestingly, this list belongs to the Abhidhamma-bhājaniya; the Indriya-vibhanga does not include a Suttanta-bhājaniya, 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 terms 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 five 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 point more fully in The Buddhist Path to Awakening, pp.123–25.

189. The difference drawn here between the arahant and the stream-enterer parallels that mentioned at 22:109–110. See III,n.221. Be and Ee read ariya-sāvaka in the 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 faculty originates from adventing by way of resolution (adhimokkha); the energy faculty, from adventing by way of exertion (paggaha); the mindfulness faculty, from adventing by way of establishing (upaṭṭhāna); the concentration faculty, from adventing by way of non-distraction (avikkhepa); the wisdom faculty, from adventing by way of seeing (dassana). So too, all the faculties originate from adventing by way of desire (chanda; ST: wholesome desire to act, occurring in the mode of wanting to arouse the faculties) and from adventing by way of attention (mannāsikāra; ST: wise attention productive of adventing 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 awareness; see n.63. SA: Discernment (nepakkha) is a term for wisdom. But why 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. *Vossaggārammanam karitvā*. It is not clear whether the absolutive should be taken in apposition to the noble disciple or the concentration, but I understand it in the former sense. SA glosses: “having made Nibbāna the object.” SA thus takes *vossagga* as Nibbāna and the faculty of concentration as the right concentration 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 *udayaṅ ca atthaṅca gacchantiyā* and glosses *ud ayabbayapariggahikāya* (“discerning rise and fall”). This is clearly identical with 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 energy, mixed (preliminary and supramundane); the faculty of concentration, exclusively 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 *dhammānusāri* and the *saddhānusāri*, see 25:1. SA: The path of the *dhammānusāri* is sharp, his knowledge occurs valiantly. He cuts off the defilements effortlessly, like one cutting a plantain trunk with a sharp knife. The path of the *saddhānusāri* is not so sharp, nor does his knowledge 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, *phalavematatā*, in favour of the faulty *bh alavematatā*. SA glosses this as an instrumental, *phalanānattena*.

200. SA: One who “activates them fully” (*paripūrakārī*), who practises fully the path of arahantship, “succeeds fully” (*paripūram ārādheti*), i.e., achieves the fruit of arahantship. One who “activates them partly” (*padesakārī*), who practises the lower three paths, “succeeds partly” (*padesamī 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*) are rarely mentioned in the Nikāyas, but play an important role in a sutta at AN*īl* Vt57–58. The two are included among the types of derivative form (*upādā rūpa*) in the Abhidhamma; they are defined at Dhst§§633–34 and Vibh122–23, and commented on at DhsA321–23 and Vismt447. SA says the femininity faculty exercises control over femininity (i.e., determines the distinctive feminine features of a female); the masculinity faculty exercises control over masculinity. The life faculty (*jivitindriya*) is another type of derivative form, responsible for maintaining conascent physical phenomena. It is defined at Dhst§635 and Vibh123 and commented on at DhsA323 and Vismt447.

206. This sutta is also at Itt53, with the addition of verses that partly help to clarify the meaning. The three faculties are formally defined at Vibh124, but more concisely than in SA, which explains: The faculty “I shall know the as-yet-unknown” (*anaññātaññassāmītindriya*) 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 fully 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 (*kolaṅkola*), one who fares on in saṃsāra for two or three existences and then makes an end to suffering; a seven-lives-at-most (*sattakhattuparama*), one who is reborn seven times at most, without taking 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 phenomena arisen in the eye door, thus the “eye faculty.” The same method in regard to the ear, etc.

209. Here Be also reads *bhikkhu* in the definition, and so too below at 48:33, in contrast 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 displeasure faculties are of the sense sphere only; the joy faculty is of three planes, excluding the formless sphere; the equanimity faculty is of four planes. See CM At3:2–4.

211. Kāyikaṃ sātām. SA: “Bodily” means based on bodily sensitivity (kāyappasādavatthuka); “comfortable” is synonymous with pleasure and means sweet (madhura).

212. According to the Abhidhamma, all bodily feeling, that is, feeling arisen through bodily sensitivity (kāyappasāda), is either pleasant or painful; there is no neutral feeling based on bodily sensitivity. Hence SA explains the bodily equanimity 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. Upāṭipāti. SA: Though taught in the order that accords with the taste of the Dhamma (following Be: yathādhammarasena; Ce has yathādhammārammanavasena), it is named “Irregular Order” because it is not taught like the other sutta in this Analysis of Faculties. ST: What is meant is that it is taught in the sequence 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 Vism165–66. SA’s explanations correspond to Vism166. I select only the chief points.

216. Sanimittam sanidānāṃ sasankhārāṃ sappaccayam. All these terms are synonymous.

217. SA: The pain faculty actually ceases and is abandoned at the moment of the access to the first jhāna; displeasure, etc., (at the access) to the second jhāna, etc. Nevertheless, their cessation is said to take place in the jhānas themselves because their reinforced cessation (atisaya-nirodha) occurs there. Simple cessation occurs at the access, reinforced cessation in the jhānas. Thus, for instance, though the pain faculty has ceased in the access to the first jhāna, it may arise again through contact with flies and mosquitoes or because of an uncomfortable seat; but not in absorption. (Within the absorption), when his whole body is suffused 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 purpose 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 jhāna.
na but arises again when there is bodily fatigue and mental strain on account of thought and examination. But in the second jhāna, which is devoid of thought and examination, it does not arise at all.

220. The pleasure faculty (sukhindriya) here is bodily pleasant feeling, not the happiness (also called sukha) the meditator is said to “experience with the body” in the 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 phenomena 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 formula. SA: Though the joy faculty has been abandoned even in the access to the fourth 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 fully 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 aging and repeatedly remarks that all these changes were not evident to others but only to Ānanda, who constantly dwelt in the Master’s presence. SA adds that the sense faculties themselves, being invisible, cannot be seen to have undergone deterioration, but Ananda 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 MNIt295,5–17. Though the five faculties are usually identified with the physical sense organs, here they seem to correspond to the five kinds of sense consciousness, for the physical sense faculties cannot properly be said to experience (paccanubhoti) an objective domain (visaya) or resort (gocara). Their function is only to serve as the media through which consciousness cognizes the objects.

226. Manopatisaranam mano ca nesaṃ gocaravisayam paccanubhoti. SA explains mano 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 unnecessary ethical slant on the passage, which I take to be primarily epistemic in import. I prefer to interpret it simply in the sense that the mind-consciousness has 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, concepts.

227. SA: Mindfulness is the path, liberation the fruit.
228. Also at 23:1. See III,n.243. Ee’s reading here, *ajjhaparam*, 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 from 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. However, 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 between the faculties and the powers, that they are the same five factors viewed from 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” (*adhimokkhalakkhāne indaṭṭhena saddhindriyam*), and the power of faith “in the sense of not being shaken by lack of faith” (*assaddhiye akampanena saddhābalam*). Similarly, the other four are faculties exercising control respectively in regard to exertion, establishing, non-distraction, and seeing (*paggaha-upāṭṭhāna-avikkhepa-dassana*); they are powers in that they are unshaken by laziness, forgetfulness, distraction, and ignorance.

231. See IV,n.315.

232. SA: In this sutta and the next five, the faculties of the fruit alone (*phalindriyāne va*) are discussed. ST: Because the teaching has come down by way of the supreme fruit.

233. Be and Ee read *jātijarāmarāṇaṁ khayan ti kho*; Ce has -*marāṇaṁ khayantam kh o*. It seems the line would be more intelligible if we read -*marāṇassa khayan ti kho*.

234. SA calls this “reviewing faith” (*paccavekkhā-saddhā*). Since the disciple has “pierced with wisdom” the things “previously heard,” the precise role of faith here is unclear.

235. In Be and Ce, *bodhipakkhiyā dhammā*, though Ee has *bodha-* and SS have *bodha pakkhitā*. In the commentaries *bodhipakkhiyā dhammā* is the umbrella term for 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 discussion by Gethin, pp.289–98.
236. Noble knowledge (ariya-ṁañña) obviously represents the wisdom faculty. SA says that the other four faculties are mixed (mundane and supramundane), while noble knowledge is supramundane [ST: the knowledge of the path]; but it is possible 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 DNīIīt151,10–152,4; MNīt63,29–64,2; Dhpt254–55.

238. Na h’eva kho kāyena phusitvā viharati paññāya ca ativijjha passati. Woodward translates this as if the negative na applies to both phrases: “he dwells not in personal experience thereof, nor does he pierce through and through by insight and see them plain” (KSt5:205). This rendering, however, misses the essential difference between the trainee and the arahant: the former sees Nibbāna, the goal 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 should be understood in the disjunctive sense, as SA confirms with its paraphrase: “He does not dwell having contacted them, having obtained them, with the name-body (nāmakāya); but (pana standing for ca) he understand by reviewing 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 reviewing wisdom, ‘There is a faculty of the fruit of arahantship.’”

239. Yāni kānicī padāni bodhāya saṁvattanti. SA: Whatever Dhamma-steps (dhamm apadāni), sections of Dhamma (dhamma-kottṭhāsā), lead to enlightenment.

240. Cittam 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 (Iīt225,8–12) these are said to be the five things that lead to the non-decline and non-disappearance of the true Dhamma.

242. Pārichattaka. I follow PED, though Liyanaratne explains the kiṃsuka as the coral tree (“South Asian Flora as Reflected in the Abhidhānappadīpikā,” §43). According to PED, the pārichattaka is Erythmia indica, but it is questionable whether the celestial trees mentioned here and in the next two suttas correspond to actual botanical species. See PED for references.

243. Cittapāṭali.

244. Kūṭasimbali.

Chapter 49: Sammappadhāna-samytutta

245. The terms of the formula are explained according to the sutta method at Vibhīt20 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 energy (viriya); mind is defined by the standard register of terms for citta. The wholesome states are non-greed, non-hatred, and non-delusion. The Abhidhamma analysis, at Vibhär211–14, treats right striving as the energy factor in the supramundane paths, which accomplishes all four functions simultaneously.

Chapter 51: Iddhipāda-samyutta

246. The formula is analysed below at 51:13. The terms are explained more elaborately, according to the sutta method, at Vibhär216–20. As usual, the Abhidhamma analysis, at Vibhär220–24, treats the iddhipāda as factors of the supramundane paths. Additional explanation is found at Vismår385 (PPrå12:50–53) and VibhArå303–8.

SA resolves iddhipāda as both iddhiyā pādam, “bases for spiritual power,” and iddhibhūtam pādam, “bases which are spiritual power.” Iddhi, from the verb 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 51:1, 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 these various kinds of iddhi met with in the canon is found at Paṭṭå205–14.

The analysis at 51:13 makes it clear that an iddhipāda contains three main components: concentration (samādhi), the four volitional forces of striving (pa dhāna-sāñkhāra), and the particular factor responsible for generating concentration – desire (chanda), energy (viriya), mind (citta), and investigation (vīma msā). While concentration and striving are common to all four iddhipāda, 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 DNīlī102–7, with SA here parallel to Daṭṭīlī554???. The passage also occurs at Udī62–64, commented on at UdAī322–30.

249. Kappam vā tīteyya kappāvasesam 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. *Kappāvasesam*, “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. Milī141 also adop
ts this interpretation, perhaps drawing from the same source as the commentaries. 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 devi
ce 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
confer such extraordinary powers, are different questions about which co
flicting opinions have been voiced.

250. *Yathā tam 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 disto
rtions of mind and perception, though not of views). Māra obsessed his mind b
y displaying a frightful sight, and when he saw it the elder failed to catch the h
int 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. DNīIt
104 foll. excludes it.

252. *Sappāthāriya dhamma desenti*. SA does not explain the derivation of *sappāti*
hāriya but paraphrases: “They will teach the Dhamma, having made it emanci
pating.” ST 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 (IīIt107,1–4) and Iī,n.182.

254. *Āyusankhāram 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. Āyusankhāra (plural) occurs at 20:6 (IīIt266,19), and there is a discussion ab
out the term at MNīIt295,36–296,6.
255. The verse is difficult, especially the first couplet. SA explains *tulam* as a present participle (= *tulento tïrento*, “weighing”) and takes the terms of contrast to be *atulam*, glossed as *nibbåna*, and *sambhavam*, glossed as *bhava*. It then defines *bhavasañkhåra*, “the force of becoming,” as kamma leading to becoming, and paraphrases: “The Buddha-sage, weighing the five aggregates as impermanent, and Nibbåna, their cessation, as permanent, saw the danger in becoming and the advantage in Nibbåna; thus he relinquished the force of becoming, which is the root of the aggregates, by means of the noble path, which effects the destruction of kamma.”

It seems to me very unlikely that *tulam* and *atulam* should function in grammatically distinct ways, and I therefore think we have to take these two words as the two terms of contrast. UdAt329–30 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 *tulam* is the measurable, referring to sense-sphere kamma; and *atulam* the measureless, referring to exalted (*mahaggata*) kamma, i.e., kamma of the form sphere and formless sphere. Thus by rejecting the *bhavasañkhåra* (probably identical with *åyusañkhåra*) 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 saµsåra; 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. *Anekavihita* iddhividha paccanubhoti. This passage shows the exercise of the supernormal powers to be the fruit of developing the four *iddhipåda*. The six direct knowledges appear above at 12:70 and 16:9.

258. SA glosses desire (*chanda*) as the “wish-to-do” (*kattukaµyatå-chanda*). See too Vibh218,??.

259. SA: The “volitional forces of striving” (*padhåna-sa∫khårå*) is a designation for energy which accomplishes the fourfold function of right striving.

260. Vibh218,?? defines *citta* only with the stock register of terms but does not specify how it becomes a basis for power.

261. Vibh219,?? defines *vîmamså* with the register of terms for *paññå*.

263. SA: He entered into meditation on the water-*kasiṇa*, emerged, and determined that 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 *abhiññā* 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 *santakaṁ hoti no asantakaṁ*. This, however, is exactly the wording we find at the end of the sutta, when the brahmin has been won over by Ānanda’s argument. SA offers no help, but as Woodward realized, the reading required is found in SS: *anantakaṁ hoti no santakaṁ*, “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. ANII:145,35–146,21, where the Venerable Ānanda shows how craving is abandoned in reliance upon craving, conceit in reliance upon conceit.

269. Here again all three eds. read *santakaṁ hoti no asantakaṁ*. And again, the most intelligible reading is buried in SS: *santakaṁ hoti no anantakaṁ*.

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 understood: (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 “before” and arahantship is “after.” A bhikkhu who, after interpreting the root meditation subject, does not allow the mind to fall into the four undesirable conditions (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 consistency in attending to the meditation subject in all its aspects throughout the 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...
Whether it be day or night, if one dispels sloth and torpor with light and attends to one’s meditation subject, with the dispelling of sloth and torpor the perception arisen in regard to the light has been well grasped.

274. The mind-made body (manomaya-kāya) is a subtle body created from the physical body by a meditator who has mastered the fourth jhāna. It is described as “having form, mind-made, complete in all its parts, not lacking faculties (rupim manomayam sabaṅga-paccaṅgim ahīndriyam).” See DNхи77,6–26; MNxiety17.25–18,7; Paṭisītī,v210–11, quoted and expanded upon at Visṃт406 (Pฬ12:139). For a contemporary discussion, see Hamilton, Identity and Experience, pp.155–64.

On upasāṅkamitā 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 omātī bhante; Ce: Opātiha bhante; Ee: Yaṃ ca kho opapātī ha bhante. 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 Word of the Tipiṭaka (idam tepitake buddhavacane asambhinnapadam).” 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 body, he mounts it on the mind; he makes it dependent on the mind; he sends it along 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: having taken the mind, he mounts it on the body; he makes it dependent on the body; 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 perception, a buoyant perception (sukhasaññañ ca lahusaññañ ca): this is the perception associated with the mind of direct knowledge; for it is a blissful perception because it accompanies the peaceful bliss (of this mind), and a buoyant perception because there is no inhibition by the defilements.

A more detailed account of this supernormal power is at Paṭisītī,v209, quoted and expanded on at Visṃт401–5 (Pฬ12:119–36).

278. SA: In this sutta and the next, iddhi is discussed as a basis for the ending of the round.
279. SA: In this sutta and the next, the six direct knowledges are discussed.

Chapter 52: Anuruddha-samyutta

280. The Venerable Anuruddha already appears as a proponent of satipaṭṭhāna at 47: 26–28. The present samyutta is virtually an appendix to the Satipaṭṭhāna-samyutta.

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 but 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 (V119,6–16); see n.110.

283. On the three levels, SA quotes Dhs§§1025–27, which defines inferior phenomena (hīnā dhammā) as the twelve unwholesome classes of consciousness; middle phenomena (majjhimā dhammā) as mundane wholesome states, resultants, functionals (kiriya), and form; and sublime phenomena (paññā dhammā) as the four paths, their fruits, and Nibbāna. See, however, AN11223–24, 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.


286. As at 35:244 (IV190–91) and 45:160.

287. The ten kinds of knowledge to follow are usually called the ten powers of a Tathāgata (dasa tathāgata-bala); see MN1169–71, elaborated at Vibh335–44. SA says that a disciple may possess them in part (ekadesa), but in their fullness they are possessed in all modes only by omniscient Buddhas.

Chapter 53: Jhāna-samyutta

288. The formula for the four jhānas is analysed at Vibh244–61 and in Vism ch.4.

Chapter 54: Ānāpāna-samyutta

289. What follows is the sixteen steps in the practice of mindfulness of breathing. These form the core of the Ānāpānasati Sutta (MN1118). The sixteen steps are explained in detail at Vismt267–91 (PPT8:146–237), to which SA refers the reader for details. A collection of important texts on this meditation practice, translated by Nyānamoli, is published under the title Mindfulness of Breathing. It
includes the Ānāpānasati Sutta, the relevant portions of Vism, a treatise on breathing meditation from Pāṭis, and several suttas from SN.

As will be shown at 54:10, the sixteen steps fall into four tetrads, which are correlated with the four foundations of mindfulness. Thus, while mindfulness of breathing begins in the domain of “contemplation of the body” (kāyānupassanā), it eventually comprehends all four foundations of mindfulness.

On the phrase “having set up mindfulness in front of him” (parimukham sa tim upatṭhapetvā), Vibh252.?? says: “This mindfulness is set up, well set up at the tip of the nose or at the centre of the upper lip.”

290. Vism273–74 (PPt8:171–73) explains the third step of this tetrad to mean “making known, making plain, the beginning, middle, and end of the entire in-breath body … of the entire out-breath body.” The “bodily construction” (kāya-saṅkhāra), in the fourth step, is the in-and-out breathing itself, which becomes progressively calmer and more subtle as mindfulness develops. See IVt293,16: Assā sapassāsā kho gahapati kāyasāṅkhāro.

291. This note and the two to follow are based on Vism287–91 (PPt8:226–37).

Rapture (pīti) is experienced when he has entered upon the lower two jhānas 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 destruction 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 (citta-saṅkhāra) is feeling and perception, which are experienced in all four jhānas.

292. “Experiencing the mind” is to be understood by way of the four jhānas. The mind 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 attaining 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 other three which can be interpreted by way of both serenity and insight. “Contemplating 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 relinquishment” is the giving up of defilements through insight and the entering into Nibbāna by attainment of the path.

294. SA: Ariṭṭha had explained his own (attainment of) the non-returner’s path [ST: because 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.


298. A more elaborate version of the strange background story to this sutta is found at Vin III 68–70. I give the commentarial version just below at n.300. For a discussion 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 good 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 deaths both by suicide and homicide. 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 of foulness 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 difficult 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 one another of life, and request the “sham recluse” Migalanidika 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 assembly, and the park seemed ablaze with them. But now, after only half a month, the Sangha has become diminished, thin, scanty, like sparse foliage. What is the cause? Where have the bhikkhus gone?”

303. Bracketed phrase is not in Be.


305. The simile is also at 45:156.

306. What follows is also in the Ānāpānasati Sutta (at MNṭIIṭ83,20–85,6), brought in to show how mindfulness of breathing fulfils the four foundations of mindfulness (see 54:13 below). The commentary on this passage is translated in Ñañamoli, Mindfulness of Breathing, pp.49–52.

307. SA: “I call it the wind body (vāyo-kāya) among the ‘bodies’ of the four elements. Or else it is ‘a certain kind of body’ because it is included in the tactile base among the various components of the form body.”

308. SA: Attention is not actually pleasant feeling, but this is a heading of the teaching. In this tetrad, in the first portion feeling is spoken of (obliquely) under the heading of rapture, in the second portion directly as happiness. In the third and fourth portions feeling is included in the mental construction (saññā ca vedanā ca cittasankhāro, IVṭ293,17).

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 mindfulness, occurring with respect to their four objects, are like the four carts or chariots. 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 entirely dropped. SA explains that va is omitted to show the exceptional peacefulness 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 pāñca nīvarāne pahāya viharanti. All trainees have completely abandoned the hindrance of doubt; non-returners have additionally eradicated ill will and worry. Trainees abandon the other hindrances only temporarily through jhāna and insight; see n.7 on the five kinds of seclusion. The absolutive pahāya here should be construed in the light of these qualifications.
312. *Tesaµ pañca nìvâranâ pahînā ucchinnamûlā tâlâvatthukatâ anabhåvakatâ âyati m anuppådadhammâ*. 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 Ānâpânasati Sutta, at MN‡IIIt85,7–87,37.

314. As at MN‡IIIt88,1–11.

Chapter 55: Sotâpatti-saµyutta

315. On the wheel-turning monarch, the ideal ruler of Buddhist legend, see 22:96 and 46:42, and for details DN†II†172–77 and MN‡III†172–76. The four continents are Jambudîpa, Aparagoyâna, Uttarakuru, and Pubbavideha, respectively to the south, west, north, and east of Mount Sineru, the world axis. See AN†II†227,8–228,8 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 Vism†198–221 (PPT7:2–100). On aveccappasâda, “confirmed confidence,” see II,n.120.

318. The terms describing the noble one’s virtue are explic ated at Vism†221–22 (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.


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 seven 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 sotâpatti yânga 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 thei r duties below it seems these two were royal stewards or chamberlains. They are also mentioned as employed in the service of King Pasenadâ at MN†II†124,1–10. According to SA, at the time Isidatta was a once-returner, Purâna a stream-enterer content with his own wife (i.e., not celibate). At AN†III†348,1–5, 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 Vismṭ223–24 (PPṭ7:107–14). On my preference for the reading yājayoga, see I,n.635.

324. Atīpanāvikam ... dhammapariyāyam. ST: Having related it to oneself, it is to be applied to others (attani netvā parasmīṁ upanetabbaṁ). As it is said: “What is displeasing and disagreeable to me is displeasing and disagreeable to the other too.”

What follows are the first seven of the ten courses of wholesome action, each practised in three ways: by observing them oneself, by enjoining others to observe them, and by speaking in their praise.

325. Along with 55:10, this text is included in the Mahāparinibbāṇa Sutta at DNṭIIt91–94. In the latter the town is known as Nādika.

326. SA: The diminishing (of lust, etc.) should be understood in two ways: as arising infrequently 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 arahantship, 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 definitely realizes it.

327. The number seems inflated, but SA explains that while the village was not very large, the noble disciples there were said to be many. On account of a plague, 24,000 creatures died at one stroke, among whom were many noble disciples.

328. Be: maranam āgameyyāsi; Ce and Ee have āgačceyyāsi. SA glosses: maranam iccheyyāsi, pattheyyāsi vā; “one should wish for or long for death.” Perhaps the practice described here is the same as that attributed to the brahmans at 42:6 (IVṭ312,6–8).

329. Here and in all parallel passages I read te vo, which is consonant with 47:48 (Vṭ189,4–5).

331. *Sambādhabhūham.* The explanation in SA suggests that *byūhā* are major traffic routes. 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 participle of *bhamati*. SA: “Wandering about here and there, roaming excitedly” (*ito c’ito ca paribbhamantena uddhatacārīnā*).

333. At the time Mahānāma was at least a stream-enterer, possibly a once returner; hence he was assured of a good rebirth.

334. *Tam uddhaṅgāmi hoti visesagāmi.* The passage shows *citta* as the principle of personal continuity which survives the death of the body and reaps the fruits of *karma*. In the case of a noble disciple it “goes to distinction” by way of a higher 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, *evamvādī*. Be and Ce have *evamvādī*. See II,n.205.

337. Though the argument has not been explicitly settled, the matter seems to be clinched 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. ST 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 *Saraṇāni*.

339. *Sikkhādubbalyāṇā paṇḍi majjapāṇam apāyi.* This would be a breach of the fifth precept. The Sakyans thought that if Sarakāni violated a precept he would lack the 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 “joyous wisdom, swift wisdom” (*hāsapañña, javanapañña*), see I,n.184.

341. This is the *dhammānusārī*, the Dhamma-follower; the next paragraph describes the *saddhānusārī*, the faith-follower. Though the terms themselves are not used here, their descriptions match their formal definitions at MN1479. According to 25:1, these two types have reached the plane of the noble ones but have not yet realized the fruit of stream-entry; they are bound to do so before they die. See III,n.268.

It should be noted that while they have faith (one of the five faculties), they do not yet have “confirmed confidence” in the Triple Gem. And though it is
said that they “do not go to hell (agantā nirayam),” etc., it cannot be said that they are “freed from hell (parimutto nirayā),” etc., for actual release from the bad 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, concentration, and wisdom). This means that though he might have indulged in strong drink earlier, before his death he undertook strict observance of the precepts and thereafter attained stream-entry.

343. Sīkkhāya aparipārakāri ahiṣi. 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 synonymous with aviceccappasādena samannāgato.

345. A fivefold elaboration on the non-returner; see n.64.

346. At MN3I76,7–9, it is said that the trainee in the practice has eight factors, the arahant ten. Yet here, strangely, the last two factors pertaining to the arahant, sa mmā ṇāṇa and saṃmā vimutti, are ascribed to the stream-enterer Anāthapiṇḍikā. The last line of the sutta confirms that this was not a mere editorial oversight.

347. The verses are also at I,vv.863–64.

348. SA: They are tracks of the devas (devapādi) as tracks tread upon by the knowledge of the devas, or with the knowledge of a deva. In this sutta the four persons 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 and thus does not translate the sequel.

350. Woodward understands sabhāgataṁ to be resolvable into sabhā + gataṁ, “joined the company,” but it is actually the accusative singular of the abstract noun sbhāgata, “similarity.”

351. Be and Ee have ehi ti, presumably understood as an imperative, while Ce has eti, 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 (II32,3–10), SA: “Having gone beyond: the beyond is Nibbāna; the meaning is, ‘having reached that.’ They lead to the destruction of the taints: it is not that they first go to Nibbāna 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-ṭhāranassā, as against Be’s seyyāni-paccatthaṇassā.
356. SA glosses “the Dhamma’s core” (dhammasåra) as the noble fruit, and “destruction” (khaya) as the destruction of defilements. I suggest reading the last line: 
Na vedhati maccurājāgamissati tī.

357. I follow Be and Ce in not inserting mahāyaso here. If this is inserted, as in Ee, there is no difference between this sutta and the next one.

358. See n.321.


360. SA: He was one of the seven people in the Buddha’s time who had a retinue of five hundred; the others were the lay follower Visākha, the householder Uggas, the householder Citta, Hatthaka Ālavaka, Anāthapiṇḍika the Lesser, and Anāthapiṇḍika 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 (gambhira), like the Salla Sutta (Snt3:8); deep in meaning (gambhīrattha), like the Cetanā Sutta (12:38–40?); supramundane (lokuttara), like the Asaṅkhata-samyutta (SN ch.43); dealing with emptiness (suññatā-paṭisaṃyutta), 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.24), the practice of sagehood (moneyyapatiyapaññā, Sn1:12?), the practice of the great noble lineage (mahā-ariyavaṃsa, ANṭII27–29).’ (These all refer to suttas that advocate a strict ascetic, contemplative life.) Thus the 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 own plane, but had asked as if they could take up any task indiscriminately. Hence the Teacher charged them with an unbearable task. But when they asked for an exhortation after taking a stand on their own plane (with the words ‘as we are established …’), the Master complied by saying, ‘Therefore …’” It is difficult to reconcile this explanation with the principle that the Buddha always tailors his teaching to the mental proclivities of his audience.

362. Sapañño upāsako. SA: A stream-enterer is intended.

363. Āyasmā, usually an address for monks, but occasionally used for lay followers.

364. At MNṭII194–95, 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 evamvimuttacittassa, as against Ce’s evamvimucittattassa (probably a typographical error) and Ee’s evamvuttassa. 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 Be and Ee.

369. Patisthaś 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-samyutta

370. As at 22:5; the next sutta as at 22:6.

371. Tasmātiha bhikkhave idaṃ dukkhan ti yogo karaṇyo. SA: Since a concentrated bhikkhu understands the four truths as they really are, therefore you should make an exertion to become concentrated in order to understand the four truths as they really are. And since the round of becoming increases for those who do not penetrate them, but stops increasing from the time they are penetrated, therefore you should make an exertion to understand them, thinking, “Let the round not increase for us.”

372. Mā bhikkhave pāpakāṃ akusālaṃ cittaṃ cinteyyātha. I suspect that the original reading was cintanam.

373. Mā bhikkhave viggāhikakathāṃ katheyyātha. As at 22:9 (IIIś12,6–12).

374. Mā bhikkhave anekavihitaṃ tiracchānakathāṃ katheyyātha. Tiracchānakathā is literally “animal talk,” but SA explains it as talk that “runs horizontal” (tiracc hānabhūtam) to the paths leading to heaven and liberation.

375. What follows is the Buddha’s first sermon, recorded in the narration of his minstry at Vīṇīś 10–12.

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 (tiparivattā) are: (i) the knowledge of each truth (sacca-ñāna), e.g., “This is the noble truth of suffering”; (ii) the knowledge of the task to be accomplished regarding each truth (kicca-ñāna), e.g., “This noble truth of suffering is to be fully understood”; and (iii) the knowledge of accomplishment regarding each truth (kata-ñāna), e.g., “This noble truth of suffering has been ful
ly understood.” The twelve modes (dvādasākāra) are obtained by applying the three phases to the four truths.

378. SA explains dhammacakkha by way of the knowledge of penetration (paṭivedhañā) and the knowledge of teaching (desanāñā); see II,n.57. Until Kondañā and the eighteen koṭis of Brahmās were established in the fruit of stream-entry 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 (pavattitam nāma).

379. Aparimāñā vannya aparimāñā byaṇjanā aparimāñā sankāsanā. 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 (also for the next sutta). This sutta too is included in the Mahāparinibbāna Sutta, at DNII90–91.

382. The verses = Sn724–27.


385. The passage quoted is not found elsewhere in the Nikāyas but is cited at Vism790,?? (PPtt22:93) to prove that path knowledge performs four functions at a single moment.

386. All these leaves are small and delicate. I follow Be for the name of the second type of leaf, saralapatta, which Liyanaratne (“South Asian Flora,” §170) renders as the long-leaved Indian pine.

387. I read with Ce tālapakkam. All the other texts, including SS, read tālapattam, “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 kimśuka, but different, it seems, from the kimśuka mentioned at 35:245 (listed by Liyanaratne at §43). The English name for 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.
392. Reading with Ce and Ee, sammā-dīthikkass’ etam. Be has tass’ etam.
393. *Indakhila.* PED defines this as a post or stake set at or before the city gate; also 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 resolved 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 seems to undermine the apparent lesson to be drawn from the sutta, namely, that speculation about the world leads to madness (see ANII80,22–24).
396. *Mahāpariññha nama nirayo.* Lit., the hell named “the Great Fever.” The description is also at 35:135.
397. The title in Be and Ce is Vāla, but Ee titles it Chigga 1.
398. *Poṁkhānupoṁkham.* SA: He saw them shoot one arrow, then shoot another – called the “afterbutt” (amupoṁkham) – 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 durabhisambhavataram with dukkarataram. On the splitting of the hair, 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 eggplant 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 asamvutā andhakārakā andhakāratimsā.* SA does not comment, but the expression occurs at MNII120,9–15, which also mentions beings living in the interstices. MAIV177,?? remarks: “Between every three world systems (cakkavāla) there is one world interstice, like the space between three cart wheels set down so that they touch. That is a ‘world-interstice hell,’ measuring 8,000 yojanas (= appx. 50,000 miles). It is ‘vacant’ (agha), i.e., always open (niccavīsā); and ‘abyssmal’ (asamvutā), i.e., bottomless, so dark that it even prevents eye-consciousness from arising.”
401. Ee titles this sutta Chigga 2, but in Ce it is simply called Chiggala (and the next, Chiggala 2); in Be, the two are respectively called the Paṭhama- and Dutiya-c
higgalayuga Sutta. The simile of the blind turtle and the yoke is also at MNṭIII 169.9–25, which is partly elaborated as in the following sutta.

402. Adhiccam idam. The statement has to be taken as rhetorical rather than philosophical in import. At the doctrinal level, all three occurrences mentioned here come about through precise causes and conditions, not through chance.


405. 56:51–60 are parallel to 13:1–10. But where the earlier series read n’eva satima m kalam upeti na sahasimam kalam upeti na satasaḥsimam kalam upeti … upanidhāya, the present series has saṅkham 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 mentioned 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 account of the bhikkhu’s training (see, e.g., DNṭI63,20–64,14).

408. In 56:78–101, the minor guidelines of the bhikkhu’s training in virtue are the basis of comparison (see, e.g., DNṭI64,16–32).
The Collection of Connected Discourses
(Saṃyutta Nikāya)

Volume V
Chapters 45 - 56

Bhikkhu Bodhi
1997
Kandy, Sri Lanka
The Collection of Connected Discourses
(Saṃyutta Nikāya)

Volume V - Notes

Bhikkhu Bodhi
1997
Kandy, Sri Lanka
The Collection of Connected Discourses
(Saṃyutta Nikāya)

Part Five

The Great Book of Connected Discourses
(Mahāvaggasamyuttaṃpāḷi)
Homage to the Blessed One,
the Arahant, the Fully Enlightened One

Book I
Chapter 45
Connected Discourses on the Path
(Magga-samyutta)

I. Ignorance

1 (1) Ignorance

[1] Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthi 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 livelihood, wrong effort springs up. For one of wrong effort, wrong mindfulness springs up. For one of wrong mindfulness, wrong concentration springs up.”

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 Ānanda 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 companionship, good comradeship.”
“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.

“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 relinquishment. He develops right intention … right speech … right action … right livelihood … right effort … right mindfulness … right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, Ānanda, that a bhikkhu who has a good friend, a good companion, a good comrade, develops and cultivates the noble eightfold path.

“By this method too, Ānanda, it may be understood how the entire holy life is good friendship, 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 death are freed from death; beings subject to sorrow, lamentation, 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.”

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 companionship, good comradeship.”

“Good, good, Sāriputta! This is the entire holy life, Sāriputta, 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.

“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 Jāṇusoṇi departing from Sāvatthī in an all-white chariot drawn by mares. The horses that were yoked to it were white, its ornaments were white, the chariot was white, its upholstery 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: “Divine, indeed, sir, is the vehicle! It appears to be a divine vehicle, indeed, sir!”

Then, when the Venerable Ānanda had walked for alms in Sāvatthī and returned from his alms round, after his meal he approached the Blessed One, [5] paid homage to him, sat down to one side, and said to the Blessed One:

“Here, venerable sir, in the morning I dressed and, taking bowl and robe, entered Sāvatthī for alms. I saw the brahmin Jānussoni departing from Sāvatthī in an all-white chariot 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 eightfold path: ‘the divine vehicle’ and ‘the vehicle of Dhamma’ and ‘the unsurpassed victory 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 concentration, 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 eightfold path: ‘the divine vehicle’ and ‘the vehicle of Dhamma’ and ‘the unsurpassed victory in battle.’

This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further 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.
The wise depart from the world in it,
Inevitably winning the victory.”

5 (5) For What Purpose?

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?’ 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 criticism. For, bhikkhus, it is for the full understanding of suffering that the holy life is lived under 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 answer them thus: ‘There is a path, friends, there is a way for the full understanding of this suffering.’

“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 such a way.”

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 concentration. [8] The destruction of lust, the destruction of hatred, the destruction of delusion: 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 that way.”

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 path leading 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

Setting at Sāvatthī. “Bhikkhus, I will teach you the noble eightfold path and I will 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 the noble eightfold path? Right view … right concentration.”

“And what, bhikkhus, is right view? 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 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: 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 energy, applies his mind, and strives. This is called right effort.

“And what, bhikkhus is right mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating 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, clearly 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 jhāna, which is accompanied by thought and examination, with rapture 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 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.”

9 (9) The Spike

Setting at Sāvatthī. “Bhikkhus, suppose a spike of rice or a spike of barley was wrongly 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 too, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed development of the path, could pierce ignorance, arouse true knowledge, and realize Nibbāna: 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, which 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

Setting at Sāvatthī. Then the wanderer Nandiya 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: “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 … right concentration. These eight things, when developed and cultivated, lead to Nibbāna, have 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 Gotama! … From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

II. Dwelling

II (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.”

“Yes, venerable sir,” those bhikkhus replied, and no one approached the Blessed One 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 attained complete enlightenment. I have understood thus: ‘There is feeling with wrong view as condition, also feeling with right view as condition…. There is feeling with wrong 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.’

“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 stage has been reached, there is also feeling with that as condition.”

12 (2) Dwelling (2)

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 One except the one who brought him almsfood.

Then, when those three months 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 attained complete enlightenment. I have understood thus: ‘There is feeling with wrong view as condition, also feeling with the subsiding of wrong view as condition.’ 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 right concentration as condition, also 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 not subsided, there is feeling with that as condition. [When desire has subsided, and thoughts 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 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 stage 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 concentration. It is in this way that one is a trainee.”

14 (4) Arising (1)

5 Setting at Sāvatthī. “Bhikkhus, these eight things, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Fully Enlightened One. What eight? Right view … right concentration. These eight things….”

15 (5) Arising (2)

10 Setting at Sāvatthī. “Bhikkhus, these eight things, developed and cultivated, if unarisen 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)

15 Setting at Sāvatthī. “Bhikkhus, these eight things, purified, cleansed, flawless, free from corruptions, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Fully Enlightened One. What eight? Right view … right concentration. These eight things….”

17 (7) Purified (2)

20 Setting at Sāvatthī. “Bhikkhus, these eight things, purified, cleansed, flawless, free from corruptions, if unarisen do not arise apart from the Discipline of a Sublime One. What 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 Bhadda were dwelling at Pātaliputta in the Cock’s Park. Then, in the evening, the Venerable Bhadda emerged from seclusion, 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 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, your ingenuity is excellent, your inquiry is a good one. For you have asked me: ‘Friend Ānanda, 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 concentration.”
19 (9) The Cock’s Park (2)

Setting at Pātaliputta. “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?”

“Good, good, friend Bhadda! Your intelligence is excellent, friend Bhadda, your ingenuity 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.”

“This noble eightfold path, friend, is the holy life; that is, right view … right concentration. 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 Pātaliputta. “Friend Ānanda, it is said, ‘the holy life, the holy life.’ What now, friend, is the holy life, and who is a follower of the holy life, and what is the final goal of the holy life?” [17]

“Good, good, friend Bhadda! Your intelligence is excellent, friend Bhadda, your ingenuity 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 follower of the holy life?’”

“Yes, friend.”

“This noble eightfold path, friend, is the holy life; that is, right view … right concentration. 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

Setting at Sāvatthī. “Bhikkhus, I will teach you wrongness and rightness. Listen to that… [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 called 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 concentration. These are called unwholesome states.

“And what, bhikkhus, are wholesome states. They are: right view … right concentration. These are called wholesome states.”

23 (3) The Way (1)
Setting at Sāvatthi. “Bhikkhus, I will teach you the wrong way and the right way. Listen to that….

“And what, bhikkhus, is the wrong way? It is: wrong view … wrong concentration. This is called the wrong way.

“This is called the right 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 Sāvatthi. “Bhikkhus, whether for a layperson or one gone forth, I do not praise the wrong way. Whether it is a layperson or one gone forth who is practising wrongly, [19] because of undertaking the wrong way of practice he does not attain the method, the Dhamma that is wholesome.&24 And what, bhikkhus, is the wrong way? It is: wrong view … wrong concentration. This is called the wrong way. Whether it is a layperson 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. 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 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 wholesome.”

30 25 (5) The Inferior Person (1)
Setting at Sāvatthi. “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 mindfulness, wrong concentration. This is called the inferior person.

“And what, bhikkhus, is the superior person? Here someone is of right view, right intention, 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 worse 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 … wrong concentration. This is called the inferior person.

“And what, bhikkhus, is the one who is worse than the inferior person? Here someone is of wrong view … wrong concentration, wrong knowledge, wrong liberation. This 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 someone is of right view … right concentration, right knowledge, right liberation. This is called the one who is better than the superior person.”

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.”

28 (8) Concentration

Setting at Sāvatthī. “Bhikkhus, I will teach you noble right concentration with its supports and its accessories. [26] Listen to that….

“And what, bhikkhus, is the noble right concentration with its supports and its accessories? There are: right view … right mindfulness. The one-pointedness of mind equipped 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 feeling, 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 concentration. [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, pleasi ng, sensually enticing, tantalizing. Sounds cognizable by the ear … Odours cognizable b y 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 fiv e cords of sensual pleasure. And what is the noble eightfold path? It is: right view … rig ht concentration. This noble eightfold path is to be developed for the abandoning of thes e five cords of sensual pleasure.”

IV. Practice

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.”

33 (3) Neglected

Setting at Sāvatthī. “Bhikkhus, those who have neglected the noble eightfold path ha ve neglected the noble path 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 Såvatthi. “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.”

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

“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.

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.

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—

There in seclusion he should seek delight,
Having left behind sensual pleasures.
Owning nothing, the wise man
Should cleanse himself of mind’s defilements.

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 Sāvatthi. “Bhikkhus, I will teach you recluseship and the fruits of recluseship. Listen to that….

“And what, bhikkhus, is recluseship? It is this noble eightfold path; that is, right view … right concentration. This is called recluseship.

“And what, bhikkhus, are the fruits of recluseship? The fruit 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 Sāvatthi. “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 view … right concentration. This is called recluseship.

“And what, bhikkhus, is the goal of recluseship? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called the goal of recluseship.”

37 (7) Brahminhood (1)

Setting at Sāvatthi. “Bhikkhus, I will teach you brahminhood and the fruits of brahminhood. Listen to that….

“And what, bhikkhus, is brahminhood? It is this noble eightfold path; that is, right view … 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.”

38 (8) Brahminhood (2)

Setting at Sāvatthi. “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 view … 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 view … 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.”

40 (10) The Holy Life (2)

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 view … 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

41 (1) The Fading Away of Lust

Setting at Sāvatthī. “Bhikkhus, if wanderers of other sects ask you: ‘For what purpose, friends, is the holy life lived under the recluse Gotama?’—being asked thus, you should answer them thus: ‘It is, friends, for the fading away of lust 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 path, 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 such 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 holy life lived under the recluse Gotama?’—being asked thus, you should answer them thus: ‘It is, friends, for the abandoning of the fetters … for the uprooting of the underlying tendencies … for the full understanding of the course … for the destruction of the taints … 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 path, is there a way for attaining final Nibbāna without clinging?’—being asked thus, you should 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 such a way.”

VI. The Sun Repetition Series

(i) Based upon Seclusion Version

49 (1) Good Friend

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 precursor 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 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 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 who has a good friend develops and cultivates the noble eightfold path.”

50 (2)–55 (7) Accomplishment in Virtue, Etc.

“Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. 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 cultivate the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view, which 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 who is accomplished in proper attention develops and cultivates the noble eightfold path.”

(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 dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising of 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.”

57 (2)–62 (7) Accomplishment in Virtue, Etc.

“Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. 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 … 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 path.

“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 accomplished in proper attention develops and cultivates the noble eightfold path.”

VII. One Thing Repetition Series (1)

(i) Based upon Seclusion Version
63 (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. [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 eightfold path? Here, bhikkhus, a bhikkhu develops right view, which 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 who has a good friend develops and cultivates 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 §63) [34] … 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 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
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)

(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 development 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 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 who has a good friend develops and cultivates the noble eightfold path.”

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 development so effectively as by this: accomplishment in virtue … accomplishment in desire … accomplishment in self … accomplishment in view … accomplishment in diligence … accomplishment in proper attention … (complete as in §77) … 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

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 development 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 develops and cultivates the noble eightfold path.”

3 85 (2)–90 (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 development so effectively as by this: accomplishment in virtue … accomplishment in desire … accomplishment in self … accomplishment in view … accomplishment in diligence … accomplishment in proper attention … (complete as in §84) [38] … 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 accomplished in proper attention develops and cultivates the noble eightfold path.”

10 IX. Ganges Repetition Series&34

15 (i) Based upon Seclusion Version

91 (1) Flowing to the East (1)

At Sàvatthì. “Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the noble eightfold path flows, slopes, and inclines towards Nibbåna.

“And how, bhikkhus, does a bhikkhu who develops and cultivates the noble eightfold path flow, slope, and incline towards Nibbåna? Here, bhikkhus, a bhikkhu develops right view, which 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 who develops and cultivates the noble eightfold path flows, slopes, and inclines towards Nibbåna.”

20 92 (2)–96 (6) Flowing to the East (2–6)

“Bhikkhus, just as the river Yamunå … [39] … the river Aciravatì … the river Sara bhū … the river Mahì … whatever great rivers there are—that is, the Ganges, the Yamunå, the Aciravati, the Sarabhū, the Mahī—all flow, slope, and incline towards the east, so too a bhikkhu who develops and cultivates the noble eightfold path flows, slopes, and inclines towards Nibbåna.

(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 cultivates the noble eightfold path flows, slopes, and inclines towards Nibbāna.”

(Complete as in §§91–96.)

(ii) Removal of Lust Version

103 (1)–108 (6)
109 (7)–114 (12)

(In this version §§103–108 are identical with §§91–96, and §§109–114 with §§97–102, except for the following change:)

“Here, bhikkhus, a bhikkhu develops and cultivates right view … right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.” [41]

(iii) The Deathless Version

115 (1)–120 (6)
121 (7)–126 (12)

(In this version §§115–120 are identical with §§91–96, and §§121–126 with §§97–102, 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 Nibbāna Version

127 (1)–132 (6)
133 (7)–138 (12)

(In this version §§127–132 are identical with §§91–96, and §§133–138 with §§97–102, except for the following change:)

“Here, bhikkhus, a bhikkhu develops and cultivates right view … right concentration, which flows, slopes, and inclines towards Nibbāna.”

X. Diligence

139 (1) The Tathāgata
(i) Based upon Seclusion Version

Setting at Sāvatthi. “Bhikkhus, whatever beings there are—whether those without feet or those with two feet or those with four feet or those with many feet, whether with form or formless, whether percipient, [42] non-percipient, or neither percipient nor non-percipient—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 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.”

(ii) Removal of Lust Version

… “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….”

(iii) The Deathless Version

… “Here, bhikkhus, a bhikkhu develops right view … right concentration, which plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal….”

(iv) Flows towards Nibbāna Version

… “Here, bhikkhus, a bhikkhu develops right view … right concentration, which flows, slopes, and inclines towards Nibbāna….”

(Each of the following suttas, §§140–148, is to be elaborated in accordance with the fourfold method of §139.)

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.”

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 …”

142 (4) Roots
“Bhikkhus, just as, of all fragrant roots, black orris is declared to be their chief, so too …”

143 (5) Heartwood
“Bhikkhus, just as, of all fragrant heartwoods, red sandalwood is declared to be their chief, so too …”

144 (6) Jasmine
“Bhikkhus, just as, of all fragrant flowers, the jasmine is declared to be their chief, so too …”

145 (7) Monarch
“Bhikkhus, just as all petty princes are the vassals of a wheel-turning monarch, and the 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 too …”

147 (9) The Sun
“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 too …”

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

(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 done 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, 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, based upon virtue, established 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, and expansion, all do so based upon the earth, established upon the earth, so too, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the noble eightfold path, and thereby he attains to growth, increase, and expansion in regard to wholesome 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, established 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 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 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 in relinquishment. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops and cultivates the noble eightfold path, and thereby achieves greatness and expansiveness in (wholesome) states.”

152 (4) The Tree

“Bhikkhus, suppose a tree was leaning towards the east, sloping towards the east, inclining 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 flows, 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 cultivates 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 does not take it back, so a bhikkhu who develops and cultivates the noble eightfold path gives up evil unwholesome states and does not take them back.

“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 cultivates 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. That it could pierce the hand or the foot and draw 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 development of the path, could pierce ignorance, arouse true knowledge, and realize Nibbāna: 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

“Bhikkhus, just as various winds blow in the sky—easterly winds, westerly winds, northerly winds, southerly winds, dusty winds and dustless winds, cold winds and hot winds, gentle winds and strong winds—so too, when a bhikkhu develops and cultivates the noble eightfold path, then for him the four foundations of mindfulness go to fulfilment by development; the four right kinds of striving go to fulfilment by development; the four bases of spiritual power go to fulfilment by development; the five spiritual faculties 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 concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. It is in this way, bhikkhus, that when a bhikkhu develops and cultivates the noble eightfold path, then for him the four foundations of mindfulness … the seven factors 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 too, when a bhikkhu develops and cultivates the noble eightfold path, whenever evil unwholesome states arise, he disperses them and quells them on the spot.

“And how is this so? Here, bhikkhus, a bhikkhu develops right view … right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. [51] It is in this way, bhikkhus, that when a bhikkhu develops and cultivates the noble eightfold path, whenever evil unwholesome states arise, he disperses them and quells 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 disperse 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 concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. 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

“Bhikkhus, suppose there was a seafaring ship bound with rigging that had been worn out in the water for six months. 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, 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 concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. 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. People come from the east and lodge there; they come from the west … from the north … from the south and lodge there; attiyas come and lodge there; brahmīns … vessas … suddas come and lodge there. So too, when a bhikkhu develops and cultivates the noble eightfold path, he fully understands 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 abandoned 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 should 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? Ignorance 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 eightfold 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 that are to be developed by direct knowledge? 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 when a bhikkhu develops and cultivates the noble eightfold path, he fully understands by direct knowledge those things that are to be fully understood by direct knowledge … he develops by direct knowledge those things that are to be developed by direct knowledge.”

160 (12) The River

“Bhikkhus, when the river Ganges flows, slopes, and inclines towards the east, suppose 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 inclines 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 returned to the lower life, enjoy wealth and do meritorious deeds.’ Indeed, bhikkhus, when that 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 long 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 based 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 pleasure, 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 relinquishment. 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 … right 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 … right concentration, which plunges into the Deathless, with the Deathless as its destination, the Deathless as its final goal.”… [55]

… “What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view … right 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.

(ii. Full understanding)

“Bhikkhus, there are these three searches. What three? The search for sensual pleasure, 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.”

…

(iii. Utter destruction)

“Bhikkhus, there are these three searches. What three? The search for sensual pleasure, 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.”

…

(iv. Abandoning)

“Bhikkhus, there are these three searches. What three? The search for sensual pleasure, 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.”… [56]

Each of the following suttas is to be elaborated in accordance with the fourfold method 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 are the three discriminations. The noble eightfold path is to be developed for direct knowledge of these three discriminations, for the full understanding of them, for the utter destruction of them, for the abandoning of them.

“What noble eightfold path? Here, bhikkhus, a bhikku develops right view … right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. This noble eightfold path is to be developed for the direct knowledge of these three discriminations … for the abandoning of them.”

163 (3) Taints (i–iv)

“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 becoming. 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. 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.”

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. These are the three kinds of mental barrenness. The noble eightfold path is to be developed 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 hatred, the stain of delusion. These are the three stains. The noble eightfold path is to be developed 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)

“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.”

170 (10) Cravings (i–iv)

[58] “Bhikkhus, there are these three kinds of craving. What three? Craving for sensual 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 relinquishment. 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 them, for the abandoning of them.”

170 (11) Thirst (i–iv)

“Bhikkhus, there are these three kinds of thirst. What three? Thirst for sensual pleasures, 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 relinquishment.”
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.”

XIII. Floods

[59] Setting at Sāvatthi.

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 them.”

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 noble eightfold path is to be developed for direct knowledge of these four bonds, for the full 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 pleasure, clinging to views, clinging to rules and vows, clinging to a doctrine of self. These are the four kinds of clinging. This noble eightfold path is to be developed for direct knowledge of these four kinds of clinging, for the full understanding of them, for the utter destruction of them, for the abandoning of them.”

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 bodily knot of adherence to dogmatic assertion of truth. These are the four knots. This noble eightfold path is to be developed for direct knowledge of these four knots, for the full understanding of them, for the utter destruction of them, for the abandoning of them.”
175 (5) Underlying Tendencies

“Bhikkhus, there are these seven underlying tendencies. What seven? The underlying tendency of sensual lust, 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.”

176 (6) Cords of Sensual Pleasure

“Bhikkhus, 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…. 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.”

177 (7) Hindrances

“Bhikkhus, there are these five hindrances. What five? 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. These are the five hindrances…. This noble eightfold path is to be developed for direct knowledge of these five hindrances, for the full understanding 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 perception 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. What five? Personality view, doubt, 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. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The 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.

“What noble eightfold path? Here, bhikkhus, a bhikkhu develops right view … right concentration, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment. 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? … The 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.

“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 Nibbāna. 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.”
I. The Mountain

1 (1) The Himalayas

[63] Setting at Sāvatthī. “Bhikkhus, based upon the Himalayas, the king of mountains, the nāgas nurture their bodies and acquire strength. 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 achieve 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.

“And how does a bhikkhu, based upon virtue, established upon virtue, develop the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing 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 cessation, 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 achieves greatness and expansiveness in (wholesome) states.”

2 (2) The Body

(i. The nutriments for the hindrances)

At Sāvatthī. “Bhikkhus, just as this body, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the five hindrances, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.

“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: 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 increase and expansion of arisen ill will? There is, bhikkhus, the sign of the repulsive: 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 and for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind [65] frequently 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.

“And what, bhikkhus, is the nutriment for the arising of unarisen restlessness and worry and for the increase and expansion of arisen restlessness and worry? There is, bhikkhus, unsettledness of mind: frequently giving improper attention to it is the nutriment 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 increase 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 unarisen 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 nutriment, 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 nutriment 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 nutriment.

“And what, bhikkhus, 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? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness: 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 factor of investigation of states and for 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: 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 factor 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 endeavours, 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.

“And what, bhikkhus, 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? 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 factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor 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.

“And what, bhikkhus, 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? There are, bhikkhus, the sign of serenity, the sign of non-dispersal: 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 factor of equanimity and for the fulfilment by development of the arisen enlightenment factor 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 development 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

“Bhikkhus, those bhikkhus who are accomplished in virtue, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation: even the sight of those bhikkhus is helpful, I say; even listening to them … even approaching them … even attending on them … even recollecting 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 kinds of withdrawal—withdrawal of body and withdrawal of mind.

“Dwelling thus withdrawn, one recollects that Dhamma and thinks it over. Whenever, 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 bhikkhu; on that occasion the bhikkhu develops 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, makes an investigation of it. Whenever, bhikkhus, a bhikkhu dwelling thus mindfully scrutinizes that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of investigation of states is aroused by the bhikkhu; on that 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, 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, bhikkhus, spiritual rapture arises in a bhikkhu whose energy is aroused, on that occasion the enlightenment factor of rapture is aroused by the bhikkhu; on that occasion the bhikkhu develops 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 enlightenment 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 aroused 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, bhikkhus, 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 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.

“If one does not attain final knowledge 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 in the interval.

“If one does not attain final knowledge early in this very life or become an attainer 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 attainer 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 attainer 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 attainer of Nibbāna with exertion, then with the utter destruction of the five lower fetters one becomes one bound upstream, heading towards the Akaniṭṭha realm.

“When, bhikkhus, the seven factors of enlightenment have been developed and cultivated in this way, these seven fruits and benefits may be expected.”

4 (4) Clothes

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: “Friends, bhikkhus!” [71]
“Friend,” they replied. The Venerable Sāriputta said this:

“Friends, there are these seven factors of enlightenment. What seven? The enlightenment factor of mindfulness, the enlightenment factor of investigation of states, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquility, 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 dwell 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 occurs 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 colored 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 … 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’ … (all as above) … I understand, ‘It has abated in me for a particular reason.’”

5 (5) A Bhikkhu

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 enlightenment. Here, bhikkhu, one develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment…. One develops 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
coming, 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]

6 (6) Kuṇḍaliya

On one occasion the Blessed One was dwelling at Sāketa in the Deer Park at the Añcana 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 down to one side and said to the Blessed One:

“Master Gotama, I am one who stays around monastic parks and frequents assemblies. After the meal, when I have finished my breakfast, it is my custom to roam and wander from park to park, from garden to garden. There I see some recluses and brahmans engaged in discussion for the benefits of rescuing their own theses in debate and condemning (the theses of others). But what is the benefit that Master Gotama lives for?”

“Kuṇḍaliya, the Tathāgata lives for the benefit and fruit of true knowledge and liberation.”

“But, Master Gotama, what things, when developed and cultivated, fulfil true knowledge and liberation?”

“The seven factors of enlightenment, Kuṇḍaliya, when developed and cultivated, fulfil true knowledge and liberation.”

“But, Master Gotama, what things, when developed and cultivated, fulfil the seven factors of enlightenment?”

“The four foundations of mindfulness, Kuṇḍaliya, when developed and cultivated, fulfil the seven factors of enlightenment.”

“But, Master Gotama, what things, when developed and cultivated, fulfil the four foundations 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 kinds of good conduct?” [74]

“Restraint of the sense faculties, Kuṇḍaliya, when developed and cultivated, fulfils the 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. His body is steady and his mind is steady, inwardly 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 for it. But having cognized a disagreeable mental phenomenon with the mind, he is not dismayed by it, not daunted, not dejected, without ill will. His body is steady and his mind is steady, inwardly well composed and well liberated.

“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 agreeable and disagreeable forms; when, after he has heard a sound with the ear … smelt an 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 agreeable 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 abandoned bodily misconduct, a bhikkhu develops good bodily conduct; having abandoned verbal 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 cultivated so that they fulfil the seven factors of enlightenment? Here, Kuṇḍaliya, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending and mindful, having put away 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 and mindful, having put away covetousness and displeasure in regard to the world. It is in this way that the four foundations of mindfulness are developed and cultivated so that they fulfil the seven factors of enlightenment.

“And how, Kuṇḍaliya, are the seven factors of enlightenment developed and cultivated so that they fulfil true knowledge and liberation? Here, Kuṇḍaliya, 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 the seven factors of enlightenment are developed and cultivated 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 many ways by Master Gotama, 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 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.”

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 bhikkhu 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.”

8 (8) Upavāṇa

On one occasion the Venerable Upavāṇa and the Venerable Sāriputta were dwelling at Kosambi in Ghosita’s Park. Then, in the evening, the Venerable Sāriputta emerged from 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 factors of enlightenment have been fully perfected by me in such a way that they lead to dwelling in comfort’?”

“A bhikkhu can know this for himself, friend Sāriputta. When arousing the enlightenment 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 energy has been aroused. I attend as a matter of vital concern, not sluggishly.’… When arousing the enlightenment factor of equanimity, he understands: [77] ‘My mind is well liberated; 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 the seven factors of enlightenment have been fully perfected by me in such a way that they lead to dwelling in comfort.’”
9 (9) Arisen (or Arising) (1)

“Bhikkhus, these seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Fully Enlightened One. What seven? The enlightenment factor of mindfulness … the enlightenment factor of equanimity. These seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Fully Enlightened One.”

10 (10) Arisen (or Arising) (2)

“Bhikkhus, these seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the Discipline of a Sublime One. What seven? The enlightenment factor of mindfulness … the enlightenment factor of equanimity. These seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the Discipline of a Sublime One.”

II. III

11 (1) Living Beings

[78] “Bhikkhus, whatever living beings there are which assume the four postures—sometimes 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 factors of enlightenment.

“And how does he do 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, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops and cultivates 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 dawn. 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 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, 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, bhikkhus, [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 dawn. 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 accomplished in proper attention, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

“And how does a bhikkhu who is accomplished in proper attention develop and cultivate the seven factors of enlightenment? 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, bhikkhus, that a bhikkhu who is accomplished in proper attention develops and cultivates the seven factors of enlightenment.”

14 (4) Ill (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. 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 are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“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. What seven? The enlightenment factor of mindfulness has been rightly expounded 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 Nibbāna. 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, th
ey 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)
10 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)
10 On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, t
he Squirrel Sanctuary. Now on that occasion the Blessed One was sick, afflicted, gravel
y 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 b
y the Blessed One; when developed and cultivated, they lead to direct knowledge, to enl
ightenment, 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 ha
s 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 cu
ltivated, 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 il
ness 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 shore to the far shore.” [82]

(The verses attached to this sutta are identical with those at 45:34 above.)

18 (8) Neglected

“Bhikkhus, those who have neglected the seven factors of enlightenment have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken the seven factors of enlightenment have undertaken the noble path leading to the 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, are noble and emancipating; they lead the one who acts upon them outwards to the complete 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, lead 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 Nibbāna.”

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, factors of enlightenment.’ In what sense are they called factors of enlightenment?”

“They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment. 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. They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment.”

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 factors of enlightenment.” [84]

23 (3) A Basis

“Bhikkhus, by frequently giving attention to things that are a basis for sensual lust, unarisen sensual desire arises and arisen sensual desire increases and expands. By frequently giving attention to things that are a basis for ill will, unarisen ill will arises and arisen 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 increases and expands. By frequently giving attention to things that are a basis for restlessness and worry, unarisen restlessness and worry arises and arisen restlessness and worry increases and expands. By frequently giving attention to things that are a basis for doubt, unarisen doubt arises and arisen doubt increases and expands.

“Bhikkhus, by frequently giving attention to things that are a basis for the enlightenment 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 restlessness and worry, unarisen restlessness and worry arises and arisen restlessness and worry increases and expands. By frequently giving attention to things that are a basis for doubt, unarisen doubt arises and arisen doubt increases and expands.

24 (4) Improper Attention

“Bhikkhus, when one attends improperly unarisen sensual desire arises and arisen sensual desire increases and expands; [85] when one attends improperly unarisen ill will arises and arisen ill will increases and expands; when one attends improperly unarisen sloth 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 mindfulness ceases;… the unarisen 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 arisen 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 enlightenment factor of mindfulness arises and the arisen enlightenment factor of mindfulness goes to fulfilment by development;… the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of equanimity goes to fulfilment by development.”

25 (5) Non-decline

“Bhikkhus, I will teach you seven things that lead to non-decline. 

“Bhikkhus, I will teach you seven things that lead to non-decline. Listen to that … [86]

“And what, bhikkhus, are the seven things that lead to non-decline? They are: the seven 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. And what is the path and the way that leads to the destruction of craving? 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, how are 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 vast, 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, measureless, 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 factors of enlightenment. What seven? The enlightenment factor of mindfulness … the enlightenment factor of equanimity.

“And how is it, bhikkhus, that the seven factors of enlightenment, when developed and 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 cessation, 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. Listen to that …

“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 Udāyi asked the Blessed One: “Venerable sir, how are the seven factors of enlightenment developed and cultivated so that they lead to penetration?”

“Here, Udāyi, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in relinquishment; which is vast, exalted, [88] measureless, without ill will. With a mind that has developed the enlightenment factor of mindfulness, he penetrates and sundered the mass of greed that he has never before penetrated and sundered; he penetrates and sundered the mass of hatred that he has never before penetrated and sundered; he penetrates and sundered the mass of delusion 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, measureless, without ill will. With a mind that has developed the enlightenment factor of equanimity, he penetrates and sundered the mass of greed … the mass of hatred … the mass of delusion that he has never before penetrated and sundered.

“It is, Udāyi, 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, leads 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 cultivated 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 cultivated 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 here that these fetters, shackles, and clamps arise. The ear is a thing that fetters … The mind is a thing that fetters; it is here that these fetters, shackles, and clamps arise. These are called the things that fetter.”

30 (10) Udāyī

On one occasion the Blessed One was dwelling among the Sumbhas, where there was 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 wrongdoing. For in the past, venerable sir, when I was still a householder, I did not have much esteem for the Dhamma or the Sangha. But when I considered the devotion and reverence I had for the Blessed One, and my sense of shame and fear of wrongdoing, I went forth 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 perception … such are volitional constructions … such is consciousness, such its origin, such its passing away.’

“Then, venerable sir, while I was staying in an empty hut following along with the urge and decline 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 breakthrough to the Dhamma, venerable sir, I have obtained the path which, when I have developed 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, what 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 developed 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 b
eing.’… I have obtained the enlightenment factor of equanimity which, when I have deve-
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, Udāy! Indeed, Udāy, 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

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 dilig
ence, 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 enlightenmen

“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]

33 (3) Corruptions

“Bhikkhus, there are these five corruptions of gold, corrupted by which gold is neithe
r 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 … Doubt is a corruption of the mind …]

34 (4) Non-corruptions

“Bhikkhus, 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.

“What seven? The enlightenment factor of mindfulness, bhikkhus, is a non-obstruction … 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

“Bhikkhus, when one attends improperly, unarisen sensual desire arises and arisen sensual 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; unarisen doubt arises and arisen doubt increases and expands.

“Bhikkhus, when one attends properly, the unarisen enlightenment factor of mindfulness arises and the arisen enlightenment factor of mindfulness goes to fulfilment by development; … 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, lead 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

“Bhikkhus, there are these five obstructions, hindrances, corruptions of the mind, weakeners 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.

“Bhikkhus, there are 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

“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 go to fulfilment by development.

“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 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 five hindrances are not present in him; on that occasion these seven factors of enlightenment go to fulfilment by development.”
39 (9) Trees

“Bhikkhus, there are huge trees with tiny seeds and huge bodies, encirclers of other trees, and the trees which they encircle become bent, twisted, and split. And what are those huge trees with tiny seeds and huge bodies? The assattha, the banyan, the pilakkha, the udumbara, the kacchaka, and the kapitthana: these are those huge trees with tiny seeds and huge bodies, encirclers of other trees, and the trees which they encircle become bent, twisted, and split. So too, bhikkhus, when some clansman here has left behind sensual 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 worse 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 ... Doubt is an obstruction ... a weakener of wisdom. [97] These are the five obstructions, hindrances, encirclers of the mind, weakeners of wisdom.

“These seven factors of enlightenment, bhikkhus, are non-obstructions, non-hindrances, non-encirclers 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 seven factors of enlightenment are non-obstructions, non-hindrances, 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, causing lack of knowledge, detrimental to wisdom, tending to vexation, leading away from 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 restlessness and worry ... The hindrance of doubt is a maker of blindness ... leading away from Nibbāna. 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 knowledge, promoting the growth of wisdom, free from vexation, leading towards Nibbāna. 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**

Setting at Sāvatthī, “Bhikkhus, whatever recluses or brahmans in the past abandoned the three discriminations, all did so because they had developed and cultivated the seven factors of enlightenment. Whatever recluses or brahmans 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 brahmans at present abandon the three discriminations, all do so because they have developed and cultivated these seven factors of enlightenment. What seven? The enlightenment factor of mindfulness … the enlightenment factor of equanimity. Whatever recluses or brahmans 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]

42 (2) **The Wheel-turner**

“Bhikkhus, with the manifestation of a wheel-turning monarch comes the manifestation 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 woman-gem … of the steward-gem … of the commander-gem.

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 seven? There comes the manifestation of the gem of the enlightenment factor of mindfulness … 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 enlightenment 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
of developed and cultivated these seven factors of enlightenment that one is called ‘a dullard, a dolt.’”

45 (5) Wise

“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.)

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 enlightenment 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 one 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 dawn. 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 the arising of the seven factors of enlightenment as this: proper attention. When a bhikkhu is accomplished in proper attention, it is to be expected that he will develop and cultivate 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 the arising of the seven factors of enlightenment as this: 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.” (The rest as in §12.)

VI. Discussions

51 (1) Nutriment

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)

“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: 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 increase and expansion of arisen ill will? There is, bhikkhus, the sign of the repulsive: 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 and for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind: frequently 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.

“And what, bhikkhus, is the nutriment for the arising of unarisen restlessness and worry and for the increase and expansion of arisen restlessness and worry? There is, bhikkhus, unsettledness of mind: frequently giving improper attention to it is the nutriment 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 increase 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 unarisen 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 factor 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

"And what, bhikkhus, 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? There are, bhikkhus, wholesome and unwholesome 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 factor 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 factor 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 factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor 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 factor 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-dispersal: 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.&90
“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor 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 development 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 sensual 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 restlessness and worry and the increase and expansion of arisen restlessness and worry? There is, bhikkhus, peacefulness of mind: frequently giving proper attention to it is the denourishing 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 unwholesome 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

(iv. The denourishing of the enlightenment factors )

“And what, bhikkhus, is the denourishing that prevents the arising of the unarisen enlightenment factor of mindfulness and the fulfilment by development of the arisen enlightenment 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 th
e 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 ari
sen enlightenment factor of investigation of states? There are, bhikkhus, wholesome and
unwholesome states, blameable and blameless states, inferior and superior states, dark a
nd bright states with their counterparts: not frequently giving attention to them is the de
nourishing that prevents the arising of the unarisen enlightenment factor of investigation
of states and the fulfilment by development of the arisen enlightenment factor of investi
gation of states.

“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 enlightenm
ent factor of energy? There are, bhikkhus, the element of arousal, the element of e
ndeavour, the element of exertion: not frequently giving attention to them is the denouri
shing 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 enlighten
ment factor of rapture? There are, bhikkhus, things that are the basis for the enlightenme
nt factor of rapture: not frequently giving attention to them is the denourishing that prev
ents the arising of the unarisen enlightenment factor of rapture and the fulfilment by dev
elopment 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 enli
ghtenment factor of concentration? There are, bhikkhus, the sign of serenity, the sign of
on-dispersal: not frequently giving attention to them is the denourishing that prevents t
he arising of the unarisen enlightenment factor of concentration and the fulfilment by de
velopment 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 enlig
htenment factor of equanimity: not frequently giving attention to them is the denourishi
ng that prevents the arising of the unarisen enlightenment factor of equanimity and the fulfilment by development of the arisen enlightenment factor of equanimity.” [108]

52 (2) A Method

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to them: “It is still too early to walk for alms 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 exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, sat down to one side. The wanderers then said to them: “Friends, the recluse Gotama teaches the Dhamma to his disciples thus: ‘Come, bhikkhus, abandon the five hindrances, the corruptions of the mind that weaken wisdom, and develop correctly the seven factors of enlightenment.’ We too teach the Dhamma to our disciples thus: ‘Come, friends, 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?”

Then those bhikkhus neither delighted in nor rejected the statement of those wanderers. Without delighting in it, without rejecting it, they rose from their seats and left, thinking, “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 the alms round, after their meal they approached the Blessed One. Having paid homage to him, they sat down to one side and reported to him the entire discussion between those wanderers and themselves. (The Blessed One said:)

“Bhikkhus, when wanderers of other sects speak thus, they should be asked: ‘Friends, 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 Tathāgata 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 desire there is for the external is also a hindrance. 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.

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 hindrance. 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 about 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 enlightenment become fourteen?

Whatever mindfulness there is of things internal is the enlightenment factor of mindfulness; whatever mindfulness there is of things external is also the enlightenment factor of mindfulness. Thus what is spoken of concisely as the enlightenment factor of mindfulness becomes, by this method, twofold.

Whenever one scrutinizes things internally with wisdom, examines them, makes an investigation of them, that is the enlightenment factor of investigation of states; whenever 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 spoken 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 mental 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 enlightenment factor of rapture; whatever rapture there is without thought and examination is also the enlightenment factor of rapture. 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; whatever tranquillity of mind there is, is also the enlightenment factor of tranquillity.
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]

53 (3) Fire

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and rob
es, entered Såvatth¥ 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 dev
elop 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 enlightenme
nt is it untimely to develop on that occasion, and which factors of enlightenment is it tim
ely to develop on that occasion?’ Being asked thus, those wanderers would not be able t
o reply and, further, they would meet with vexation. For what reason? Because that wou
ld not be within their domain. I do not see anyone, bhikkhus, in this world with its devas
, Måra, and Brahmå, in this generation with its recluses and brahmins, its devas and hu
mans, who could satisfy the mind with an answer to these questions except the Tathågat
a or a disciple of the Tathågata or one who has heard it from them.

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.

(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, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, 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 grass upon it, and dry cowdung, and dry timber, and blows on it, and does not scatter soil over 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 develop the enlightenment factor of investigation of states, the enlightenment factor of energy, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, and it is easy to arouse it with those things.

(iii. The excited mind: untimely)

“On an occasion, bhikkhus, when the mind becomes excited, it is untimely to develop the enlightenment factor of investigation of states, the enlightenment factor of energy, 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 grass upon it, and dry cowdung, and dry timber, and blows on it, and does not scatter soil over 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 energy, 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.

(iv. The excited mind: timely)

“On an occasion, bhikkhus, when the mind becomes excited, it is timely 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 excited, bhikkhus, 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 grass 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 concentration, 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

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. 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 exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, sat down to one side. The wanderers then said to them: “Friends, the recluse Gotama teaches the Dhamma to his disciples thus: ‘Come, bhikkus, abandon the five hindrances, the corruptions of the mind that weaken wisdom, and dwell pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, and without ill will. Dwell pervading one quarter with a mind imbued with compassion, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with compassion, vast, exalted, measureless, without hostility, and without ill will. Dwell pervading one quarter with a mind imbued with altruistic joy, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with altruistic joy, vast, exalted, measureless, without hostility, and without ill will. Dwell pervading one quarter 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 oneself, dwell pervading 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 the 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 recluse Gotama and us, that is, [117] regarding the one Dhamma teaching and the other, regarding one manner of instruction and the other?”

Then those bhikkhus neither delighted in nor rejected the statement of those wanderers. Without delighting in it, without rejecting it, they rose from their seats and left, thinking, “We shall learn the meaning of this statement in the presence of the Blessed One.”

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 homage 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: ‘Friends, how is the liberation of the mind by lovingkindness developed? What is its destination, its culmination, its fruit, its final goal?’ How is the liberation of the mind by compassion 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 culmination, 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, 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 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? What is its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by lovingkindness … the enlightenment factor of equanimity accompanied by lovingkindness, 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: ‘May I dwell perceiving the unrepulsive in the repulsive,’ he dwells perceiving the unrepulsive therein. If he wishes: ‘May I dwell 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. Or else he enters 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 has not penetrated to a superior liberation.

“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 develops the enlightenment factor of mindfulness accompanied by compassion … the enlightenment 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 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. 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 develops the enlightenment factor of mindfulness accompanied by altruistic joy … the enlightenment factor of equanimity accompanied by altruistic joy, 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. 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 penetrated 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 develops 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. 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 culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation.”

_55 (5) Sangārava_

Setting at Sāvatthī. Then the brahmin Sangārava 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, 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 crimson 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 mind obsessed by sensual lust … 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 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 boiling. 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 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, overwhelmed 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 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.
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.

“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 d
o 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 i
n the dark. If a man with good sight were to examine his own facial reflection in it, he w
ould 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 recite
d over a long period do not recur to the mind, let alone those that have not been recite.

(ii. Why the hymns recur to the mind)

“Brahmin, when one dwells with a mind that is not obsessed by sensual lust, not o
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 that is not obsessed by sensual lust … 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.

“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.

“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. 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 torpor … 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.

“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 and worry … 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.

“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, when one dwells with a mind that is not obsessed by restlessness and worry … let alone those that have been recited.

“Again, brahmin, when one dwells with a mind that is not obsessed by doubt … 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.

“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]

“Again, brahmin, when one dwells with a mind that is not obsessed by doubt … 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.

“These seven factors of enlightenment, brahmin, 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 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 Saṅgarava 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

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on th
e 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 kn
owledge 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 visio
n? 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 … 
obressed 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 t
his 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 r
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

(i. Of great fruit)

[129] Setting at Sāvatthi. “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 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 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 benefit.”
(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, 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 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 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.” [130]

(iii. Great good)

“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 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 leads to great good.”

(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 sixfold method of §57.)

58 (2) The Worm-infested
“Bhikkhus, when the perception of a worm-infested corpse is developed …”

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 …”

61 (5) The Bloated
“Bhikkhus, when the perception of bloated corpse is developed …”

62 (6) Lovingkindness
“Bhikkhus, when lovingkindness is developed …”

63 (7) Compassion
“Bhikkhus, when compassion is developed …”

64 (8) Altruistic Joy
“Bhikkhus, when altruistic joy is developed …”

65 (9) Equanimity
“Bhikkhus, when equanimity is developed …” [132]

66 (10) Breathing
“Bhikkhus, when mindfulness of breathing is developed …”

VIII. Cessation

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 …”

71 (5) Impermanent
  “Bhikkhus, when the perception of impermanence …”

72 (6) Suffering
  “Bhikkhus, when the perception of suffering in the impermanent …” [133]

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 …”

76 (10) Cessation

  (i. Of great fruit)
  “Bhikkhus, when the perception of cessation is developed and cultivated, it is of great 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.”
“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…?”

“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 urgency … it leads to dwelling in great comfort. [134]

“And how does it do so? 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 leads to great good … to great security from bondage … to a great sense of urgency … to dwelling in great comfort.”

IX. Ganges Repetition Series

77 (1)–88 (12) The River Ganges—Eastward, Etc.

“Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the seven factors of enlightenment flows, slopes, 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 factor 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 the 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]

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

99 (1)–110 (12) Strenuous, Etc.

"Bhikkhus, just as whatever strenuous deeds are done ..."

(To be elaborated parallel to 45:149–160.) [136]

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

XII. Searches

111 (1)–120 (10) Searches

"Bhikkhus, there are these three searches. What three? The search for sensual pleasures, the search for becoming, the search for a holy life...."

(To be elaborated parallel to 45:161–170.)

Searches, discriminations, taints,
Kinds of becoming, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.

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.)

130 (10) Higher Fetters

“Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The 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.

“What seven? 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. 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)

131 (1) The River Ganges—Eastward

“Bhikkhus, just as the river Ganges flows … towards the east, so too a bhikkhu … inclines 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 this way that a bhikkhu … inclines towards Nibbāna.” [138]

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.

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)

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
(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.)

Searches, discriminations, taints,
Kinds of becoming, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.
XVIII. Floods
(Removal of Lust Version)

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

“Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The 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.

“What seven? 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; … which plunges into 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 enlightenment, 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 them.”

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sense pleasure, hindrances,
Aggregates, fetters lower and higher.
Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in Ambapāli’s Grove. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

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

“Bhikkhus, 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.

“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, 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 Blessed One’s statement.

On one occasion the Blessed One was dwelling at Vesālī in Ambapāli’s Grove. There 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 instruction to you.”
“And how, bhikkhus, is a bhikkhu mindful? 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 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; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, consuming 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 bhikkhu exercises clear comprehension.

“Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending. This is our instruction to you.”

3 (3) A Bhikkhu

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, 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.”

“It is in just such a way that some foolish persons here make requests of me, but when the Dhamma has been spoken to them, they think only of following me around.”

“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 statement; 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.

Then, bhikkhu, when your virtue is well purified and your view straight, based upon virtue, established upon virtue, you should develop the four foundations of mindfulness in a threefold way.

“What four? Here, bhikkhu, dwell contemplating the body in the body internally, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. Dwell contemplating the body in the body externally, ardent, clearly comprehending, mindful … Dwell contemplating the body in the body internally and external
ly, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

“Dwell contemplating feelings in feelings internally … externally … internally and externally, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. Dwell contemplating mind in mind internally … externally internally and externally, ardent, clearly comprehending, mindful, removing covetousness 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.

“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, you may expect only growth in wholesome states, not decline.”

Then that bhikkhu, having delighted and rejoiced in the Blessed One’s statement, [144] 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 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 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 come to this Dhamma and Discipline, should be exhorted, settled, and established by you in the development of the four foundations of mindfulness. What four?

“‘Come, friends, dwell contemplating the body in the body, ardent, clearly comprehending, 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 feelings 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 ideal, who dwell aspiring for the unsurpassed security from bondage: they too dwell contemplating 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 feelin
gs as they really are. They too dwell contemplating mind in mind … in order to fully un
derstand 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 l
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 compre
hending, 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 con
templating mental phenomena in 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

Setting at Såvatthyi. There the Blessed One said this: “Bhikkhus, if one were to say o
f anything ‘a heap of the unwholesome,’ it is about the five hindrances that one could ri
ghtly say this. For this is a complete heap of the unwholesome, that is, the five hindranc
es. What five? [146] The hindrance of sensual desire, the hindrance of ill will, the hindr
ance 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 hindr
ances 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 displeasur
e 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, & 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 soil. Having climbed up on a large clod, he stood there and addressed the falcon: ‘Come get me now, falcon! Come get me now, falcon!’

“Then the falcon, confident of her own strength, not boasting of her own strength, folded up both her wings and suddenly swooped down on the quail. But when the quail knew, ‘That falcon has come close,’ he slipped inside that clod, and the falcon shattered her 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. Mara will gain access to those who stray outside their own resort into the domain of others; Mara will get a hold on them. [148]

“And what is not a bhikkhu’s own resort but the domain of others? It is the 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. 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. Mara will not gain access to those who move in their own resort, in their own ancestral domain; Mara will not get a hold on them.

“And what is a bhikkhu’s resort, his own ancestral domain? It is the four foundations of mindfulness. 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 covetousness and displeasure in regard to the world. This is a bhikkhu’s resort, his own ancestral domain.”

7 (7) The Monkey

“Bhikkhus, in the Himalayas, the king of mountains, there are rugged and uneven zones where neither monkeys nor human beings can go; there are rugged and uneven zones 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 with his other foot; he gets caught there.’ Thinking, ‘I will free both hands and feet,’ he applies 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 hunter spears him, fastens him to that same block of wood, and goes off where he wants. So it is, bhikkhus, when one strays outside one’s own resort into 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 others; 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 cords 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 gain 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 foundations of mindfulness. 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 covetousness and displeasure in regard to the world. This is a bhikkhu’s resort, his own ancestral domain.”

8 (8) The Cook

(i. The incompetent cook)

“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, salty, unsalty. [150] ‘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 spoke in praise of the sour one; or the bitter curry ... or the pungent curry ... or the sweet curry ... 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.'

"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 contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness 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. 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 this very life, nor does he gain mindfulness and clear comprehension. For what reason? 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 royal minister with various kinds of curries: sour, bitter, pungent, sweet, sharp, mild, salty, unsalty. And the 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 gains presents. For what reason? Because that wise, competent, skilful cook picks up the sign 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 and displeasure in regard to the world. While he dwells contemplating the body in the body, his mind becomes concentrated, his corruptions 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 phe..."
nomena in mental phenomena, his mind becomes concentrated, his corruptions are abandoned, 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, that wise, competent, skilful bhikkhu picks up the sign of his own mind.”

9 (9) Ill

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in Beluvagāmaka. There the Blessed One addressed the bhikkhus thus:

“Come, bhikkhus, enter upon the rains wherever you have friends, acquaintances, and intimates in the vicinity of Vesāli. I myself will enter upon the rains right here in Beluvagāmaka.”

“Yes, venerable sir,” those bhikkhus replied, and they entered upon the rains wherever they had friends, acquaintances, and intimates in the vicinity of Vesāli, while the Blessed 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.”

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 came 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 homage 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. But, venerable sir, when the Blessed One was ill my body seemed as if it were drugged, I has become disoriented, 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 Dhamma, Ānanda, without making a distinction between inside and outside. The Tathāgata has no closed fist of a teacher in regard to the teachings. If, Ānanda, anyone thinks, ‘I will take charge of the Bhikkhu Sangha,’ or ‘The Bhikkhu Sangha is under my direction,’ 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, burdened 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 feel ings, 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 is land, with himself as his own refuge, with no other refuge; with the Dhamma as his is land, with the Dhamma as his refuge, with no other refuge? Here, Ānanda, a bhikkhu dwe lls contemplating the body in the body, ardent, clearly comprehending, mindful, removi ng covetousness and displeasure in regard to the world. He dwells contemplating feel ings … 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 themselves 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 these bhikkhus, Ānanda, who will be for me topmost of those desirous of training.” [143

10 (10) The Bhikkhunīs’ Quarter

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 bh ikkhunīs 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 bhikkhuni—who dwells with a mind well established in the four foundations of mindfulness, that such a one will perceive successively loftier stages of distinction.

“What four? Here, Ānanda, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. 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 distracted outwardly. That bhikkhu should then divert his mind towards some inspiring object. When he is gladdened, rapture is born. When he is tranquil, happiness is experienced. 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.’ So he withdraws the mind and does not think or examine. He understands: ‘Without thought, without examination, internally mindful, I am happy.’

“Again, a bhikkhu dwells contemplating feelings in feelings … mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing 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, either 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 examination, internally mindful, I am happy.’

“It is in such a way, Ānanda, that there is development by diversion.

“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.’ 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, 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, Ananda, that there is development without diversion.

“Thus, Ananda, I have taught development by diversion, I have taught development without diversion. Whatever should be done, Ananda, 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, Ananda, these are empty huts. Meditate, Ananda, do not be negligent, lest you regret it later. This is our instruction to you.”

This is what the Blessed One said. Being pleased, the Venerable Ananda delighted in the Blessed One’s statement.

II. Nālandā

11 (1) A Great Man

[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.’ 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 mind, I say, one is not a great man.

“And how, Sāriputta, does one have a liberated mind? Here, Sāriputta, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing 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 phenomena in mental phenomena, ardent, clearly comprehending, mindful, removing covetousness 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 liberated 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]

12 (2) Nālandā

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika’s Mango Grove. Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said to him:
“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 Blessed One about enlightenment.”

“Lofty indeed is this bellowing utterance of yours, Sāriputta, you have roared a 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 Blessed One about enlightenment.’ Have you now, Sāriputta, encompassed with your mind the minds of all the Arahants, the Fully Enlightened Ones, who arose in the past and understood thus: ‘Those Blessed Ones were of such virtue, or of such qualities, or of such wisdom, or of such dwellings, or of such liberation?’”

“No, venerable sir.”

“Then, Sāriputta, have you encompassed with your mind the minds of all the Arahants, 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?’”

“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 One is of such virtue, or of such qualities, or of such wisdom, or of such dwellings, or of such liberation?’”

“No, venerable sir.”

“Sāriputta, when you do not have knowledge encompassing the minds of the Arahants, 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 Blessed 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 understood this by inference from the Dhamma.”

Suppose, venerable sir, a king had a frontier 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: Whatever 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 wisdom; 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 they had awakened to the unsurpassed perfect enlightenment.&155 And, venerable sir, whatever 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 hindrances, 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 discourse frequently to the bhikkhus and the bhikkhunis, to the male lay followers and the female lay followers. Even though some foolish people may have perplexity or uncertainty regarding the Tathāgata, when they hear this Dhamma discourse their perplexity or uncertainty regarding the Tathāgata will be abandoned.”&156

13 (3) Cunda

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’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, Anāthapindika’s Park. There he approached the Venerable Ānanda, paid homage to him, sat down to one side, and said to him: [162] “Venerable sir, the Venerable 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 Sāriputta 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, Ánanda, when Sàriputta 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?”

“No, he did not, venerable sir. But for me the Venerable Sàriputta was an advisor and counsellor, one who instructed, exhorted, inspired, and encouraged me. 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 Sàriputta.”

“But have I not already declared, Ánanda, that we must be parted, separated, and severed from all who are dear and agreeable to us? How, Ánanda, is it to be obtained 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, Ánanda, in the great Bhikkhu Sangha standing possessed of heartwood, Sàriputta has attained final Nibbāna. How, Ánanda, is it to be obtained here: ‘May what is born, come to be, constructed, and subject to disintegration not disintegrate!’ That is impossible.

“Therefore, Ánanda, 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 §9) … Those bhikkhus, Ánanda, either now or after I am gone, who dwell with themselves as their own island … it is these bhikkhus, Ánanda, who will be for me topmost of those desirous of training.”

14 (4) Ukkacelā

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 Sàriputta and Moggallāna had attained final Nibbāna.

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 Sàriputta and Moggallāna have attained final Nibbāna. This assembly was not empty for me (earlier), and I had no concern for whatever quarter Sàriputta 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 Sàriputta and Moggallāna. The Arahants, the Fully Enlightened Ones, who will arise in the future also will have just such a supreme pair of disciples as I had in Sàriputta and Moggallāna.

“It is wonderful, bhikkhus, on the part of the disciples, it is amazing on the part of these 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.

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, constructed, and subject to disintegration not disintegrate!’? That is impossible. It is just as if the largest branches would break off from a great tree standing possessed of heartwood: so too, bhikkhus, in the great Bhikkhu Sangha standing possessed of heartwood, Sāriputta and 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!’? That is impossible.

“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 §9) … Those bhikkhus either now or after I am gone, who dwell with themselves as their own island … it is these bhikkhus, Ānanda, who will be for me topmost of those desirous of training.”

15 (5) Bāhiya

Setting at Sāvatthī. Then the Venerable Bāhiya 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.”

“Well then, Bāhiya, 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. Then, Bāhiya, when your virtue is well purified and your view is straight, based upon virtue, established upon virtue, you should develop the four foundations of mindfulness.

“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 mental 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 foundations of mindfulness in such a way, then whether night or day comes, you may expect only growth in wholesome states, not decline.”

Then the Venerable Bāhiya, having delighted and rejoiced in the Blessed One’s words, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed. Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the V
enerable Bāhiya, 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 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 as in preceding sutta down to:) …

“When, Uttiya, based upon virtue, established upon virtue, you develop these four foundations 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 words, rose from his seat … (as in preceding sutta) … And the Venerable Uttiya became one of the arahants.

17 (7) Noble

“Bhikkhus, these four foundations of mindfulness, when developed and cultivated, are noble and emancipating; for one who acts upon them, they lead out to the complete destruction of suffering. 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 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, 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. [167]
tousness and displeasure in regard to the world. This is the one-way path for the purification of beings … that is, the four foundations of mindfulness.”

Then Brahmā Sahampati, 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, disappeared from the Brahma-world and reappeared before the Blessed One. He arranged his upper robe over one shoulder, saluted the Blessed One reverentially, and said to him: “So it is, Blessed One! So it is, Sublime One! Venerable sir, this is the one-way path for the purification of beings … (all as above) … 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

On one occasion the Blessed One was dwelling among the Sumbhas, where there was a town of the Sumbhas named Sedaka. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus, once in the past an acrobat set up his bamboo pole and addressed his apprentice Medakathālikā thus: ‘Come, dear Medakathālikā, climb the bamboo pole and 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 said to the apprentice Medakathālikā: ‘You protect me, dear Medakathālikā, and I’ll protect you. Thus 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.’

That’s the method there,” the Blessed One said. “It’s just as the apprentice Medakathālikā 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 pursuit, development, and cultivation (of the four foundations of mindfulness). It is in such a way that by protecting oneself one protects others.”
“And how is it, bhikkhus, that by protecting others one protects oneself? By patience, harmlessness, lovingkindness, and sympathy. It is in such a way that by protecting others 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 protects oneself.”

20 (10) The Country Belle

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 addressed 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. Someone 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 develop 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

21 (1) Virtue

[¹⁷¹] Thus have I heard. On one occasion the Venerable Ānanda and the Venerable Bhadda were dwelling at Pātaliputta 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 down to one side and said to the Venerable Ānanda:

"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 excellent, your inquiry is a good one. For you have asked me: ‘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?’"

"Yes, friend."

"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, mindful, removing covetousness and displeasure in regard to the world. Enlightenment."

"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 Ānanda:

"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?"

"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 cultivated 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. 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, mindful, removing covetousness and displeasure in regard to the world."

"It is because these four foundations of mindfulness are not developed and cultivated that the true Dhamma does not endure long after a Tathāgata has attained final Nibbāna.
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

(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 cultivated that the decline of the true Dhamma occurs. And it is because these four foundations 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 comprehending, mindful, removing covetousness and displeasure in regard to the world. [174] 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. 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 Jetā’s Grove, Anāthapiṇḍika’s Park. 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 the Blessed One:

“Master Gotama, 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?”

“It is, brahmin, because the four foundations of mindfulness are not developed and cultivated 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. What four? … (as in §22) … It is because these four foundations of mindfulness are not developed and cultivated … are developed and cultivated that the true Dhamma endures long after a Tathāgata has attained final Nibbāna.”

When this was said, that brahmin 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.”
26 (6) Partly

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 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, 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 that 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 displeasure 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 mindfulness that one is beyond training. What four? … (as above) … It is because one has completely 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:

“By having developed and cultivated what things has the Venerable Anuruddha attained to greatness of direct knowledge?”

“It is, friend, because I have developed and cultivated the four foundations of mindfulness that I have attained to greatness of direct knowledge. 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, 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.”
29 (9) Sirivaṭṭha

On one occasion the Venerable Ānanda was dwelling at Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the householder Sirivaṭṭha was sick, afflicted, gravely ill. Then the householder Sirivaṭṭha 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 Sirivaṭṭha is sick, ailed, 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 Sirivaṭṭha out of compassion.’”

“Yes, master,” that man replied, and he approached the Venerable Ānanda, paid homage to him, sat down to one side, and delivered his message. [177] The Venerable Ānanda consented by silence.

Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, went to the residence of the householder Sirivaṭṭha. He then sat down in the appointed seat and said to the householder Sirivaṭṭha: “I hope you are bearing up, householder, 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.”

“I am not bearing up, venerable sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“Well then, householder, you should train thus: ‘I will dwell contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. I will dwell 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 such a way that you should train.”

“Venerable sir, as to these four foundations of mindfulness taught by the Blessed One—these things exist in me, and I am seen involved in those things. I dwell, venerable sir, 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. 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 declared, householder, the fruit of non-returning.” [178]

30 (10) Mānadinna

The same setting. Now on that occasion the householder Mānadinna was sick, afflicted, gravely ill. Then the householder Mānadinna addressed a man thus:

“Come, good man” … (as above) …
“I am not bearing up, venerable sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned. But, venerable sir, when I am being touched by such painful feeling, I dwell 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. 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 declared, householder, the fruit of non-returning.”

IV. Unheard Before

31 (1) Unheard Before

At Śāvatthā. “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, true knowledge, and light.

“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, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true 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 developed”—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.”

32 (2) Dispassion

“Bhikkhus, these four foundations of mindfulness, when developed and cultivated, lead 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, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.
“These four foundations of mindfulness, bhikkhus, when developed and cultivated, lead to utter disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.”

33 (3) Neglected

“One who has neglected these four foundations have neglected 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 undertaken these four foundations of mindfulness have undertaken the noble path leading to the complete destruction of suffering.”

34 (4) Development

“One who has developed these four foundations of mindfulness, when developed and cultivated, leads 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 comprehending. This is our instruction to you.

And how, bhikkhus, is a bhikkhu mindful? 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. 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 as they 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.”

36 (6) Final Knowledge

“One who has these four foundations of mindfulness. What four? 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.
“When, bhikkhus, these four foundations of mindfulness have been developed and cultivated, one of two fruits may be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of non-returning.”

37 (7) Desire

“Bhikkhus, there are these four foundations of mindfulness. 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. As he dwells thus contemplating the body in the body, whatever desire he has for the body is abandoned. With the abandoning of desire, the Deathless is realized.

“He dwells contemplating feelings in feelings … mind in mind … mental phenomena in mental phenomena … removing covetousness and displeasure in regard to the world. As he dwells thus contemplating mental phenomena in mental phenomena, whatever desire he has for mental phenomena is abandoned. With the abandoning of desire, the Deathless is realized.”

38 (8) Full Understanding

“Bhikkhus, there are these four foundations of mindfulness. 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. 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 phenomena in mental phenomena … removing covetousness and displeasure in regard to the world. As he dwells thus contemplating mental phenomena in mental phenomena, the mental phenomena are fully understood. Because the mental phenomena have been fully understood, 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 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, [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

“Bhikkhus, I will teach you the foundation of mindfulness, and the development of the foundation of mindfulness, and the way leading to the development of the foundation 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, 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. This is called the foundation of mindfulness.

“And what, bhikkhus, is the development of the foundation of mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the nature of origination in the body; he dwells contemplating the nature of vanishing in the body; he dwells contemplating the nature of origination and vanishing in the body—ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

“…”

41 (1) The Deathless

[184] Setting at Sāvatthī. “Bhikkhus, dwell with your minds well established in the four foundations 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 foundations of mindfulness. Listen to that.
“And what, bhikkhus, is the origination of the body? With the origination of nutriment there is the origination of the body. With the cessation of nutriment there is the passing away 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 cessation of name-and-form there is the passing away of mind.

“With the origination of attention there is the origination of mental phenomena. With the cessation of attention there is the passing away of mental phenomena.”

43 (3) The Path

Setting at Sāvatthī. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus, on one occasion I was dwelling at Uruvelā on the bank of the river Nerañjarā 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 §18) … 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 arranged 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 that:

“‘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 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. 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

“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 heap 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 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, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to 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, rose 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 to 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 the very beginning of wholesome states? Here, bhikkhu, having abandoned bodily misconduct, you should develop good bodily conduct. Having abandoned verbal misconduct, you should 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, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to 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 … became one of the arahants. [189]

48 (8) Friends

“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, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to 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.”

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, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

“These four foundations of mindfulness, bhikkhus, are to be developed for the full understanding of these three feelings.”
50 (10) Taints

“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, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

“These four foundations of mindfulness, bhikkhus, are to be developed for the full understanding of these three taints.”

VI. Ganges Repetition Series


“Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so too 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 … 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 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]

Six about flowing to the east
And six about flowing to the ocean.
These two sixes make up twelve:
Thus the chapter is recited.

VIII. 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.

VIII. Strenuous Deeds

73 (1)–84 (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.

IX. Searches

85 (1)–94 (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.

X. Floods

95 (1)–103 (9) Floods, Etc.
(To be elaborated parallel to 45:171–179.)

104 (10) Higher Fetters

“Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The four foundations of mindfulness 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 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 covetousness and displeasure in regard to the world. These four foundations of mindfulness 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.”

5

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sense pleasure, hindrances,
Aggregates, fetters lower and higher.

10

The Connected Discourses on the Foundations of Mindfulness is to be elaborated in the same way as the Connected Discourses on the Path.
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 wisdom. These are the five faculties.”&187

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 wisdom.

“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)

“When, bhikkhus, a noble disciple understands as they really are the origin and the passing away, 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.”

4 (4) Arahant (1)

“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 lived 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 knowledge.”

5 (5) Arahant (2)

“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 away, 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 completely 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 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 these things: 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.”

7 (7) Recluses and Brahmins (2)

“Those recluses or brahmins, bhikkhus, who do not understand the faculty of faith, its origin, 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.

“And where, bhikkhus, is the faculty of energy to be seen? The faculty of energy is to be seen here: in the four right kinds of striving.

“And where, bhikkhus, is the faculty of mindfulness to be seen? The faculty of mindfulness 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)

“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 Blessed One is an arahant, fully enlightened, accomplished in 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.’

“And what, bhikkhus, is the faculty of energy? Here, bhikkhus, the noble disciple dwells 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.

“And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disciple, having made relinquishment the object, gains concentration, gains oneness 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.”
“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 Blessed 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 dwells 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 desire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses energy, exerts his mind, and strivs. He generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, exerts his mind, and strivs. He generates 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 his mind, and strivs. 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 disciple, 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 rapture 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 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 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 cessation 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

“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 Blessed 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 basis of 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 obtains 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 disciple, 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 weaker than that, one is a non-returner; if still weaker, a once-returner; if still weaker, a stream-enterer; if still weaker, a Dhamma-follower; if still weaker, a faith-follower.”
13 (3) In Brief (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 weaker than that, one is a non-returner … a once-returner … a stream-enterer … a Dhamma-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 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 weaker than that, one is … a faith-follower.

“Thus, bhikkhus, one who activates them fully succeeds fully; one who activates them partly succeeds partly. The five faculties, bhikkhus, are not barren, so I say.”&200

15 (5) In Detail (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 weaker 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 Akanīṭṭha 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.”&201

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 weaker than that, one is an attainer of Nibbāna in the interval; … (as in §15) … 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 weaker than that, one is an attainer of Nibbāna in the interval; … (as in §15) … if still weaker, a faith-follower.

“Therefore, bhikkhus, one who activates them fully succeeds fully; one who activates them partly succeeds partly. The five faculties, bhikkhus, are not barren, so I say.”

18 (8) Practising

“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 weaker than that, one is practising for the realization of the fruit of arahantship; if still weaker, 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 totally absent is ‘an outsider, one who stands in the faction of worldlings.’”

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.’ In what way, venerable sir, is one equipped with faculties?”

“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 enlightenment.

“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 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.”
III. The Six Faculties

21 (1) Re-becoming

“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 passing away, the gratification, the danger, and the escape in the case of these five faculties, [204] I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its recluse 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.

“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 masculinity faculty, the life faculty. These are the three faculties.”

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.”

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, an attainer of Nibbāna upon landing; if still weaker, an attainer of Nibbāna without exertion; [205] if still weaker, an attainer of Nibbāna with exertion; if still weaker, one who is bound upstream, heading towards the Akanīṭṭha 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-lives-at-most; if still weaker, a Dhamma-follower; if still weaker, a faith-follower.”
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.”

26 (6) Stream-enterer

“Bhikkhus, there are these six faculties. What six? The eye faculty … the mind faculty.

“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 enlightenment as his destination.”

27 (7) Arahant

“Bhikkhus, there are these six faculties. What six? The eye faculty … the mind faculty.

“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, 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 own goal, utterly destroyed the fetters of becoming, one completely liberated through final knowledge.”

28 (8) Buddha

“Bhikkhus, there are these six faculties. What six? The eye faculty … the mind faculty. [206]

“So long, bhikkhus, as I did not directly know as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these six faculties, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with … 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.

“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 (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 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 these things: 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.”

30 (10) Recluses and Brahmins (2)

“Those recluses or brahmins, bhikkhus, who do not understand the eye faculty, its origin, its cessation, and the way leading to its cessation; who do not understand the ear faculty … the mind faculty, 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. [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.”

31 (1) Simple Version

“Bhikkhus, there are these five faculties. What five? The pleasure faculty, the pain faculty, the joy faculty, the grief faculty, the equanimity faculty. These are the five faculties.”&210

32 (2) Stream-enterer

“Bhikkhus, there are these five faculties. What five? The pleasure faculty … the equanimity 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]

33 (3) Arahant

“Bhikkhus, there are these five faculties. What five? The pleasure faculty … the equanimity 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 lived 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 knowledge.”

34 (4) Recluses and Brahmins (1)

“Bhikkhus, there are these five faculties. What five? The pleasure faculty … the equanimity 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 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 … 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 joy faculty … the pain faculty … the displeasure faculty … the equanimity faculty, its origin, its cessation, [209] and the way leading to its cessation … do not 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 … 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, whatever 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 bodily 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, whatever 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, whatever mental discomfort, the painful uncomfortable feeling born of mind-contact: this, bhikkhus, 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.

“These, bhikkhus, are the five faculties.”

37 (7) Analysis (2)

(All as in the preceding sutta, omitting the last sentence and with the following addition:) [210]

“Therein, bhikkhus, the pleasure faculty and the joy faculty should be seen to be pleasant feeling. The pain faculty and the displeasure faculty should be seen to be painful feeling. 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 addition:) [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 equanimity faculty.

“In dependence on a contact to be experienced as pleasant, bhikkhus, the pleasure faculty arises. Being in a state of pleasure, one understands: ‘I am in a state of pleasure.’ 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 feeling—the pain faculty that arose in dependence on that contact to be experienced as painful—ceases and subsides.’

“In dependence on a contact to be experienced joyously, bhikkhus, the joy faculty arises. 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 equanimity 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 friction of two fire-sticks, but when the sticks are separated and laid aside the resultant heat 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 joy … a contact to be experienced with displeasure … a contact to be experienced with equanimity, the equanimity faculty arises…. One understands: ‘With the cessation of that contact to be experienced with equanimity, the corresponding feeling … ceases and subsides.’”

40 (10) Irregular Order

“Bhikkhus, there are these five faculties. What five? The pleasure faculty … the equanimity faculty.

(i. The pain faculty)

“Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the pain faculty. He understands thus: ‘There has arisen in me this pain faculty. That has a basis, a source, an activating cause, a condition.’ It is impossible for that pain faculty to arise without a basis, without a source, without an activating cause, without a condition.’ He understands the pain faculty; he understands the origin of the pain faculty; he understands the cessation of the pain faculty; and he understands where the arisen pain faculty ceases without remainder.

“And where does the arisen pain faculty cease without remainder? Here, bhikkhus, 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. And it is here that the arisen pain faculty ceases without remainder.
“This, bhikkhus, is called a bhikkhu who has understood the cessation of the pain faculty. He directs his mind accordingly.

(ii. The displeasure faculty)

“Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the displeasure faculty. [214] He understands thus: ‘There has arisen in me this displeasure faculty. That has a basis, a source, an activating cause, a condition. It is impossible 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 subsiding 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.

“This, bhikkhus, is called a bhikkhu who has understood the cessation of the displeasure faculty. He directs his mind accordingly.

(iii. The pleasure faculty)

“Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises 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.

“This, bhikkhus, is called a bhikkhu who has understood the cessation of the pleasure faculty. He directs his mind accordingly.

(iv. The joy faculty)

“Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises 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 faculty to arise without a basis, without a source, without an activating cause, without a condition.’ He understands the joy faculty; he understands the origin of the joy faculty; he understands the cessation of the joy faculty; and he understands where the arisen joy faculty ceases without remainder.

“And where does the arisen joy faculty cease without remainder? 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. And it is here that the arisen joy faculty ceases without remainder.

“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 arises in him the equanimity faculty. He understands thus: ‘There has arisen in me this equanimity faculty. That has a basis, a source, an activating cause, a condition. It is impossible 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 remainder.

“And where does the arisen equanimity faculty cease without remainder? Here, bhikkhus, 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 that 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.”

V. Aging

41 (1) Subject to Aging

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 paid 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 alteration is seen in his faculties—in the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty.”&222 [217]

“So it is, Ánanda! 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 limbs are all flaccid and wrinkled, the body is stooped, and some alteration is seen in the faculties—in the eye faculty … the body faculty.”

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

“Fie on you, wretched aging, 
Aging which makes beauty fade! 
So much has the charming puppet&223 
Been crushed beneath advancing age.

One who might live a hundred years 
Also has death as destination. 
Death spares none along the way 
But comes crushing everything.”&224

42 (2) The Brahmin Uṇṇābha

Setting at Sāvatthī. Then the brahmin Uṇṇābha 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, these five faculties have different domains, different resorts; they do not experience each others’ resort and domain. What five? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty.&225 [218] Now, Master Gotama, as these five faculties have different domains, different resorts, and do not experience 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 Nibbāna.”
“But, Master Gotama, what is it that Nibbāna takes recourse in?”
“You have gone beyond the range of questioning, brahmin. You were not able to grasp the limit to questioning. For, brahmin, the holy life is for the plunge into Nibbāna, with Nibbāna as its destination, Nibbāna as its final goal.”

Then the brahmin Uṇṇābha, having delighted and rejoiced in the Blessed One’s statement, 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 settled, 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 world.”

Thus have I heard. On one occasion the Blessed One was dwelling at Sāketa in Añjana 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 powers 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 remember 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 which is the faculty of faith is the power of faith; that which is the power of faith is the faculty of faith. That which 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 power 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; that which is the power of wisdom is the faculty of wisdom.
“Suppose, bhikkhus, there is a river which flows, slopes, and inclines towards the east, 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 considered to have two streams. [220]

“And what is the method by means of which that river could be considered to have one stream? Taking into account the water to the east of the island and the water to its west—this is the method by means of which that river could be considered to have one stream.

“And what is the method by means of which that river could be considered to have two 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 which is the power of wisdom is the faculty of wisdom.

“It is, bhikkhus, because he has developed and cultivated these five faculties 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.

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 final 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: 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 known, realized, contacted with wisdom—they would be 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.

“I am one, venerable sir, by whom this has been known, realized, contacted with wisdom. 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 have 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)

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 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 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 mindfulness that follows from it becomes stabilized, the concentration that follows from it becomes stabilized.

“It is, bhikkhus, because this one faculty has been developed and cultivated that a bhikkhu who has destroyed the taints declares 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.’”

46 (6) The Eastern Park (2)

The same setting. “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 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 bhikkhu 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 liberation 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: Destroyed is birth … to this world.’”

47 (7) The Eastern Park (3)

The same setting. “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 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 four faculties that a bhikkhu 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: Destroyed is birth … to this world.’”

48 (8) The Eastern Park (4)

The same setting. “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 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 bhikkhu 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 concentration, 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: Destroyed is birth … to this world.’”

49 (9) Pindola

Thus have I heard. On one occasion the Blessed One was dwelling at Kosambi in G hosita’s Park. Now on that occasion the Venerable Piṇḍola Bhāradvāja had 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.”

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him:
“Venerable sir, the Venerable Piṅḍola Bhāradvāja has declared final knowledge thus: ‘I understand: Destroyed is birth…’ On what ground has the Venerable Piṅḍola Bhāra
dvāja declared final knowledge thus?”

“It is, bhikkhus, because he has developed and cultivated three faculties that the bhi
kkhu Piṅḍola 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 Piṅḍola 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 destru
ction of birth, aging, and death,&233 bhikkhus, [225] the bhikkhu Piṅḍola Bhāradvāja h
as declared final knowledge thus: ‘I understand: Destroyed is birth, the holy life has bee
n lived, what had to be done has been done, there is no more for this state of being.’”

50 (10) At Āpana

Thus have I heard. On one occasion the Blessed One was dwelling among the Āṅga
ns, where there was a town of the Āṅgans named Āpana. 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, venerabl
e sir, is his faculty of energy.

“It is indeed to be expected, venerable sir, that a noble disciple who has faith and wh
ose energy is aroused will be mindful, possessing supreme mindfulness and discernmen
, one who remembers and recollects what was done long ago and said long ago. That mi
ndfulness 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 concentratio
n 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 samsāra is without discoverable beginning. A first point
is not discerned of beings roaming and wandering on, hindered by ignorance and fetters 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 constructions, 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 again recollected in such a way, again and again concentrated his mind in such a way, again 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 having 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.”

“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.”

(The Buddha then repeats verbatim Sāriputta’s entire statement regarding the noble disciple’s faculties.) [227]

VI. The Boar’s Cave

51 (1) Sālā

Thus have I heard. On one occasion the Blessed One was dwelling among the Kosalans 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 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 faith, 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, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.”
Thus have I heard. On one occasion the Blessed One was dwelling among the Mallikas, where there was a town of the Mallikas named Uruvelakappa. There the Blessed One 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. 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 not been set in place, there is not yet stability of the roof-brackets, there is not yet steadiness of the roof-brackets; but when the roof peak has been set in place, then there is stability of the roof-brackets, then there is steadiness of the roof-brackets. So too, bhikkhus, so 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? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration. In the case of a noble disciple who possesses wisdom, the 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.”

Thus have I heard. On one occasion the Blessed One was dwelling at Kosambi in G hospita’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, standing 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 goal; 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—the 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 without 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 one beyond training, understands: ‘I am one beyond training.’” [231]

54 (4) Footprints

“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 size, so too, among the steps that lead to enlightenment,&239 the faculty of wisdom is declared 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 comprised in the footprint of the elephant, … so too, among the steps that lead to enlightenment, the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.”

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 faith … the faculty of wisdom…” [232]

56 (6) Established

“Bhikkhus, when a bhikkhu is established in one thing, the five faculties are developed, well developed in him. In what one thing? In diligence.

“And what, bhikkhus, is diligence? Here, bhikkhus, a bhikkhu guards the mind against the taints and against tainted states. While he is guarding the mind thus, the faculty of faith goes to fulfilment by development; the faculty of energy … the faculty of mindfulness … the faculty of concentration … the faculty of wisdom goes to fulfilment by 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) Brahmà 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 enlightenment. 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 has 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 wisdom … 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 Brahmà Sahampati, 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, disappeared from the Brahma-world and reappeared before the Blessed 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 One Kassapa. There they knew me as the bhikkhu Sahaka. By having developed and cultivated 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

On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture’s Peak, in the Boar’s Cave. There the Blessed One addressed the Venerable Sāriputta thus;

“For what reason, Sāriputta, does a bhikkhu whose taints are destroyed conduct himself 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 bhikkhu whose taints are destroyed conducts himself with extreme humility towards the Tathāgata and the Tathāgata’s teaching.”

“Good, good, Sāriputta! For, Sāriputta, it is by reason of the unsurpassed security from bondage that a bhikkhu whose taints are destroyed conducts himself with extreme humility 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 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 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 bondage because of which a bhikkhu whose taints are destroyed conducts himself 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 deferential towards the Teacher; he dwells reverential and deferential towards the Dhamma … 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 conducts himself towards the Tathāgata and the Tathāgata’s teaching.” [235]

“Good, good, Sāriputta! For that, Sāriputta, is the extreme humility with which a bhikkhu whose taints are destroyed conducts himself towards the Tathāgata and the Tathāgata’s teaching.”

59 (9) Arising (1)

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 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 appearance of a Tathāgata, an Arahant, a Fully Enlightened One.”

10 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

[236] Setting at Sāvatthī. “Bhikkhus, these five faculties, when developed and cultivated, 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 uprooting 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 understanding 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 fetters, 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 wisdom.”

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 two 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]

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 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 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 Akanīṭha realm.

“When, bhikkhus, these five faculties have been developed and cultivated, these seven fruits and benefits may be expected.”

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 faith, 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]

68 (8) The Tree (20)

“Bhikkhus, just as, among the trees of the Tāvatiṃsa devas the coral 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 faith … 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 is declared 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 is declared 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

71 (1)–82 (12) The River Ganges—Eastward, Etc.

“Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the five spiritual faculties flows, slopes, and inclines towards Nibbāna.

“And how, bhikkhus, does a bhikkhu who develops and cultivates the five spiritual faculties flow, slope, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu develops the faculty of faith, which is based upon seclusion, dispassion, and cessation, maturing towards 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 spiritual 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
And six about flowing to the ocean.
These two sixes make up twelve:
Thus the chapter is recited.

IX. Diligence

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

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

105 (1)–114 (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. [241]
XII. Floods

115 (1)–123 (9) Floods, Etc.
(To be elaborated parallel to 45:171–179.)

124 (10) Higher Fetters

“Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The 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.

“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 relinquishment.

“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)


“Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the five spiritual faculties flows, slopes, and inclines towards Nibbāna.

“And how, bhikkhus, does a bhikkhu who develops and cultivates the five spiritual faculties flow, slope, and incline towards Nibbāna? Here, bhikkhus, a bhikkhu develops the faculty of faith … the faculty of wisdom, which has as its final goal the removal of hatred, the removal of delusion.

“It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the five spiritual faculties flows, slopes, and inclines towards Nibbāna.” [242]
"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The 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.

“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 removal of lust, the removal of hatred, the removal of delusion.)
Book V
Chapter 49
Connected Discourses on the Right Kinds of Striving
*(Sammappadhāna-samyutta)*

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 these four right kinds of striving. What four? Here, bhikkhu, 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 makes an effort, arouses energy, applies his mind, and strives. He generates 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 wholesome states, for their non-decline, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are the four right kinds of striving.

“Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so too 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 kinds of striving flow, slope, and incline towards Nibbāna? [245] 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…. He makes an effort, arouses energy, applies his mind, and strives. These are the four right kinds of striving.

“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]

*(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

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

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, develop 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, 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-decline, increase, expansion, and fulfilment by development; he makes an effort, arouses 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.”

(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
35 (1)–44 (10) Searches

“Bhikkhus, there are these three searches. What three? The search for sensual pleasure, the search for becoming, the search for a holy life. These are the three searches. The four right kinds of striving 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 unarisen evil unwholesome states … for the maintenance of arisen wholesome states, for their non-decline, increase, expansion, and fulfilment by development; 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 these three searches, for the full understanding of them, for the utter destruction of them, for the abandoning of them.”

(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 formless, 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, 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 unarisen evil unwholesome states … for the maintenance of arisen wholesome states, for their non-decline, increase, expansion, and fulfilment by development; 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 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.
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 wisdom. These are the five powers.

“Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, 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, which is based upon seclusion, dispassion, and cessation, maturing towards relinquishment. He develops the power of energy . . . the power of concentration . . . the power 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 powers 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. [250]

II. Diligence

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

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

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

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 formless, conceit, restlessness, ignorance. These are the five higher fetters. The five powers 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 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 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.

VI. Ganges Repetition Series
(Removal of Lust Version)

“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 powers flows, slopes, and inclines towards Nibbāna.”

VII. Diligence
(Removal of Lust Version)

67 (1)–76 (10)

VIII. Strenuous Deeds
(Removal of Lust Version)

77 (1)–88 (12)

IX. Searches
(Removal of Lust Version)

89 (1)–98 (10)

X. Floods
(Removal of Lust Version)
“Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The five powers 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 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 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 powers having as their final goal the removal of lust, the removal of hatred, the removal of delusion.)
1 (1) The Near Shore

“Bhikkhus, these four bases for spiritual power, when developed and cultivated, 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 desire and volitional forces of striving. 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, when developed and cultivated, lead to going beyond from the near shore to the far shore.”

2 (2) Neglected

“Bhikkhus, those who have neglected the four bases for spiritual power have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken the four bases for spiritual power have undertaken the noble path leading to the complete destruction of suffering.

“What four? 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, those who have neglected … who have undertaken these four bases for spiritual power have undertaken the noble path leading to the complete destruction of suffering.”

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 complete destruction of suffering.

“What four? 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 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

“Bhikkhus, these four bases for spiritual power, when developed and cultivated, lead to utter disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

“What four? 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. 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 part, 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 in part, 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 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 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 generate spiritual power in part, all do so because they have developed and cultivated the 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 possesses concentration due to desire and volitional forces of striving. He develops the ba
Bhikkhus, whatever recluses or brahmmins in the past … in the future … at present generate spiritual power completely, all do so because they have developed and cultivated these four bases for spiritual power.” [257]

7 (7) Bhikkhus

“Bhikkhus, whatever bhikkhus in the past, by the destruction of the taints, in this very life entered and dwelt in the taintless liberation of mind, liberation by wisdom, realizing it for themselves with direct knowledge, all did so because they had developed and cultivated 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 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 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, 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. These are the four bases for spiritual power. 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, 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 that possesses concentration due to energy 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 energy 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 that possesses concentration due to mind 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 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 that possesses 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 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.”

10 (10) The Shrine

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Vesāli for alms. When he had walked for alms in Vesāli and had returned from the alms round, after his meal he addressed the 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 homage to the Blessed One, also sat down to one side. The Blessed One then said to the Venerable Ānanda:
“Delightful is Vesāli, Ānanda. Delightful is the Udena Shrine, delightful the Gotama Shrine, delightful the Sattamba Shrine, delightful the Bahuputta Shrine, delightful the Sārandada Shrine, delightful the Cāpāla Shrine. Whoever, Ānanda, has developed and cultivated the four bases for spiritual power, made them a vehicle, made them a basis, stabilized 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, has developed and cultivated the four bases for spiritual power, made them a vehicle, made them a basis, stabilized them, exercised himself in them, and thoroughly undertaken them. If he so wished, the Tathāgata could live on for the aeon or for the remainder of the aeon.”

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 not 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.

A second time … A third time the Blessed One addressed the Venerable Ānanda: “Delightful is Vesāli, Ānanda…. Whoever, Ānanda, has developed and cultivated the four bases for spiritual power … If he so wished, the Tathāgata could live on for the aeon or for the remainder of the aeon.”

But again, 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…. To such an extent was his mind obsessed by Māra.

Then the Blessed One addressed the Venerable Ānanda: “Go, Ānanda, whenever you 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 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.’ &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 time for the Blessed One’s final Nibbāna!

“And this statement was made, venerable sir, by the Blessed One: ‘I will not attain final Nibbāna, Evil One, until I have bhikkhunī disciples … until I have male lay disciples … 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 are 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 final Nibbāna, Evil One, so long as this holy life of mine has not become successful and prosperous, 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 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!”

When this was said, the Blessed One said to Māra the Evil One: “Be at ease, Evil One. It will not be long before the Tathāgata’s final Nibbāna takes place. Three months from 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 uttered 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

II. The Shaking of the Mansion
11 (1) Before

Setting at Sāvatthī. “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: ‘What now is the cause and condition for the development of the bases for spiritual power?’ It occurred to me: ‘Here, a bhikkhu develops the basis for spiritual power that possesses concentration 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 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 night, 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 and volitional forces of striving, thinking: “Thus my energy will be neither too loose nor 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 luminosity.

“‘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.”… 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 investigation 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 externally.”… 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: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered 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 sinking as though it were earth; seated cross-legged, he travels in space like a bird; with 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 encompassed 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 mind 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 and 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 unaccompanied.

“‘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 births, four births, five births, ten births, twenty births, thirty births, forty births, fifty six 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.” 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 beings 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 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 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 the heavenly world.” Thus with the divine eye, which is purified and surpasses the human, he sees beings 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 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 knowledge.’” [267]
12 (2) Of Great Fruit

“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 concentration 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 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 night, 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.

“When, bhikkhus, 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 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 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 knowledge.”

13 (3) Concentration due to Desire

“Bhikkhus, if a bhikkhu gains concentration, gains one-pointedness of mind based upon desire, this is called concentration due to desire. He 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 makes an effort, arouses energy, applies his mind, and strives. He generates 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 wholesome 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 desire and this concentration due to desire and these 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 upon energy, this is called concentration due to energy. He generates desire for the non-arising of unarisen evil unwholesome states … for the maintenance of arisen wholesome
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 energy and this concentration due to energy and these volitional forces of striving: this is called the basis for spiritual power that possesses concentration 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. He generates desire for the non-arising of unarisen evil unwholesome states … for the maintenance of arisen wholesome 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 volitional 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 upon investigation, this is called concentration due to investigation. He generates desire for the non-arising of unarisen evil unwholesome states … for the maintenance of arisen wholesome 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 investigation and this concentration due to investigation and these volitional forces of striving: this is called the basis for spiritual power that possesses concentration due to investigation and volitional forces of striving.”

14 (4) Moggallāna

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 a number of bhikkhus 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.

Then the Blessed One addressed the Venerable Mahāmoggallāna thus: “Moggallāna, these companions in the holy life, dwelling on the ground floor of the Mansion of Migāra’s Mother, are restless … loose in their faculties. Go, Moggallāna, stir up a sense of urgency in those bhikkhus.”

“Yes, venerable sir,” the Venerable Mahāmoggallāna replied. Then he performed a feat of spiritual power such that, with his toe, he shook the Mansion of Migāra’s Mother, made it quake, made it tremble. 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, immobile, 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 the Mansion of Migāra’s Mother has a deep base and is securely planted, immobile, unshaking; yet it shook, it quaked, it trembled.”

“Bhikkhus, the bhikkhu Moggallāna, desiring to stir up a sense of urgency in you, made the Mansion of Migāra’s Mother shake, made it quake, made it tremble with his toe. 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, 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, bhikkhus. 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, 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 … concentration due to mind … concentration due to investigation 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 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 spiritual power that the bhikkhu Moggallāna has become so powerful and mighty.

“It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated these 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 these four bases for spiritual power that 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.”

15 (5) The Brahmin Unṇābha

Thus have I heard. On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita’s Park. [272] Then the brahmin Unṇābha 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 purpose, 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 Ánanda, 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 Ánanda, what is the path, what is the way for the abandoning of this desire?”

“Here, brahmin, 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, brahmin, is the path, this is the way for the abandoning of this desire.”

“Such being the case, Master Ánanda, the situation is interminable, not terminable. 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.”

“Did you earlier arouse energy, thinking, ‘I will go to the park,’ and after you went to the park, did the corresponding energy subside?”

“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 subside?”

“Yes, sir.”

“Did you earlier make an investigation, ‘Shall I go to the park?’ and after you went to 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 burden, reached his own goal, utterly destroyed the fetters of becoming, and is completely liberated through final knowledge. He earlier had the desire for the attainment of arahantship, 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.”

“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 interminable. Magnificent, Master Ānanda!… From today let Master Ānanda remember me as a lay follower who has gone for refuge for life.”

16 (6) Recluses and Brahmins (1)

“Bhikkhus, whatever recluses or brahmins in the past were of great spiritual power and might, all were so because they had developed and cultivated the four bases for spiritual power. Whatever recluses or brahmins in the future will be of great spiritual power and might, all will be so because they will have developed and cultivated the four bases for 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 and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to mind and volitional forces of striving.

“Bhikkhus, whatever recluses or brahmins in the past … in the future … at present are of great spiritual power and might, all are so because they have developed and cultivated 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 spiritual power, such that: having been one, they became many;… they exercised mastery 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 spiritual power, such that: having been one, they will become many;… [275] … they will exercise 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 four bases for spiritual power.

“What four? 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 and volitional forces of striving. He develops the basis for spiritual power that possesses concentration due to investigation and volitional forces of striving.
“Bhikkhus, whatever recluses or brahmans 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.”

18 (8) A Bhikkhu

“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 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.

“It is, bhikkhus, because he has developed and cultivated these four bases for spiritual 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 various 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. This is called the basis for spiritual power.

“And what, bhikkhus, is the development of the bases for spiritual power? 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. 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 spiritual 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

“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 concentration 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 nor 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 night, 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 lassitude, associated with lassitude. 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 repeatedly distracted externally, repeatedly disturbed, on account of the five cords of sensual pleasure. This is called desire that is distracted externally.

“And how, bhikkhus, does a bhikkhu dwell perceiving after and before: ‘as before, so 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 wisdom. It is in this way, bhikkhus, that a bhikkhu dwells perceiving after and before: ‘as before, so after; as after, so before.’

“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 impurities: ‘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, contents 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 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 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.’

“And how, bhikkhus, does a bhikkhu, with a mind that is open and unenveloped, develop 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. 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 accompanied 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 repeatedly 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 unenveloped, 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 lassitude, 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 constricted externally 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 repeatedly distracted externally, repeatedly disturbed, on account of the five cords of sensual pleasure. 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 unenveloped, 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 accompanied 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 accompanied 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 called 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 cords of sensual pleasure. This is called investigation that is distracted externally ... (all as above) ...

“It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenveloped, develops the mind imbued with luminosity.

“When, bhikkhus, the four bases of spiritual power have been developed and cultivated in this way, they are of great fruit and benefit.

“When, bhikkhus, the four bases of spiritual power have been developed and cultivated 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 cultivated in this way, a bhikkhu, by the destruction of the taints, [281] in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself if with direct knowledge.”

(The six direct knowledges should be elaborated.)

III. The Iron Ball

21 (1) The Path

Setting at Săvatthi. “Bhikkhus, before my enlightenment, while I was still a bodhisatta, 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 bhikku 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 unenveloped, 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 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 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 knowledge.”

(The six direct knowledges should be elaborated.)

22 (2) The Iron Ball

Setting at Sāvatthī. 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?”

“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-world by spiritual power with this body composed of the four great elements?”

“I recall, Ānanda, having gone to the Brahma-world by spiritual power with this body composed of the four great elements.”

“That the Blessed One is able to go to the Brahma-world by spiritual power with a mind-made body, and that [283] he recalls having gone to the Brahma-world by spiritual power with this body composed of the four great elements: that is wonderful and amazing, venerable sir, on the part of the Blessed One.”

“The Tathāgatas, Ānanda, are wonderful and possess wonderful qualities; the Tathāgatas are amazing and possess amazing qualities.

“When, Ānanda, the Tathāgata immerses the body in the mind and immerses the mind in the body, 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
lissful 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.

“When, Ónanda, 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; having been many, he becomes one; … he exercises mastery with the body as far as the Brahma-world. [284]

“Just as, Ónanda, 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; having been many, he becomes one; … he exercises mastery with the body as far as the Brahma-world.”

23 (3) A Bhikkhu

“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 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 are the four bases for spiritual power.

“It is, bhikkhus, because he has developed and cultivated these 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.”

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 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 are the four bases for spiritual power.” [285]
25 (5) Fruits (1)

“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 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 are the four bases for spiritual power.

“When, bhikkhus, these four bases for spiritual power have been developed and cultivated, one of two fruits may be expected: either final knowledge in this very life or, if there 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 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 are the four bases for spiritual power.

“When, bhikkhus, these four bases for spiritual power have been developed and cultivated, 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 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 in 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 four bases for spiritual power have been developed and cultivated, these seven fruits and benefits may be expected.”

27 (7) Ānanda (1)

Setting at Sāvatthī. 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)

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 down 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 §19.) [288]

30 (10) A Number of Bhikkhus (2)

Then a number of bhikkhus approached the Blessed One.... The Blessed One then said 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 §19.)

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, bhikkhus, the bhikkhu Moggallāna 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 loose 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 above, so below; as below, so above; 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. He has developed the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation 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 externally.”
y.’… 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 spiritual power that the bhikkhu Moggallāna has become so powerful and so mighty.

“It is, bhikkhus, because the bhikkhu Moggallāna 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;… he exercises mastery with the body as far as the Brahma-world. [289]

“It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated these four bases for spiritual power that 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.”

32 (12) The Tathāgata

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 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 Tathāgata has become so powerful and mighty. What four? Here, bhikkhus, the Tathāgata 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 loose 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 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 imbued with luminosity. He has developed the basis for spiritual power that possesses concentration due to energy… concentration due to mind… concentration due to investigation 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 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 spiritual 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

33 (1)–44 (12) The River Ganges—Eastward, Etc.

“Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the four bases for spiritual power flows, slopes, 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 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.

“It is in this way, bhikkhus, that a bhikkhu [291] who develops and cultivates the four bases for spiritual power flows, slopes, and inclines towards Nibbāna.”

(The remaining suttas of this chapter are to be similarly elaborated parallel to 45:9–102.)

Six about flowing to the east
And six about flowing to the ocean.
These two sixes make up twelve:

Thus the chapter is recited.

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

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

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 formless, conceit, restlessness, ignorance. These are the five higher fetters. The four bases for spiritual power 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 four? 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.

“These four bases for spiritual power 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.” [293]

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sense pleasure, hindrances, 
Aggregates, fetters lower and higher.
Book VIII
Chapter 52
Connected Discourses with Anuruddha
(Anuruddha-samyutta)

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. Then, while the Venerable Anuruddha was alone in seclusion, a reflection arose in his mind thus: “Those who have neglected 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 reflection 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 Anuruddha. The Venerable Mahāmoggallāna then said to the Venerable Anuruddha:

“To what extent, friend Anuruddha, have these four foundations of mindfulness been undertaken by a bhikkhu?”

“Here, friend, a bhikkhu dwells contemplating the nature of origination in the body internally; he dwells contemplating the nature of vanishing in the body internally; he dwells contemplating the nature of origination and vanishing in the body internally—ardent, clearly comprehending, mindful, having put away covetousness and displeasure 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 the nature of origination and vanishing in the body externally—ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

“He dwells contemplating the nature of origination in the body internally and externally; he dwells contemplating the nature of vanishing in the body internally and externally; he dwells contemplating the nature of origination and vanishing in the body internally and externally—ardent, clearly comprehending, 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 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 d
well perceiving the repulsive in the unrepulsive and in the repulsive,’ he dwells perceive
the repulsive therein. If he wishes: ‘May I dwell perceiving the unrepulsive in the rep
ulsive 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 c
omprehending.

“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 pheno
mena externally … in mental phenomena internally and externally—ardent, clearly com
prehending, mindful, having put away covetousness and displeasure in regard to the wor
ld.

“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.”

2 (2) Alone (2)

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 reflection 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 Anuruddha. The Venerable Mahāmoggallāna then said to the Venerable Anuruddha:

“To what extent, friend Anuruddha, have these four foundations of mindfulness been undertaken by a bhikkhu?”

“Here, friend, a bhikkhu dwells contemplating the body in the body internally, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard 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, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

“He dwells contemplating feelings in feelings internally … contemplating feelings in feelings externally … contemplating feelings in feelings internally and externally, ardent, 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 externally … 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 comprehending, 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 undertaken by a bhikkhu.”

3 (3) Sutanu

On one occasion the Venerable Anuruddha was dwelling at Sāvatthi on the bank of the Sutanu. Then a number of bhikkhus 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 said to the Venerable Anuruddha:

“By having developed and cultivated what things has the Venerable Anuruddha attained to greatness of direct knowledge?”
“It is, friends, because I have developed and cultivated the four foundations of mindfulness 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 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 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.”

4 (4) The Thornbush Grove (1)

On one occasion the Venerable Anuruddha, the Venerable Sāriputta, and the Venerable Mahāmoggallāna were dwelling at Sāketa in the Thornbush Grove. 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 foundations of mindfulness. What four? Here, friend, a bhikkhu dwells contemplating 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. A bhikkhu who is a trainee should enter and dwell in these four foundations of mindfulness.”

5 (5) The Thornbush Grove (2)

Setting at Sāketa. Sitting to one side the Venerable Sāriputta said to the Venerable Anuruddha:

“Friend Anuruddha, what are the things that a bhikkhu who is beyond training should enter and dwell in?”

“Friend, Sāriputta, a bhikkhu who is beyond training should enter and dwell in the four foundations of mindfulness. What four? Here, friend, a bhikkhu dwells contemplating 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. A bhikkhu who is beyond training should enter and dwell in these four foundations of mindfulness.”
ess and displeasure in regard to the world. A bhikkhu who is beyond training should enter and dwell in these four foundations of mindfulness.”

6 (6) The Thornbush Grove (3)

Setting at Sāketa. Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

“What has the Venerable Aruruddha attained to greatness of direct knowledge?”

“It is, friends, because I have developed and cultivated the four foundations of mindfulness 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 … 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 have developed and cultivated these four foundations of mindfulness 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.”

7 (7) The Destruction of Craving

Setting at Sāvatthī. There the Venerable Anuruddha addressed the bhikkhus thus: “Friend, bhikkhus!”

“Friend!” those bhikkhus replied. The Venerable Anuruddha said this:

“Friends, these four foundations of mindfulness, when developed and cultivated, lead to the destruction of craving. 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, having put away covetousness and displeasure in regard to the world. These four foundations of mindfulness, when developed and cultivated, lead to the destruction of craving.”

8 (8) The Sala¬a-tree Hut

On one occasion the Venerable Anuruddha was living at Sāvatthī in a salala-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.’ 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 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, friends, when a bhikkhu is developing and cultivating the four foundations of mindfulness, 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 begging bowl? Come, having returned to the lower life, enjoy wealth and do meritorious deeds.’ Indeed, friends, 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 reason? Because for a long time his mind has flowed towards seclusion, sloped towards seclusion, 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 mindfulness? 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, 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 foundations of mindfulness.”

9 (9) All, or Ambapālī’s Grove

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 emerged from seclusion… Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

“Friend Anuruddha, your faculties are serene, your complexion is pure and bright. In 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 … 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.

“The bhikkhu, friend, 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 fetters of becoming, one completely liberated through final knowledge, usually dwells with a mind well established in these four foundations of mindfulness.”
“It is a gain for us, friend, it is well gained by us, friend, that we were in the very presence of the Venerable Anuruddha when he made such a bellowing utterance.”

10 (10) Gravely Ill

On one occasion the Venerable Anuruddha was dwelling at Sāvatthī in the Blind Men’s Grove, sick, afflicted, gravely ill. Then a number of bhikkhus approached the Venerable Anuruddha and said to him:

“In what dwelling does the Venerable Anuruddha usually dwell so that the arisen bodily 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 painful 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, Anāthapindika’s Park. Then a number of bhikkhus 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 said to the Venerable Anuruddha:

“By having developed and cultivated what things has the Venerable Anuruddha attained to greatness of direct knowledge?”

“It is, friends, because I have developed and cultivated the four foundations of mindfulness 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 … 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 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 recall a thousand aeons.”
12 (2) Spiritual Power

“Further, friends, it is because I have developed and cultivated these four foundations 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 far as the Brahma-world.” [304]

13 (3) The Divine Ear

“Further, friends, it is because I have developed and cultivated these four foundations 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 foundations 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

“Further, friends, it is because I have developed and cultivated these four foundations of mindfulness that I understand the possible as possible and the impossible as impossible.”

16 (6) The Undertaking of Kamma

“Further, friends, it is because I have developed and cultivated these four foundations 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 foundations 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 foundations 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 foundations of mindfulness that I understand as it really is the diversity in the dispositions of beings.”

20 (10) Degrees of the Faculties

… “Further, friends, it is because I have developed and cultivated these four foundations of mindfulness that I understand as it really is the degrees of maturity in the spiritual faculties of other beings, of other persons.”

21 (11) The Jhānas, Etc.

… “Further, friends, it is because I have developed and cultivated these four foundations 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.”

22 (12) Past Abodes

… “Further, friends, it is because I have developed and cultivated these four foundations of mindfulness that I recollect my manifold past abodes, that is, one birth, two births … many aeons of world-contraction and expansion…. Thus I recollect my manifold past abodes with their modes and details.”

23 (13) The Divine Eye

… “Further, friends, it is because I have developed and cultivated these four foundations 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 accordance with their kamma.”

24 (14) The Destruction of the Taints

… “Further, friends, it is because I have developed and cultivated these four foundations of mindfulness that [306] 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.”
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 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. 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 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. These are the four jhānas.

“Bhikkhus, just as the river Ganges flows, slopes, and inclines towards the east, so too 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 flow, slope, and incline towards Nibbāna? Here, bhikkhus, secluded from sensual pleasures, 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 jhānas 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,
10 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]

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
20 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,
30 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

“Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The four jhānas 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 four? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna … the second jhāna … the third jhāna … the fourth jhāna. [310]

“These four jhānas 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.
I. One Thing

10 [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 mindfulness in front of him. Just mindful he breathes in, mindful he breathes out.&289


15 He trains thus: ‘Experiencing rapture, I will breathe in’; he trains thus: ‘Experiencing rapture, I will breathe out.’ He trains thus: ‘Experiencing happiness, I will breathe in’; he trains thus: ‘Experiencing happiness, I will breathe out.’

20 He trains thus: ‘Tranquilizing the bodily construction, I will breathe in’; he trains thus: ‘Tranquilizing the bodily construction, I will breathe out.’

25 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.’

30 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.’

35 He trains thus: ‘Contemplating impermanence, I will breathe in’; he trains thus: ‘Contemplating impermanence, I will breathe out.’ He trains thus: ‘Contemplating fading away, 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: ‘Contemplati
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 way that it is of great fruit and benefit.”

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 cultivated 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 mindfulness in front of him. Just mindful he breathes in, mindful he breathes out…. (all as in §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 cultivated so that it is of great fruit and benefit.”

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 or, 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.

“If one does not attain final knowledge 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 in the interval.

“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 upon landing.

“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 without exertion.

“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 one bound upstream, heading towards the Akaniṭṭha realm.

“When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, these seven fruits and benefits may be expected.”

6 (6) Ariṭṭha

Setting at Sāvatthī. There the Blessed One said this:

“Bhikkhus, do you develop mindfulness of breathing?”

When this was said, the Venerable Ariṭṭha said to the Blessed One: “Venerable sir, I develop mindfulness of breathing.” [315]

“But in what way, Ariṭṭha, do you develop mindfulness of breathing?”

“I have abandoned sensual desire for past sensual pleasures, venerable sir. I have got rid of sensual desire for future sensual pleasures. And I have thoroughly dispelled perceptions 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 breathing.”

“That is mindfulness of breathing, Ariṭṭha. I do not say that it is not. But as to how mindfulness of breathing is fulfilled in detail, Ariṭṭha, listen and attend carefully, I will speak.”&294

“Yes, venerable sir,” the Venerable Ariṭṭha replied. The Blessed One said this:
“And how, Ariṭṭha, is mindfulness of breathing fulfilled in detail? Here, Ariṭṭha, 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 in’; he trains thus: ‘Contemplating relinquishment, I will breathe out.’

“It is in this way, Ariṭṭha, that mindfulness of breathing is fulfilled in detail.”

7 (7) Mahākappina

Setting at Sāvatthi. Now on that occasion the Venerable Mahākappina was sitting not far from the Blessed One, with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. The Blessed One saw him sitting nearby, with his legs 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 midst 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 has been developed 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 breathing 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 mindfulness in front of him. Just mindful he breathes in, mindful he breathes out…. He trains 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 developed and cultivated in this way that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind.”
8 (8) The Simile of the Lamp

“Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, 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 mindfulness in front of him. Just mindful he breathes in, mindful he breathes out…. 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 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 fully 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 liberated from the taints.

“Therefore, bhikkhus, if a bhikkhu wishes: May neither my body nor my eyes become fatigued and may my mind, by not clinging, be liberated from the taints,’ this same concentration by mindfulness of breathing should be carefully attended to.

“Therefore, bhikkhus, if a bhikkhu wishes: ‘May the memories and intentions connected with the household life be abandoned by me,’ this same concentration by mindfulness 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 carefully attended to. If a bhikkhu wishes: ‘May I dwell perceiving the unrepulsive in the repulsive,’ this same concentration by mindfulness of breathing should be carefully attended to. If a bhikkhu wishes: ‘May I dwell perceiving the unrepulsive in the repulsive and the repulsive,’ 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 and examination, enter and dwell 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,’ 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 rapture, dwell equanimous and, mindful and clearly comprehending, may I experience happiness 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.

“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 dwell in the base of the infinity of space,’ this same concentration by mindfulness of breathing should be carefully attended to.

“Therefore, bhikkhus, if a bhikkhu wishes: ‘May I, by completely transcending the base 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 base 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 carefully attended to.

“Therefore, bhikkhus, if a bhikkhu wishes: ‘May I, by completely transcending the base 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 base of neither-perception-nor-non-perception, enter and dwell in the cessation of perception and feeling,’ this same concentration by mindfulness of breathing should be carefully attended to.

“When, bhikkhus, the concentration by mindfulness of breathing has been developed and cultivated in this way, if he feels a pleasant feeling, he understands: ‘It is impermanent’; 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-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 feels 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 understands: ‘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 with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bhikkhus, 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 Vesāli

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. Now on that occasion the Blessed One was giving the bhikkhus a talk on foulness in many ways, was speaking in praise of foulness, was speaking in praise of the development of foulness meditation.

Then the Blessed One addressed the bhikkhus thus: “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.”

“Yes, venerable sir,” those bhikkhus replied, and no one approached the Blessed One except the one who brought him almsfood.

Then those bhikkhus, 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 knife, or in one day twenty or thirty bhikkhus used the knife.

Then, when that half-month had passed, the Blessed One emerged from seclusion and addressed the Venerable Ānanda: “Why, Ānanda, does the Bhikkhu Sangha look so diminished?”

“Venerable sir, that is because [the Blessed One had given a talk on foulness in many ways, had spoken in praise of foulness, [321] had spoken in praise of the development of foulness meditation, and those bhikkhus,] 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 knife.
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 Vesāli.”

“Yes, venerable sir,” the Venerable Ānanda replied. He then assembled in the attend-
ance hall all the bhikkhus who were living in dependence on Vesāli, 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, an
d 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.”

10 (10) Kimbila

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 tim
e the Blessed One addressed the Venerable Kimbila: “How is it now, Kimbila, that conc
entration by mindfulness of breathing, when developed and cultivated, is of great fruit a
nd 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, Ānanda, listen and attend carefully, I will speak.”

“Yes, venerable sir,” the Venerable Ānanda replied. The Blessed One said this:

“And how, Ānanda, is concentration by mindfulness of breathing developed and cultivated 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 in’; he trains thus: ‘Contemplating relinquishment, I will breathe out.’

(i. Contemplation of the body)

“Whenver, Ānanda, a bhikkhu, when breathing in long, knows: ‘I breathe in long’; 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’; when he trains thus: ‘Experiencing the whole body, I will breathe in’; when he trains thus: ‘Experiencing the whole body, I will breathe out’; when he trains thus: ‘Tranquilizing the bodily construction, I will breathe in’; when he trains thus: ‘Tranquilizing the bodily construction, I will breathe out’—on that occasion the bhikkhu dwells contemplating the body in the body, ardent, 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, Ānanda, that is, breathing in and breathing out. Therefore, Ānanda, on that occasion 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)

“Whenver, 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, I will breathe in’; when he trains thus: ‘Experiencing the mental construction, I will breathe out’; when he trains thus: ‘Tranquilizing the mental construction, I will breathe in’; when he trains thus: ‘Tranquilizing the mental construction, I will breathe out’—on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, 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 breathing in and breathing out. Therefore, Ānanda, on that occasion the bhikkhu dwel
Is contemplating feelings in feelings, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

(iii. Contemplation of mind)

“When, Ánanda, 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: ‘Concentrating the mind, I will breathe out’; when he trains thus: ‘Liberating 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, having put away covetousness and displeasure in regard to the world. For what reason? I say, Ánanda, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension. Therefore, Ánanda, 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.

(iv. Contemplation of mental phenomena)

“When, Ánanda, a bhikkhu trains thus: ‘Contemplating impermanence, I will breathe in’; when he trains thus: ‘Contemplating impermanence, I will breathe out’; 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 dwells contemplating mental phenomena in mental phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. Having seen with wisdom the abandoning of covetousness and displeasure, he is one who looks on closely with equanimity. Therefore, Ánanda, 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. [325]

“Suppose, Ánanda, at a crossroads there is a great mound of soil. If a cart or chariot comes from the east, it would flatten that mound of soil. If a cart or chariot comes from the west … from the north … from the south, it would flatten that mound of soil. So too, Ánanda, when a bhikkhu dwells contemplating the body in the body, he flattens evil 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)

11 (1) At Icchānaṅgala

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 One except the one who brought him almsfood. [326]

Then, when those three months had passed, the Blessed One emerged from seclusion and addressed the bhikkhus thus:

“Bhikkhus, if wanderers of other sects ask you: ‘In what dwelling, friends, did the Blessed One generally dwell during the rains residence?’—being asked thus, you should answer those wanderers thus: ‘During the rains residence, friends, the Blessed One generally dwelt in the concentration by mindfulness of breathing.’


“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 mindfulness of breathing that one could rightly say this.

“Bhikkhus, those bhikkhus who are trainees, who have not attained their mind’s idea, 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 lived 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 knowledge: for them concentration by mindfulness of breathing, when developed and cultivated, leads to a pleasant dwelling in this very life and to mindfulness and clear comprehension.

“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 mindfulness of breathing that one could rightly say this.” [327]
12 (2) In Perplexity

On one occasion the Venerable Lomasavanga was dwelling among the Sakyans at Kapilavatthu in Nigrodha’s Park. Then Mahanama the Sakyan approached the Venerable Lomasavanga, 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 Tathagata’s dwelling, or is it rather that the dwelling of a trainee is one thing and the Tathagata’s dwelling is another?”

“It is not the case, friend Mahanama, that the dwelling of a trainee is itself the same as the Tathagata’s dwelling; rather, the dwelling of a trainee is one thing and the Tathagata’s dwelling is another.

“Friend Mahanama, 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. 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 abandoned these five hindrances.

“But, friend Mahanama, for 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, become completely liberated 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 arising. [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. [328] For those bhikkhus who are arahants … these 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 arising.

“By that method, friend Mahanama, it can be understood how the dwelling of a trainee is one thing and the Tathagata’s dwelling is another.

“On this one occasion, friend Mahanama, the Blessed One was dwelling at Icchana gala in the Icchana gala 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.’

(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 dwelling, it is a divine dwelling, it is the Tathagata’s dwelling,” it is of concentration by mindfulness of breathing that one could rightly say this.’

“By this method, friend Mahanama, it can be understood how the dwelling of a trainee is one thing and the Tathagata’s dwelling is another.”
13 (3) Ānanda (1)

Setting at Sāvatthī. Then the Venerable Ānanda approached the Blessed One, paid homage 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 enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

(i. Fulfilling the four foundations of mindfulness)

“How, Ānanda, is concentration by mindfulness of breathing developed and cultivated so that it fulfils the four foundations of mindfulness? 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 in’; he trains thus: ‘Contemplating relinquishment, I will breathe out.’

“Whenever, Ānanda, a bhikkhu, when breathing in long, knows: ‘I breathe in long’; … (as in §10) … when he trains thus: ‘Tranquillizing the bodily construction, I will breathe out’—on that occasion the bhikkhu dwells contemplating the body in the body, ardent, 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, Ānanda, that is, [330] breathing in and breathing out. Therefore, Ānanda, on that occasion the bhikkhu dwells 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 that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, 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 breathing in and breathing out. Therefore, Ānanda, on that occasion the bhikkhu dwells...
lls contemplating feelings in feelings, ardent, clearly comprehending, mindful, having put 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, 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, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

“Whenever, Ānanda, a bhikkhu trains thus: ‘Contemplating impermanence, I will breathe in’;… when he trains thus: ‘Contemplating relinquishment, I will breathe out’—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. Having seen with wisdom the abandoning of covetousness and displeasure, [331] he is one who looks on closely with equanimity. Therefore, Ānanda, 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 cultivated 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 cultivated so that they fulfil the seven factors of enlightenment?

“Whenever, Ānanda, a bhikkhu dwells contemplating the body in the body, on that occasion unmuddled mindfulness is established in that bhikkhu.&313 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 enlightenment factor of mindfulness goes to fulfilment by development in the bhikkhu.

“Dwelling thus mindfully, he scrutinizes that Dhamma with wisdom, examines it, makes an investigation of it. Whenever, bhikkhus, a bhikkhu dwelling thus mindfully scrutinizes that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of investigation of states is aroused by the bhikkhu; on that 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.

“When his energy is aroused, there arises in him unworldly rapture. Whenever, bhikkhus, unworldly rapture arises in a bhikkhu whose energy is aroused, on that occasion the enlightenment factor of rapture is aroused by the bhikkhu; on that occasion the bhikkhu develops 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 enlightenment 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 aroused 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 concentrated. 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 factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfilment by development in the bhikkhu.

Whenever, Ānanda, a bhikkhu 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 factor 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 concentrated. Whenever … 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.

“It is, Ānanda, when the four foundations of mindfulness are developed and cultivated 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 that they fulfil true knowledge and liberation?

“How, Ānanda, are the seven factors of enlightenment developed and cultivated so that they fulfil true knowledge and liberation?

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat 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 things? 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 four 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 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 enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.
“And how, Ónanda, is concentration by mindfulness of breathing developed and cultivated so that it fulfils the four foundations of mindfulness?

“Here, Ónanda, a bhikkhu, having gone to the forest … (all as in the preceding sutta down to:) … It is, Ónanda, 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 Ónanda.) [335]

16 (6) Bhikkhus (2)
(Identical with §14 except that “a number of bhikkhus” are the interlocutors in place of Ónanda.) [336–40]

17 (7) The Fetters
“Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, 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.”

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 cultivated so that it leads to the abandoning of the fetters, to the uprooting of the underlying 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 mindfulness in front of him. Just mindful he breathes in, mindful he breathes out…. [341] 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 concentration by mindfulness of breathing is developed and cultivated so that it leads to the abandoning of the fetters, to the uprooting of the 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-samyutta)

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, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world, in the company of the devas of the Tāvatimsa realm, and there in the Nandana Grove, accompanied by a retinue of celestial nymphs, he enjoys himself supplied and endowed with the five cords of celestial sensual pleasure, 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. Although, bhikkhus, a noble disciple maintains 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, freed from the plane of misery, the bad destinations, the nether world.

“What are the four? [343] Here, bhikkhus, 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, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, 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, applicable, 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 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, unmottled, freeing, praised by the wise, unadhered to, leading to concentration.

“He possesses these four things. And, bhikkhus, between the obtaining of sovereignty over the four continents and the obtaining of the four things, the obtaining of sovereignty...
nty over the four continents is not worth a sixteenth part of the obtaining of the four thin gs.” &319

2 (2) The Plunge

“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 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. [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, further 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, paid homage to him, sat down to one side, and delivered his message. The Blessed One consented 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 are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“Therefore, Dīghāvu, you should train yourself thus: ‘I will be one who possesses confirmed confidence in the Buddha thus: “The Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed One.” I will be one who possesses confirmed confidence in the Dhamma … in the Sangha…. I will be one who possesses the virtues dear to the noble ones, unbroken … leading to concentration.’ It is in such a way that you should train yourself.”

“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, venerable sir, I possess confirmed confidence in the Buddha … in the Dhamma … in the Sangha…. I possess the virtues dear to the noble ones, unbroken … leading to concentration.”

“Therefore, Dīghāvu, established upon these four factors of stream-entry, you should develop further six things that partake of true knowledge. Here, Dīghāvu, 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. 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 taught by the Blessed One, these things exist in me, and I am seen involved in those things. 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, the thought occurs to me: ‘After I am gone, may this householder Jotika not fall into distress.’” [346]

“Don’t be concerned about this, dear Dīghāvu. Come now, dear Dīghāvu, pay careful attention to what the Blessed One is saying to you.”

Then the Blessed One, having given this exhortation to the lay follower Dīghāvu, rose 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 down to one side, and said to the Blessed One: “Venerable sir, that lay follower named Dīghāvu to whom the Blessed One gave a brief exhortation has died. What is his destination? 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 destruction of the five lower fetters the lay follower Dīghāvu has become one of spontaneous birth, due to attain Nibbāna there without returning from that world.”
On one occasion the Venerable Sāriputta and the Venerable Ānanda were dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, in the evening, the Venerable Ānanda 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 destiny, with enlightenment as their destination?”

“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 the Blessed One to be stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination.”

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 now, Sāriputta, is a factor of stream-entry?”

“It is, Sāriputta, association with good persons, a factor of stream-entry. Hearing the 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.”

“Good, good, Sāriputta! Association with good persons, Sāriputta, is a factor of stream-entry. Hearing the 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.

“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.”
“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-enterer: this venerable one of such a name and such a clan.”

“Good, good, Sāriputta! One who possesses this noble eightfold path is a stream-enterer: this venerable one of such a name and such a clan.”

6 (6) The Stewards

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 Blessed One will set out on tour.”

Now on that occasion the stewards Isidatta and Purāṇa were residing in Sādhuka on some business. They heard: “A number of bhikkhus, it is said, are making a robe for the Blessed One, thinking that after the three months, with his robe completed, the Blessed 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, then 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 foot 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 thought: ‘The Blessed One will be far away from us.’ Then when we hear that the Blessed One has set out from Sāvatthī on tour among the Kosalans, on that occasion there arises in us distress and displeasure at the thought: ‘The Blessed One will be 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 Kosalans 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 Vaiśākha country … that he has set out from among the Vaiśākhanans on tour in Magadha, on that occasion there arises in us 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 the Vaiśākha country …
tour in Magadha, on that occasion there arises in us no little distress, no little displeasure, 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 and joy at the thought: ‘The Blessed One will be near to us.’ Then when we hear that the Blessed One has set out from among the Magadhans on tour in the Kāsian country, on that occasion there arises in us pleasure and joy at the thought: ‘The Blessed One is near to us.’

“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 Kāsians on tour in the Vajjian country … that he will 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, Anāthapindika’s Park, on that occasion 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 forth 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 king’s dear and beloved wives on their seats, one in front and one behind. Now, venerable sir, 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 delicately 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 forth 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 world, 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 Sangha.… He 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 disciple who possesses these four things [352] is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.

“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 Blessed One understands us so well.”

### 7 (7) The People of Bamboo Gate

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 village 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 forth 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 brahmans, 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. Having 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 dwell at home with a bed crowded with children! May we enjoy Kásian sandalwood! May we wear garlands, scents, and unguents! May we receive gold and silver! With the breakup of the body, after death, may we be reborn in a good destination, in a heavenly world!’ 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.”

“I will teach you, householders, a method of Dhamma applicable to oneself. Listen to that and attend carefully, I will speak.”

“Yes, sir,” those brahmin householders of Bamboo Gate replied. The Blessed One said this:

“What, householders, is the method of Dhamma applicable to oneself? Here, householders, 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 pleasing 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 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 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 bodily 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 agreeable 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 adultery 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 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.
le to the other too. How can I inflict upon another what is displeasing and disagreeable to me?" Having reflected thus, he himself abstains from sexual misconduct, and he exhorts others to abstain from sexual misconduct, and he speaks in praise of abstinence from sexual misconduct. Thus this bodily conduct of his is purified in three respects.

“Again, householders, a noble disciple reflects thus: ‘If someone were to damage my welfare with false speech, that would not be pleasing and agreeable to me. Now if I were to damage the welfare of another with false speech, that would not be pleasing and agreeable 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 from my friends by divisive speech, that would not be pleasing and agreeable to me. Now if I were to divide another from his friends by divisive 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 harsh speech, that would not be pleasing and agreeable to me. Now if I were to address 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 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 idle 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 … teacher of devas and humans, the Enlightened One, the Blessed One.’ [356] He possesses confirmed confidence in the Dhamma … in the Sangha…. He possesses the virtues dear to the noble ones, unbroken … leading to concentration.

“When, householders, the noble disciple possesses these seven good qualities and these four desirable states, if he wishes he 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 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.”

5

8 (8) The Brick Hall (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Ñatika 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 Sālha has died. What is his destination, what is his future bourn? The bhikkhunī named Nanda 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 destination, what is her future bourn?”

“Ananda, the bhikkhu Sālha who has died, by the destruction of the taints, in this very life had entered and dwelt in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge. The bhikkhunī Nanda who has died had, with 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 Sudatta 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. The female lay follower Sujātā who has died had, with the utter destruction of three fetters, become a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as her destination.

“It is not surprising, Ananda, that a human being should die. But if each time that someone has died you approach and question me about this matter, that would be troublesome for the Tathāgata. Therefore, Ananda, I will teach you a method of the Dhamma called 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 destinies, 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, Ananda, is that method of the Dhamma, the mirror of the Dhamma, possessing which a noble disciple, if he wishes, could by himself declare of himself? Here, Ananda, 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.
“This, Ānanda, is that method of the Dhamma, 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…. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.’” [358]

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 bhikkhuni 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 very life had entered and dwelt in the taintless liberation of mind, liberation by wisdom, realizing 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, possessing which a noble disciple, if he wishes, could by himself declare of himself: ‘I am one finished with hell…. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.’”

10 (10) The Brick Hall (3)

Sitting to one side, the Venerable Ānanda said to the Blessed One:

“Venerable sir, the male lay follower named Kakkaṭa has died in Nātika. What is his destination, what is his future bourn? The male lay follower named Kāliṅga … Nikata … Katissaha … Tuṭṭha … Santutttha … Bhadda … Subhadda has died in Nātika. What is 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 Kāliṅga, [359] Nikata, Katissaha, Tuṭṭha, Santutttha, Bhadda, and Subhadda.

“The more than fifty male lay followers who have died in Nātika had, with the utter destruction of the five lower fetters, become of spontaneous birth, due to attain Nibbāna 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 someone 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…?”

(The remainder of the sutta as in §8.)

II. The Thousandfold, or Royal Park

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, and stood to one side. The Blessed One said to those bhikkhunīs:

“Bhikkhunīs, 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, bhikkhunīs, 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.’ [361] 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, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

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 not avoid a pit, or a precipice, or a stump, or a thorny place, or a village pool, or a cesspool. You should expect death 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 knowledge, to enlightenment, to Nibbāna. But I, bhikkhus, proclaim the way going upwards in the 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 disenchantment … 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
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

On one occasion the Venerable Ānanda and the Venerable Sāriputta were dwelling at Śāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, in the evening, the Venerable Sāriputta emerged from seclusion, 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 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-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination’?”

“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 uninstructed 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 one has that confirmed confidence in the Buddha 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: ‘The Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed One.’

“One does not have that distrust regarding the Dhamma which the uninstructed 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 one has that confirmed confidence in the Dhamma 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: ‘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 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 one has that confirmed confidence in the Sangha 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: ‘The Sangha of the Blessed One’s disciples is practicing the good way … the unsurpassed field of merit for the world.’
“One does not have, friend, that immorality which the uninstructed 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 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-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.’”

14 (4) Bad Destination (1)

“Bhikkhus, a noble disciple who possesses four things has transcended all fear of a bad 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 who possesses these four things has transcended all fear of a bad destination.”

15 (5) Bad Destination (2)

“Bhikkhus, a noble disciple who possesses four things has transcended all fear of a bad destination, of the nether world. What four?”

(Complete as in the preceding sutta.)

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 should exhort, settle, and establish in the four factors of stream-entry.

“What four? [365] You should exhort, settle, and establish them in confirmed confidence in the Buddha thus: ‘The Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed One.’ You should exhort, settle, and establish them in confirmed confidence in the Dhamma … in the Sangha … in the virtues dear to the noble ones, unbroken … leading to concentration.

“Those for whom you have compassion … these you should exhort, settle, and establish in these four factors of stream-entry.”
"Bhikkhus, those for whom you have compassion and who think you should be heeded, 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 Enlightened 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 Dhamma … 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 alteration in the noble disciple who possesses the virtues dear to the noble ones. Therein 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 impossible.

“Those for whom you have compassion … these you should exhort, settle, and establish in these four factors of stream-entry.”

18 (8) Visiting the Devas (1)

Setting at Sāvatthī. Then, 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 among the Tāvatimsa devas. Then a number of devatās belonging to the Tāvatimsa host approached the Venerable Mahāmoggallāna, paid homage to him, and stood to one side. The Venerable Mahāmoggallāna then said to those devatās:

“It is good, friends, to possess confirmed confidence in the Buddha thus: ‘The Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed One.’ Because of possessing confirmed confidence in the Buddha, some beings here, with the breakup 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 Sangha … to possess the virtues dear to the noble ones … 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 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 noble ones … leading t
o 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 destination, in a heavenly world.”

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.”)

20 (10) Visiting the Devas (3)

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta’s Grove and reappeared among the Tāvatimsa devas. Then a number of devatās belonging to the Tāvatimsa host approached 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 Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed One.’ Because of possessing confirmed confidence in the Buddha, some beings here are stream-enterers, 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 Sangha … to possess the virtues dear to the noble ones … leading to concentration. Because of 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 destination.

“It is good, sir, to possess confirmed confidence in the Buddha … in the Dhamma … in the Sangha … to possess the virtues dear to the noble ones … leading to concentration. Because of 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 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.

On that occasion, venerable sir, my mindfulness regarding the Blessed One becomes muddled, my mindfulness regarding the Dhamma 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 destination, 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.

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, 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. But his mind, which has been fortified over a long time by faith, virtue, learning, generosity, and wisdom—that goes upwards, goes to distinction.

“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 fortified over a long time by faith … and wisdom, right here crows … or various creatures eat his body.… But his mind, which has been fortified over a long time by faith … and wisdom—that goes upwards, goes to distinction.

“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)

(As above down to:)

25

“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 things leans, slopes, and inclines towards Nibbāna. What four? Here, Mahānāma, 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.

“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.”

30 “So too, Mahānāma, a noble disciple who possesses these four things leans, slopes, and inclines towards Nibbāna.”
23 (3) Godhā

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 destiny, with enlightenment as his destination?”

“When an individual possesses three qualities, Mahānāma, I recognize him as a stream-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 possesses 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-enterer … 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, whether one possesses or does not possess these qualities.”

“Come, Godhā, we should approach the Blessed One. Having approached, we will report this matter to him.” [373]

Then Mahānāma the Sakyan and Godhā the Sakyan approached the Blessed One, paid homage to him, and sat down to one side. Sitting to one side, Mahānāma the Sakyan reported to the Blessed One all that had happened, (continuing as follows): [374]

“Here, venerable sir, some issue concerning the Dhamma may arise. The Blessed One 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 One might take one side and the Bhikkhu Sangha, the Bhikkhunī 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 One 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 One 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 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 One 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 generation with its recluses and brahmins, its devas and humans, 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.”

(The Blessed One said:) “When he speaks like that, Godhā, what would you say about Mahānāma the Sakyan?”

“When he speaks in such a way, venerable sir, I would not say anything about Mahānāma the Sakyan except what is good, except what is favourable.”

24 (4) Sarakāni (1)

Setting at Kapilavatthu. Now on that occasion Sarakāni the Sakyan had died, and the Blessed One had declared him to be a stream-enterer, no longer bound to the nether 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 too weak for the training; he drank intoxicating drink!”

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down 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 Buddha, the Dhamma, and the Sangha, how could he go to the nether world? For if one speaking 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 one could rightly say this. 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 nether world?

“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 … in the Dhamma and the Sangha. He is one of joyous wisdom, of swift wisdom, yet he has not attained liberation. With the utter destruction of the five lower fetters he has become one of spontaneous birth, due to attain Nibbāna there without returning from that wo
rd. 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 … in 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 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, 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. [377]

“Here, Mahānāma, some person possesses confirmed confidence in the Buddha … in 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 destruction of three fetters he is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. 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 does not possess confirmed confidence in the Buddha … 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 concentration, the faculty of wisdom. And the teachings proclaimed by the Tathāgata are accepted 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 ghosts, 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 Buddha … 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, sufficient 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.

“Even if these great sāla trees, Mahānāma, could understand what is well spoken and 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 destination. How much more, then, Sarakāni the Sakyan? Sarakāni the Sakyan, Mahānāma, undertook the training at the time of his death.”&342 [378]
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 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 one who failed to fulfil the training!”

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down 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 Buddha, the Dhamma, and the Sangha, how could he go to the nether world? … Mahānāma, over 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: ‘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 joyous wisdom, of swift wisdom, yet he has not attained liberation. With the utter destruction 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 without exertion, or an attainer of Nibbāna with exertion, or one bound upstream, heading towards the Akaniṭṭha realm. 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 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, 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 destr
ations, 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 joyful wisdom, nor of swift wisdom, and 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 his destination. 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.

And the teachings proclaimed by the Tathāgata are accepted 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 ghosts, who does not go to 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 humans, the Enlightened One, the Blessed One.’ And so in regard to the Dhamma and the Sangha. He is not one of joyful 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, sufficient 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.

“Suppose, Mahānāma, there is a bad field, a bad piece of ground, with stumps not cleared, and the seeds sown there would be broken, spoilt, damaged by wind and sun, unfertile, not planted securely, and the sky would not send down a proper rainfall. Would those seeds come to growth, increase, and expansion?”

“No, venerable sir.”

“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 those seeds come to growth, increase, and expansion?”
“Yes, venerable sir.”

“So too, Mahānāma, here a Dhamma is well expounded, well proclaimed, emancipating, 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, practising it properly, conducting himself accordingly. This, I say, is like the good seed. How much more, then, Sarakāni the Sakyan? Mahānāma, Sarakāni the Sakyan was one who fulfilled the training at the time of death.”

26 (6) Anāthapiṇḍika (1)

Setting at Sāvatthī. Now on that occasion the householder Anāthapiṇḍika was sick, afflicted, gravely ill. Then the householder Anāthapiṇḍika addressed a man thus:

“Come, good man, approach the Venerable Sāriputta, pay homage to him in my name with your head at his feet, and say: ‘Venerable sir, the householder Anāthapiṇḍika is sick, 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 homage 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, went to the residence of the householder Anāthapiṇḍika with the Venerable Ṣāriputta 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 your painful feelings are subsiding and not increasing, and 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 are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“You, householder, do not have that distrust towards the Buddha which the uninstructed 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 yourself 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.

“You, householder, do not have that immorality which the uninstructed worldling possesses because of which the latter … is reborn in the plane of misery … in hell. And you have those virtues dear to the noble ones, unbroken … leading to concentration. As you 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 possesses because of which the latter … is reborn in the plane of misery … in hell. And you have right view. As you consider within yourself that right view, your pains may subside on the spot.

“You, householder, do not have that wrong intention … wrong speech … wrong action … wrong livelihood … wrong effort … wrong mindfulness … wrong concentration … wrong knowledge … wrong liberation which the uninstructed worldling possesses because of which the latter … is reborn in the plane of misery … in hell. And you have right intention … right speech … right action … right livelihood … right effort … right mindfulness … right concentration … right knowledge … right liberation. As you consider within yourself that right liberation, your pains may subside on the spot.”

Then the pains of the householder Anāthapiṇḍika subsided on the spot.

Then the householder Anāthapiṇḍika served the Venerable Sāriputta and the Venerable 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 down 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 these verses, rose from his seat and departed. [385]

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Now, Ānanda, where are you coming 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 the four factors of stream-entry in ten modes.”

27 (7) Anāthapiṇḍika (2)

(The opening of this sutta as in the preceding one, except that Anāthapiṇḍika calls for Ānanda, down to:)  

“I am not bearing up, venerable sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.” [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, and when he considers within himself that distrust towards the Dhamma, there is fright, there is trepidation, there is fear of death and the future life.

“Again, householder, the uninstructed worldling has distrust towards the Sangha, and 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 noble ones, unbroken … leading to concentration. When he considers within himself those 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 Ananda. Why should I be afraid? For, venerable sir, I possess confirmed confidence in the Buddha … in the Dhamma … in the Sangha. And as to 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 declared, householder, the fruit of stream-entry.”

28 (8) Fearful Animosities (1) [or Anāthapiṇḍika (3)]
(This sutta is identical with 12:41.) [388–89]

29 (9) Fearful Animosities (2)
Setting at Sāvatthi. 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

On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall 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, no longer 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 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 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 endowed 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 endowed 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 myself, 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 thus: ‘The Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed One.’ This is the first stream of merit, stream of the wholesome, nutriment of happiness.

“Again, bhikkhus, a 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.’ This is the second stream of merit.…
“Again, bhikkhus, a 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.’ This is the third stream of merit.…

“Again, householder, the instructed noble disciple possesses the virtues dear to the noble 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)

“Bhikkhus, there are these four streams of merit, streams of the wholesome, nutriments 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)

“Bhikkhus, there are these four streams of merit, streams of the wholesome, nutriments 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 and 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 thus: ‘The Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed 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 … leading 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)

5 “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. What four?&349

“Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus:… 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 oppress 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…. 10 “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.…. 15 “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 speak of his similarity (to themselves).&350 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.’ To those devatās who passed away here (in the human world) and were reborn there (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 that we possessed when we passed away there and were reborn here, he will come&351 into 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 … conducive 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

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha’s Park. Then Mahānāma the Sakyān approached the Blessed One, paid homage 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 Sāṅgha, 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, and 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 enlightenment of the Tathāgata thus: ‘The Blessed One is … teacher of devas and humans, the Enlightened 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 charity, delighting in giving and sharing. In that way a lay follower is accomplished in generosity.”

“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 and 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]

38 (8) Rain

“Bhikkhus, just as, when rain pours down in thick droplets on a mountain top, the water 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 Sāṅgha, and the virtues dear to the noble ones—flow onwards and, having gone beyond, they lead to the destruction of the taints.” &352
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 Kāligodhā the Sakyan lady, where he sat down in the appointed seat. Then Kāligodhā 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 longer 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 Buddha 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-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as her destination.”

“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, venerable sir, I possess confirmed confidence in the Buddha … in the Dhamma … in the Sangha.… Moreover, whatever there is in my family that is suitable for giving, all that I share 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.”

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 homage 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 and 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 diligently, 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 with 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 reckoning 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 … leading to concentration. Content with those virtues dear to the noble ones, he does not make further 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 with 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 tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes 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 … leading to concentration. Not content with those virtues dear to the noble ones, he makes further effort for solitude by day and for seclusion at night. When he thus dwells diligently, gladness 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

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 hundreds of thousands of gallons of water,’ but rather it goes to reckoning as an incalculable, 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—
As the rivers carry their waters to the sea.” [401]

42 (2) Streams (2)

“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 Aciravati, 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 incalculable, immeasurable, great mass of merit.”

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

“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 and 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 stream of merit, stream of the wholesome, nutriment of happiness’; rather, 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, further said this:

25 “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,
‘The King of Death will come.’”

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, unbroken … leading to concentration.

“A noble disciple who possesses these four things is said to be rich, with much wealth and property.”
45 (5) Rich (2)

“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 §46.)

48 (8) Bhaddiya

(The same, addressed to Bhaddiya the Sakyan.) [404]

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 the Dhamma. These are the four factors of stream-entry.”

VI. The Wise One

51 (1) With Verses

(The prose portion is the same as §46.) [405]

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

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. Now on that occasion a certain bhikkhu who had spent the rains in Sāvatthī 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:

“Is there anything, venerable sir, that you heard in the presence of the Blessed One during this rains, anything that you learned in his presence?”

“In the presence of the Blessed One, friends, I heard this, I learned this: ‘Bhikkhus, those bhikkhus are few who, 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. Those bhikkhus are more numerous who, with the utter destruction of the five lower fetters, have become of spontaneous birth, due to attain Nibbāna there without returning from that world.’
“Further, friends, in the presence of the Blessed One I heard this, in his presence I learned this: ‘Bhikkhus, those bhikkhus are few who … have become of spontaneous birth. 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 learned this: ‘Those bhikkhus are few who … have become once-returners. Those bhikkhus are more numerous who, with the utter destruction of three fetters, have become stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination.’”

53 (3) Dhammadinna

On one occasion the Blessed One was dwelling at Bārānāsi in the Deer Park at Isipatana. [407] Then the lay follower Dhammadinna, together with five hundred lay followers, approached the Blessed One, paid homage to him, and sat down to one side. Sitting to one side, the lay follower Dhammadinna then said to the Blessed One: “Let the Blessed One exhort us, venerable sir, let the Blessed One instruct us in a way that may lead 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.”

“Venerable sir, it is not easy for us—dwelling at home with a bed crowded with children, enjoying Kāśian sandalwood, wearing garlands, scents, and unguents, receiving gold and silver—from time to time to take up and dwell upon those discourses spoken by the 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 confirmed 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 such 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 … 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

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 for the Blessed One, thinking that after the three months, with his robe completed, the Blessed One will set out on tour.”

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down 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 of 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, 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 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, good 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 excellent 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 Great Kings.’

“If he says: ‘My mind has been withdrawn from human sensual pleasures and resolved on the devas of the realm of the Four Great Kings,’ he should be told: [410] ‘The Tāv
atiṃsa devas, friend, are more excellent and sublime than the devas of the realm of the Four Great Kings. Please let the venerable one withdraw his mind from the devas of the realm of the Four Great Kings and resolve on the Tāvatimśa devas.’

“If he says: ‘My mind has been withdrawn from the devas of the realm of the Four Great Kings and resolved on the Tāvatimśa devas,’ he should be told: ‘More excellent and sublime, friend, than the Tāvatimśa devas are the Yāma devas … the Tusita devas … the Nimmānarati devas … the Paranimmitavasavatī devas.… The Brahma-world, friend, is more excellent and sublime than the Paranimmitavasavatī devas. Please let the venerable one withdraw his mind from the Paranimmitavasavatī devas and resolve on the Brahma-world.’

“If he says: ‘My mind has been withdrawn from the Paranimmitavasavatī devas and resolved on the Brahma-world,’ he should be told: ‘Even the Brahma-world, friend, is impermanent, unstable, included in identity. Please let the venerable one withdraw his mind from the Brahma-world and direct it to the cessation of identity.’

“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 between a lay follower who is thus liberated in mind and a bhikkhu who has been liberated in mind for a hundred years, that is, between one liberation and the other.”

55 (5) The Fruit of Stream-entry

“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
[412] “Bhikkhus, these four things, when developed and cultivated, lead to greatness of wisdom. What four? 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 greatness of wisdom.”

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 … 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.”

What four? 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.”
I. Concentration

1 (1) Concentration

[414] Setting at Sāvatthī. “Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are. 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 understands 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 things 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 origin 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 things as they really are.

“And what does he understand as it really is? He understands as it really is: ‘This is suffering.’… ‘This is suffering.’… ‘This is the origin 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 things 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.’”

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 household 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 cessation 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)

“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 truths as they really are. Whatever clansmen at present rightly gone forth from household life into homelessness and made the breakthrough to things as they really are, all have made the breakthrough to these 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)

“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 these four noble truths as they really are. Whatever recluses or brahmins in the future 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 reveal 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.’”

7 (7) Thoughts

“Bhikkhus, do not think evil unwholesome thoughts; that is, sensual thought, thought of ill will, thought of harming. For what reason? These thoughts, bhikkhus, are not beneficial; they are not concerned with the fundamentals of the holy life; [418] they do not lead 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’; you 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 the 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

“Bhikkhus, do not reflect in an evil unwholesome way: ‘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 Tathagata exists after death,’ or ‘The Tathagata does not exist after death,’ or ‘The Tathagata both exists and does not exist after death,’ or ‘The Tathagata 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 Nibbana.

“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 reason? Because, bhikkhus, this reflection is beneficial; it is concerned with the fundamentals of the holy life; it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbana.

“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, 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 lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbana.

“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 fundamentals of the holy life; it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbana.
“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 (10) Pointless Talk

“Bhikkhus, do not engage in the various kinds of pointless talk, that is, talk about 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, vehicles, 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 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 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 fundamentals of the holy life; it leads to disenchantment, to dispassion, to cessation, to peace,

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 Bārāṇaśī in the Deer Park at Isipatana. [421] There the Blessed One addressed the bhikkhus of the group of five thus:

“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-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these 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 mindfulness, right concentration. This, bhikkhus, 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.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; 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.

“Now this, 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 there; that is, craving for sensual pleasures, craving for becoming, craving for disbecoming.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless 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 before, 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 things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering is to be abandoned’: thus, bhikkhus, in regard 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 things 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 regard 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, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true 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 light.

“‘This noble truth of the way leading to the cessation of suffering has been developed’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“So long, bhikkhus, as my knowledge and vision of these four noble truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim 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. 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: ‘Unshakeable is the liberation of my mind. This is my last birth. Now there is no more re-becoming.’”

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, the earth devas raised a cry: “At Bārāṇasi, in the Deer Park at Isipatana, this unsurpassed 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 world.” Having heard the cry of the earth devas, the devas of the realm of the Four Great Kings raised a cry: “At Bārāṇasi … 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 Tāvatimśa devas … the Yāma devas … the Tusita devas … the Nimmānarati devas … the Paranimmitavasavatti devas … the devas of Brahmā’s company raised a cry: “At Bārāṇasi, in the Deer Park at Isipatana, this unsurpassed 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 world.”

Thus at that moment, at that instant, at that second, the cry spread as far as the Brahma-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 understood! Koṇḍañña has indeed understood!” In this way the Venerable Koṇḍañña acquired the name “Aññā Koṇḍañña—Koṇḍañña Who Has Understood.”

12 (2) Tathāgatas

“This is the noble truth of suffering”: thus, bhikkhus, in regard to things unheard before, 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 Tathāgatas 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 noble truth of the way leading to the cessation of suffering is to be developed’ … ‘This noble truth of the way leading to the cessation of suffering has been developed’: thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision, knowledge, 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 there; 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 remainderless 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 called 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.’ … An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”

14 (4) Internal Sense Bases

“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 internal 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 §13.)

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 One. 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 Blessed One. I remember the way leading to the cessation of suffering as the fourth noble truth taught 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.’”

16 (6) Remembrance (2)

“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 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 One. 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 Blessed One…. I remember the way leading to the cessation of suffering as the fourth noble truth taught by the Blessed One. For if any recluse or brahmin should speak thus: ‘This is 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 cessation of suffering’—this is impossible.

“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. For if any recluse or brahmin should speak thus … (as above) … [429] ‘This is 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 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, ‘ignorance, ignorance.’ What is ignorance, venerable sir, and in what way is one immersed in ignorance?”
“Bhikkhu, non-knowledge of suffering, non-knowledge of the origin of suffering, nonknowledge 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 immersed 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

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 knowledge.

“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, innumerable nuances, innumerable details, innumerable implications (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 cessation of suffering’ … ‘This is the noble truth of the way leading to the cessation of suffering’: such has been made known by me. Therein, innumerable nuances, innumerable details, innumerable implications (are contained in the statement): ‘This is 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.’”

20 (10) Actual

“Bhikkhus, these four things are actual, unerring, not otherwise. What four? ‘This is suffering’: this, bhikkhus, is actual, unerring, not otherwise. ‘This is the origin of suffering’: this is actual, unerring, not otherwise. ‘This is the cessation of suffering’...
“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

On one occasion the Blessed One was dwelling among the Vajjian#s at Kotigama. There the Blessed One addressed the bhikkhus thus: “Bhikkhus, it is because of not understanding and not penetrating the four noble truths that you and I have roamed and wandered through this long course of saµsåra. 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 saµsåra. It is because of not understanding and not penetrating 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 [432] that you and I have roamed and wandered through this long course of saµsåra.

“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. 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, further said this:

“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 consider to be recluses among recluses or brahmins among brahmins, and these venerable ones 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 consider to be recluses among recluses and brahmins among brahmins, and these venerable 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, further said this:

“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.
Incable 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 Sāvatthi. “Bhikkhus, there are these four noble truths. What are they? 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 Tathāgata 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.’”

24 (4) Arahant

Setting at Sāvatthi. “Bhikkhus, whatever Arahants, Fully Enlightened Ones in the past 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 fully awaken to things as they really are, all will fully awaken to the four noble truths as they really are. Whatever Arahants, Fully Enlightened Ones 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 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 who 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 sees: ‘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 suffering.’ 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

“Bhikkhus, those for whom you have compassion and who think you should be heeded, whether friends or colleagues, relatives or kinsmen—these you should exhort, settle, and establish for making 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.

“Those for whom you have compassion … these you should exhort, settle, and establish 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.’”

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, bhikkhus, 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 devas, Marā, and Brahmā, in this generation with its recluses and brahmans, its devas and humans, 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 understood; 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

On one occasion a number of elder bhikkhus were dwelling among the Cetas at Sahāṇcanika. Now on that occasion when the elder bhikkhus had returned from their alms round, 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 suffering, also see the cessation of suffering, also see the way leading to 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. One who sees the cessation of suffering also sees suffering, also sees the origin of suffering, also sees the way leading to the cessation 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.’”

IV. The Siṃsapā Grove

31 (1) The Siṃsapā Grove

On one occasion the Blessed One was dwelling at Kosambi in a siṃsapā grove. 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 siṃsapā leaves that the Blessed One has taken up in his hand are few, but those in the siṃsapā grove overhead are numerous.”

“So too, bhikkhus, the things I have directly known but have not taught you are numerous. 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 the 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 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

“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 noble 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 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 impossible.

“Suppose, bhikkhus, someone should say: ‘Having made a basket of acacia leaves or of pine needles or of myrobalan leaves, I will bring water or a palm fruit:’ 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, 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

“Bhikkhus, just as a stick thrown up into the air falls now on its bottom, now on its top, 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 to this world. 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 cessation 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 clothes or head one should arouse extraordinary desire, make an extraordinary effort, stir up zeal and enthusiasm, be unremitting, and exercise mindfulness and clear comprehension.&390

“Bhikkhus, one might look on equanimously at one’s blazing clothes or head, paying no attention to them, but so long as one has not made the breakthrough to the four noble 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, and 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 live 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 spears; in the evening they will strike you with a hundred spears.&391 And you, good man, being 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 the breakthrough to the four noble truths, to which you had not broken through earlier. [441]

“It is fitting, bhikkhus, for a clansman intent on his good to accept the offer. For what reason? Because this samsāra, bhikkhus, is without discoverable beginning; a first poi
nt cannot be discerned of blows by spears, blows by swords, blows by axes. And even though this may be so, bhikkhus, I do not say that the breakthrough to the four noble truths 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 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.’”

36 (6) Creatures

“Bhikkhus, suppose a man were to cut up whatever grass, sticks, branches, and foliage there is in this Jambudīpā and collect them into a single heap. Having done so, he would impale the large creatures in the ocean on the large stakes, the middle-sized creatures on the middle-sized stakes, and the small creatures on the small stakes. Still, bhikkhus, the gross creatures in the ocean would not be exhausted even after all the grass, sticks, branches, and foliage in Jambudīpā had been used up and exhausted. The small creatures 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 dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and harbinger of the breakthrough to the four noble truths as the really are, that is, right view. It is to be expected that a bhikkhu with right view will understand 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.’”

38 (8) The Sun (2)

“Bhikkhus, so long as the sun and moon have not arisen in the world, for so long there is no manifestation of great light and great radiance, but then blinding darkness prevails …
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 manifestation 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 radiance, 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 Enlightened One, then there is the manifestation of great light and great radiance; then no blinding darkness prevails, no dense mass of darkness; then there is the explaining, teaching, proclaiming, 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 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.’”

39 (9) Indra’s Pillar

“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.’

“Suppose, bhikkhus, a tuft of cotton wool or a tuft of kapok, light, wafted by the wind, 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 with a deep base, 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 recluse 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? 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

“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 thesis,’ it is impossible that he could make that bhikkhu shake, make him quake, make him tremble. If a recluse or brahmin comes from the west … from the north … from the south 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’ … ‘This is the way leading to the cessation of suffering,’ [446] and then a recluse or a brahmin 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 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.’”
V. The Precipice

41 (1) Reflection about the World

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, once in the past a certain man set out from Rājagaha and went to the Sumāgadhā Lotus Pond, thinking: ‘I will reflect about the world.’ He then sat down on the bank of the Sumāgadhā Lotus Pond reflecting about the world. Then, bhikkhus, the man saw a four-division army entering a lotus stalk on the bank of the pond. Having seen this, he thought: ‘I must be mad! I must be insane! I have seen something that does 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 insane? And what have you seen that does not exist in the world?’

‘Here, sirs, I left Rajagaha and approached the Sumāgadhā Lotus Pond … (as above) … I saw a four-division army entering a lotus stalk on the bank of the pond. That’s why I’m mad, that’s why 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. Once in the past the devas and the asuras were arrayed for battle. In that battle the devas won and the asuras were defeated. In their defeat, the asuras were frightened and entered 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 both exists and 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 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 reason? Because, bhikkhus, this reflection is beneficial; it is concerned with the fundamental
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

On one occasion the Blessed One was dwelling at Rājagaha on the mountain Vulture Peak. Then the Blessed One addressed the bhikkhus thus: “Come, bhikkhus, let us go to Pa†ibhåna 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 Pa†ibhåna Peak. A certain bhikkhu saw the steep precipice off Pa†ibhåna 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 recluse and brahmins, bhikkhu, 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’—they delight in volitional constructions that lead to birth; they delight in volitional constructions that lead to aging; they delight in volitional constructions that lead to death; they delight in volitional constructions that lead 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; they construct volitional constructions that lead to death; they construct volitional constructions that lead to sorrow, lamentation, pain, displeasure, and despair. Having constructed such volitional constructions, they tumble down the precipice of birth; they tumble down the precipice of aging; they tumble down the precipice of death; they tumble down the precipice of sorrow, 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 recluse and brahmins who understand as it really is: ‘This is suffering’ … ‘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 constructions that lead to aging; they do not delight in volitional constructions that lead to death; they do not delight in volitional constructions that lead to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional constructions, they do not construct
volitional constructions that lead to birth; they do not construct volitional constructions that 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, displeasure, 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 death; they do not tumble down the precipice of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, 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.’”

43 (3) The Great Torment

“Bhikkhus, there exists a hell named the Great Torment. There, whatever form one sees with the eye is undesirable, [451] never desirable; unlovely, never lovely; disagreeable, never agreeable.&396 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 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, venerable 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 to 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, lamentation, pain, displeasure, and despair. Having constructed such volitional constructions, they are tormented by the torment of birth; they are tormented by the torment of aging … by the torment of death … by the torment of sorrow, 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.
“But, bhikkhu, those recluses and brahmins who understand as it really is: ‘This is suffering’ … ‘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 constructions that lead to aging … to death … to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional constructions, they do not construct volitional constructions 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 are not tormented by the torment of aging; they are not tormented by the torment of death; they are not tormented by the torment of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, 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

“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 cessation 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’—this is impossible.

“Just as, bhikkhus, if anyone should speak thus, ‘Without having built the lower storey 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

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Vesālī for alms. The Venerable Ānanda saw a number of Licchavi youths practising archery in the training hall, shooting arrows from a distance through a very small keyhole, head through butt, without missing. When he saw this, the 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 from 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 challenging: to shoot arrows from a distance through a very small keyhole, head through butt, without missing, or to pierce with the arrow tip the tip of a hair split into seven strands?”

“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 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, venerable sir, is indeed great; that darkness is indeed very great. But is there, venerable sir, any 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 recluse 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
g ht in volitional constructions that lead to birth; they delight in volitional constructions that lead to 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, lamentation, pain, displeasure, and despair. Having constructed such volitional constructions, 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, 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.

“But, bhikkhu, those recluse and brahmins who understand as it really is: ‘This is suffering’ … ‘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 constructions that lead to aging … to death … to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional constructions, they do not construct volitional constructions 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 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.’”

47 (7) Yoke with a Hole (1)

“Bhikkhus, suppose a man would throw a yoke with a single hole into the great ocean, 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 years, insert its neck into that yoke with a single hole than the fool who has gone once to the nether world (would regain) the human state. For what reason? Because here, bhikkhus, there is no conduct guided by the Dhamma, no righteous conduct, no wholesome activity, 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 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.’”

48 (8) Yoke with a Hole (2)

“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 westward; 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 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?”

“It would be by chance, venerable sir, that that blind turtle, coming to the surface once every hundred years, would insert its neck into that yoke with a single hole.”

“So too, bhikkhus, it is by chance 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 Enlightened One has arisen in the world; the Dhamma and Discipline proclaimed by the Tathāgata 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. 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 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.

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made 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 been 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 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.’”

50 (10) Sineru (2)

“Bhikkhus, suppose that Sineru, the king of mountains, would be destroyed and eliminated except for seven grains of gravel the size of mung beans. What do you think, bhikkhus, which is more: the portion of Sineru, the king of mountains, that has been destroyed 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 are 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 bear comparison, do not amount even to a fraction.

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made 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 been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction.

“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

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 taken up in his fingernail is trifling. Compared to the great earth, that little bit of soil is not calculable, does not bear comparison, does not amount even to a fraction.”
“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. Compared to the former mass of suffering that has 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.’”

52 (2) The Pond

“Bhikkhus, suppose there was a pond fifty yojanas long, fifty 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 blade of kusa grass or the 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—that 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 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 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—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, bh
ikkhus, which is more: the water at the confluence that has been destroyed 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. Compared to the water at the confluence that has been destroyed and eliminated, the two or three drops of water that remain are trifling; they 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….”

55 (5) The Earth (1)

“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 are trifling. Compared to the great earth, those seven little balls of clay the size of jujube kernels are trifling; they 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….”

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 seven 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….”

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 water 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 comparison, 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)

“Bhikkhus, suppose that the great ocean would be destroyed and eliminated except for two or three drops of water. What do you think, bhikkhus, which is more: the water in 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 is more. The two or three drops of water that remain are trifling. Compared to the water that has been destroyed and eliminated, the two or three drops of water 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….”

59 (9) The Mountain (1)

“Bhikkhus, suppose that a man would place on the Himalayas, the king of mountains, 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 gravel 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….”

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 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 destroyed 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, that 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 fraction.”

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made 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 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.’”

VII. First Raw Grain Repetition Series&406

61 (1) Elsewhere

Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus 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 not 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 those beings are more numerous who are reborn elsewhere than among human beings. For 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, 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.’”

62 (2) Outlying Countries

Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus 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. But these beings are more numerous, who are immersed in ignorance, confused.…”

64 (4) Wines and Liquors
   … “So too, bhikkhus, those beings are few who abstain from wine, liquors, and intoxicants 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.…”

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.…”

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
   … “So too, bhikkhus, those beings are few who honour their father. But these beings 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.…”

70 (10) Who Respect Elders
   … “So too, bhikkhus, those beings are few who respect their elders in the family. But 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
… “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]

72 (2) Taking What Is Not Given
… “So too, bhikkhus, those beings are few who abstain from taking what is not given. But these beings are more numerous who do not abstain from taking what is not given.…”

73 (3) Sexual Misconduct
… “So too, bhikkhus, those beings are few who abstain from sexual misconduct. But these beings are more numerous who do not abstain from sexual misconduct.…”

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
… “So too, bhikkhus, those beings are few who abstain from divisive speech. But these 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 these 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]

78 (8) Seed Life
… “So too, bhikkhus, those beings are few who abstain from damaging seed and plant life. But these beings are more numerous who do not abstain from damaging seed and plant life.…”

79 (9) Improper Times
… “So too, bhikkhus, those beings are few who abstain from eating at improper times. But these beings are more numerous who do not abstain from eating at improper times.…”
80 (10) Scents and Unguents
... “So too, bhikkhus, those beings are few who abstain from wearing garlands, embellishing themselves with scents, and beautifying themselves with unguents. But these beings are more numerous who do not so abstain....”

IX. Third Raw Grain Repetition Series

81 (1) Dancing and Singing
... “So too, bhikkhus, those beings are few who abstain from dancing, singing, instrumental music, and unsuitable shows. [471] But these beings are more numerous who do not so abstain....”

82 (2) High Beds
... “So too, bhikkhus, those beings are few who abstain from high and luxurious beds 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 silver. 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. But 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. But these beings are more numerous who do not so abstain....”

86 (6) Girls
... “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
... “So too, bhikkhus, those beings are few who abstain from accepting male and female 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 sheep. But these beings are more numerous who do not so abstain....”

89 (9) Fowl and Swine

... “So too, bhikkhus, those beings are few who abstain from accepting fowl and swine. But these beings are more numerous who do not so abstain....”

90 (10) Elephants

... “So too, bhikkhus, those beings are few who abstain from accepting elephants, cattle, horses, and mares. But these beings are more numerous who do not so abstain....”

X. Fourth Raw Grain Repetition Series

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

... “So too, bhikkhus, those beings are few who abstain from buying and selling. But 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 metals, 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 bribery, deception, and fraud. But these beings are more numerous who do not so abstain. ...”

96 (6)–101 (11) Mutilating, Etc.

... “So too, bhikkhus, those beings are few who abstain from mutilating, murder, binding, 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 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.’”

XI. The Five Destinations Repetition Series

102 (1) Passing Away as Humans (1)

Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus 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 comparison, 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, 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, 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.’”

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]

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)

...“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 animal 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)

... “So too, bhikkhus, those beings are few who, when they pass away from the animal 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 sphere 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 realm … 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 sphere of ghosts, are reborn among the devas. But those beings are more numerous who, when 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 sphere of ghosts, are reborn among the devas. But those beings are more numerous who, when 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 sphere of ghosts, are reborn among the devas. But those beings are more numerous who, when they pass away from the sphere of ghosts, are reborn in the sphere of ghosts. For what 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, 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 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 Blessed One’s statement.