

Suttanta Piṭaka

MAJJHIMA NIKĀYA

Medium Length Discourses of The Buddha

A TRANSLATION OF

MŪLAPANṆĀSA PĀḶI

**Translated by
U HTIN FATT**



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsana

YANGON, MYANMAR

Sāsana 2546

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mindfulness.

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly

Self-Enlightened

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Siri* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).



GOVERNMENT OF THE UNION OF MYANMAR

MINISTRY OF RELIGIOUS AFFAIRS

Department for the Promotion and Propagation of the Sāsana

FOREWORD

It is with great pleasure that we now present to our readers the translation of the full collection of fifty suttas from Mūlapaṇṇāsa, the first Division of Majjhima Nikāya, the collection of Medium-length suttas. Of the fifty suttas from the Mūlapaṇṇāsa twenty-five suttas have been published by the Myanmar Piṭaka Association in 1989. The present book fills up the gaps in that book, "Twenty-five Suttas from Mūlapaṇṇāsa." Subsequently, this book will be followed by full collections of suttas from Majjhimapaṇṇāsa and Uparipaṇṇāsa, both from Majjhima Nikāya.

We sincerely hope that the present book will be warmly received by all our readers.

: 15.8.2003

(SANN LWIN)
Director-General

Kaba-Aye
Yangon

INTRODUCTION

The Majjhima Nikāya or Collection of medium length discourses is the second of the five Nikāyas or Collections of the sayings of the Buddha. It consists of three Divisions containing 152 suttas or discourses. The first Division, called Mūlapaṇṇāsa, contains fifty suttas; the second Division, called Majjhimapāṇṇāsa, has fifty suttas; and the third Division, called Uparipaṇṇāsa, has fifty-two suttas. Each of the three Divisions is sub-divided into five vaggas with ten suttas under each vagga in the first and second Divisions (paṇṇāsas), and twelve suttas under the last sub-division of the third Division.

Of the fifty suttas of the Mūlapaṇṇāsa, twenty-five have been published by the Myanmar Piṭaka Association (MPA) in 1989. The remaining twenty-five have now been edited and together with the first twenty-five, a complete book of Mūlapaṇṇāsa is brought out for the reading public.

The majority of the discourses here are made by the Buddha himself while discourses by Sāriputta, Moggallāna and Mahākaccāna also feature prominently. A dialogue between a bhikkhunī arahat Dhammadinnā and a bhikkhu Visākha on abstruse points of dhamma is also memorable. (Cūḷavedalla Sutta).

A variety of themes can be found in this Collection. These are presented with interesting similes. For instance, there is the simile of the elephant's footprint. Just as the footprint of the elephant is the biggest among the footprints of all animals and can contain any one of them, all the meritorious states of mind are included in the four Ariya Truths as regards the truth of dukkha (or woefulness of repeated re-births), of the cessation of dukkha, and the way leading to the cessation of dukkha. In this discourse made to the bhikkhus by the Venerable Sāriputta, the first Chief Disciple of the Buddha

and “the marshal of the Dhamma”, the doctrine of dukkha is explained in detail. Rebirth, i.e., repeated coming into existence is dukkha; ageing is dukkha; death is also dukkha; grief, lamentation, pain, distress, and despair are also dukkha; not getting what one wants is also dukkha. In brief, the five aggregates which are the objects of clinging are dukkha. The five aggregates which are the objects of clinging are:

Corporeality-aggregate, sensation-aggregate, perception-aggregate, volition-aggregate and consciousness-aggregate. Further, each of these five aggregates which are the objects of clinging is elaborated. For instance, Corporeality is made up of four primary elements, namely: pathavī or the element of extension or solidity, āpo or the element of fluidity and cohesion; tejo or the element of heat and cold; and vāyo or the element of motion.

Besides the pathavī element in oneself, there is also the pathavī element outside oneself. Both the internal pathavī and external pathavī are merely a Primary Element. And the four Primary Elements, either external or internal, are liable to change and destruction. They have the character of impermanence. That which is impermanent should not be clung to as “This is mine; this is I; this is my self (atta)”. A bhikkhu reflecting thus will no more cling to the Primary Elements in oneself.

Furthermore, the nature of sensation is explained. Sensation arises due to cause: the cause is sensory impingement, i.e., the contact between a sense-base and its respective sense-object such as ear and sound. Contact is transitory, impermanent. The discourse likewise explains the transitory nature of the five aggregates that are the objects of clinging. All of these dhammas are impermanent, woeful or unsatisfactory and non-self (anicca, dukkha, anatta).

Sāriputta points out the Buddha’s saying, “He who sees the Causal Law (Paṭiccasamuppāda) sees the Dhamma; he who

sees the Dhamma sees the Causal Law.” The five aggregates which are the objects of clinging are dependent on, conditioned by appropriate factors. Desire for, attachment to these five aggregates which are the objects of clinging is the cause of dukkha. The abandonment of desire for and attachment to them, mean the cessation of dukkha. (Mahāhatthipadopama Sutta)

There was a bhikkhu named Sāti who said: “As I understand the dhamma as taught by the Buddha, it is the same consciousness that runs on from existence to existence, and not another.” His pronouncement came to the ear of the Buddha. Sāti was summoned before the presence of the Buddha who severely reprimanded the bhikkhu and gave a discourse on the causal arising of consciousness. Without a cause, there arises no consciousness. Dependent on a certain cause, consciousness arises. For instance, dependent on eye and visible object, consciousness arises; then it is simply called eye-consciousness. Similarly, dependent on ear and sound, consciousness arises; then it is simply called ear-consciousness. Gradually the Buddha proceeded to expound the law of Cause and Effect, Paṭiccasamuppāda, often rendered as Dependent Origination or Conditioned Arising. When this (cause) exists, that (effect) comes to be. When this (cause) does not exist, that (effect) does not come to be. Because of the cessation of this (cause) that (effect) also ceases. So it is, that dependent on ignorance, volitional activities arise; dependent on volitional activity, consciousness arises; dependent on consciousness, mind-and-body (nāma-rūpa) arises; dependent on nāma-rūpa, the six sense-bases arise; dependent on the six sense-bases, contact arises; dependent on contact, sensation arises; dependent on sensation, craving arises; dependent on craving, clinging arises; dependent on clinging, bhava (Kammic causal process leading to further rebirth) arises; dependent on bhava, rebirth arises; dependent on rebirth, there arise ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising

of this entire mass of dukkha.

Only with the total cessation of ignorance through *rahatta Magga*, volitional activities cease; with the cessation of volitional activity, consciousness ceases; with the cessation of consciousness, mind-and-body (*nāma-rūpa*) ceases; with the cessation of *nāma-rūpa*, the six sense-bases cease; with the cessation of the six sense-bases, contact ceases; with the cessation of contact, sensation ceases; with the cessation of sensation, craving ceases; with the cessation of craving, clinging ceases; with the cessation of clinging, *bhava* (kammic causal process leading to further rebirth) ceases; with the cessation of *bhava*, rebirth ceases; with the cessation of rebirth, ageing, death, grief; lamentation, pain, distress and despair cease. In this way occurs the cessation of this entire mass of dukkha. (*Mahātaṇhāsaṅkhaya Sutta*).

The Causal Law or *Paṭiccasamuppāda* is the noble insight that leads to enlightenment or the understanding of the four Ariya Truths. It is the insight that led to the Perfect Enlightenment of the Buddha. Accordingly, it is a recurring topic in many of the discourses in all the Collections. Here in this Collection, we have further discussion on *Paṭiccasamuppāda* in *Cūḷasīhanāda Sutta*. In this discourse the Buddha makes the “lion’s roar” of declaring boldly that only in this Teaching there are the four types of *samaṇas*, namely, the Stream-winner (*sotāpanna*), the Once-Returner (*sakadāgāmi*), the Non-Returner (*anāgāmi*) and the *arahat*; these cannot be found in other systems of teaching.

The Buddha continues with the question of clinging. Other teachers outside the Buddha’s Teaching claim to know clinging but they know only about clinging to sense-pleasures whereas there are four kinds of clinging—clinging to sense-pleasures, clinging to (wrong) beliefs, clinging to practices outside the Ariya Path of Eight Constituents, and clinging to the wrong view about Self (*atta*). The Buddha declares that those teachers are not set free from rebirth and its woeful

consequences, i.e., they are liable to fare along the journey of continued existence. Why is it so? It is because they do not comprehend clinging to *atta* (Self) as the one factor that causes the continuation of *samsāra*. The Buddha points out that clinging arises due to craving. clinging has craving as cause, as source. craving has sensation as cause. Sensation has contact as cause. Thus tracing the cause or source of contact and the conditioning factors in the chain of causality, there are the six sense-bases, mind-and-body (*nāma-rūpa*), consciousness, *saṅkhāra* or volitional activities, ignorance. When a *bhikkhu* rids himself of ignorance, and knowledge leading to *Arahatta Magga* has arisen in him, with the absence of ignorance and by the arising of knowledge, he does not cling to sense-pleasures, nor to wrong view, nor to rites and practices outside the *Ariya Path of Eight Constituents*, nor to the wrong view about the ego. Through the quenching of the burning defilements, he attains in this very life the Ultimate Peace (*Nibbāna*). (*Cuḷasihanāda Sutta*).

The Causal Law in connection with Right View involving the twelve factors of *Paṭiccasamuppāda* is discussed in an elaborate way also in the *Sammādiṭṭhi Sutta*.

The simile of the pith or heart-wood is employed in the Buddha's discourse to the *bhikkhus* on Mount *Gijjhakūṭa* near *Rājagaha*. One who searches for heart-wood needs to know what is heart-wood. Not knowing it and collecting leaves of a big tree or the outer crust or sapwood would not fulfil his purpose. On the same analogy, in this Teaching, if one who takes up the Noble Practice feels contented with material gains, honour and fame he is like the one who went into the forest in search of heart-wood but comes back gathering leaves of a big tree. A *bhikkhu* who feels contented with the gaining of perfection in morality is like the one who went into the forest in search of heart-wood and finding a big tree, comes away taking the outer crust. There are higher things to be achieved by him under the Teaching. And then a *bhikkhu*

who feels contented with complete concentration is like the one who went into the forest in search of heart-wood and comes away taking the bark. He ought to strive for higher things in the Noble Practice. Attainment of supernormal psychic powers is like the sap-wood. It is only the bhikkhu who, like the man knowing what is heart-wood, strives for the extinction of defilements and thereby makes an end of dukkha, is the true son of the Buddha. (Mahāsāropama Sutta)

The perils of sense-pleasures is a subject often recurring in the discourses. The five kinds of sense-pleasures are then named. The Buddha expounds on the evils of sense-pleasure as a source of civil strife, destruction and unhappiness, and also as a sure passport to the realms of continuous suffering, niraya. He then relates his encounter with a group of Nigaṇṭhas who were followers of Nāṭaputta. They were in the course of practising whereby they refrained from sitting down and by remaining in standing posture all the time that brought them painful, sharp and bitter suffering. They said to the Buddha, “Friend Gotama, happiness cannot be achieved through happiness, it can only be achieved through pain. Friend Gotama, if happiness is achieved through happiness, King Seniya Bimbisāra of Magadha should have happiness. King Bimbisāra should be living in greater happiness than the Venerable Gotama.” To this, the Buddha put a counter question: What do you think of this? Is King Seniya Bimbisāra of Magadha able to live in the enjoyment of nothing but happiness for seven nights and days without moving his body or uttering a word?”

“No, friend, he is not.”

On further questioning by the Buddha, the Nigaṇṭhas said that King Seniya Bimbisāra would not be able to live without moving his body or uttering a word for one day in the enjoyment of nothing but happiness. The Buddha said that he could live without moving his body or uttering a word for seven nights and seven days in the enjoyment of nothing but happiness. This means that the Buddha was able to dwell in

the absorption of Fruition (phala samāpatti). (Cūḷadukkhakkhandha Sutta)

In ancient India holiness was identified with asceticism. (Only through ascetic practice could one attain saintliness. Prince Siddhattha the Buddha-to-be himself tried asceticism to the extreme alone in Uruvela Forest. In recounting these painful years of his ascetic practice, the Buddha said, “Sāriputta, because I ate so little, my gaunt ribs became like the crazy rafters of a tumble-down shed If I thought ‘I will touch the skin of my belly’, it was my backbone that I took hold of. If I thought, ‘I will touch my backbone,’ it was the skin of my belly that I took hold of. For, because I ate so little, the skin of my belly came to be cleaving to my backbone” (Mahāsīhanāda Sutta)

The Buddha found out the hard way that self-torment was no good for enlightenment, and he preached the Doctrine of the Middle Way, the practical way that neither veers to sensuality nor to self-torture.

Sunakkhatta, a Lacchavi Prince spoke words in dispraise of the Buddha. He said the Buddha possessed no special knowledge and insight that enable one to become an ariya and that transcends the dhamma practised by ordinary human beings” When the Venerable Sāriputta heard that speech as it was spoken to a group of people in Vesālī, the venerable one reported about it to the Bhagavā.

On learning the news, the Bhagavā made a bold declaration about the Ten Powers of the Buddha that entitle him to claim the leader’s place, to roar his lion’s roar in assemblies, and to set rolling the Wheel of Dhamma. He explained the Ten Powers in detail. Then he declared that he possesses the Four Convictions (Vesārajja) and explained them in detail. Further, he explained about the four kinds of conception, and the five destinations and the names of individuals faring in the various destinations which the Buddha sees with his mind, comprehending the mind of those individuals. The Bhagavā

then described how he became an ascetic and carried out various extreme ascetic practices that made him claim as the foremost ascetic. And now if people were to say that in his old age this man is old and worn out, his faculties would fail and he falls from his lucidity of wisdom, he says the Buddha, now at eighty, has lucidity of wisdom as sharp as ever. He declared, "A being not liable to delusion has arisen in the world for the welfare of the multitude, for the happiness of the many"

During the days when the Buddha was residing in the Gosiṅga sal wood, the Venerable Moggallāna and five other great bhikkhu elders happened to be together in the sal wood under a clear moonlight. The sal trees were in full bloom, their scents being wafted around as the fragrance of deva-world. The Venerable Sāriputta said to the Venerable Ānanda: "Revered Ānanda, what kind of bhikkhu can grace the Gosiṅga sal wood?"

(a) The Venerable Ānanda replied that a bhikkhu who has heard much of the expositions of the Teaching, remembers them well, reflects on them and teaches the Dhamma, is one who can grace the Gosiṅga sal wood. The other bhikkhus also were asked in turn about their opinions and each answered according to his natural bent of mind. Thus one who can grace the Gosiṅga sal wood is: (b) one who delights in solitary seclusion, who strives constantly for tranquillity, who is endowed with jhāna and vipassanā insight; (c) he is one who has gained the psychic power of the divine eye; (d) one who practises the prescribed austerities such as forest dwelling, rag-robe wearing, keeping only three robes, etc., and who praises the virtue of austerity practice, who makes energetic effort, who is possessed of perfect morality, concentration and wisdom, and who attains liberation; (e) one who discusses Abhidhamma with another bhikkhu; (f) one who has complete mastery over his mind, being able to enter upon my sustained jhāna or phala at will.

When the six elder bhikkhus reported about their discussions to the Bhagavā, the teacher praised them all for their opinions as right and proper, since each reflected the natural bent of mind of the speaker. The Bhagavā himself said the bhikkhu who establishes mindfulness in meditation, firmly resolved to persist in it till he is free of defilements is one who can grace the Gosiṅga sal wood. (Mahāgosiṅga Sutta)

Peace and harmony among the community of bhikkhus is a subject dealt with in the discourses. In Cūḷagosiṅga Sutta the Venerables Anuruddha, Nandiya and Kambila are shown, as living in harmony in the Gosiṅga sal wood. On the Buddha asking whether they are living in harmony, the Venerable Anuruddha replies that they are living in harmony, as milk and water blend, regarding one another with the eye of affection. The details of their daily routine are given here which makes an interesting and inspiring reading. Anuruddha is saying here: “Venerable Sir, having surrendered my own mind, I am living only according to the mind of these venerable ones; Venerable Sir, we have diverse bodies, but assuredly only one mind.” The Venerable Anuruddha further tells the Bhagavā that the three of them can remain aloof from sensual pleasures and demeritorious states of mind so that they can achieve jhānas, with due diligence. They progress along the ariya practice till they pass beyond the plane of neither perception nor non-perception and passing that plane, enter upon the stopping of perception and sensation and abide in it. There, through intuitive wisdom they see the utter destruction of all the defilements. Beyond that stage they enter upon and dwell in the state of an excellent knowledge and vision that surpasses the dhamma of men and that is befitting the ariyas. That, he says, is an abiding in comfort that excels all other abidings.

In contrast to Anuruddha and his two companions in the Noble Practice, there were at one time a group of wayward bhikkhus in Kosambī who were living a quarrelsome life wounding one another with the weapon of the tongue (lit., ‘using the spears of words’)

The Buddha reproached the bhikkhus and admonished them. He told them of six things to be remembered that make for affection, for respect, that are conducive to concord, harmony and unity, thus:

(a) A bhikkhu should offer his companions in the Noble Practice a friendly act of body, both in public and in private.

(b) He should offer them a friendly act of speech, both in

(c) He should offer them an act of thought, both in public and in private.

(d) Whatever acquisitions lawfully acquired should be shared with the companions in the Noble Practice,

(e) Companions in the Noble Practice should dwell united in virtuous conduct,

(f) They should dwell united in ariya views that lead onwards and that promote action for the complete destruction of dukkha, both in public and in private. Of these six points to be well remembered by bhikkhus, the Bhagavā emphasised the importance of the sixth one as the topmost. (Kosambiya Sutta)

It was at the hermitage of the brahman Rammaka in Sāvathī that the Buddha related his story of the noble pursuit, the quest for Deathlessness to a group of bhikkhus who were awaiting those expecting to hear a talk on dhamma by the Buddha. The Buddha opened his discourse by telling them that there are two pursuits: The noble pursuit and the ignoble pursuit. The ignoble pursuit is pursuing the course that leads to rebirth with its consequences of ageing, disease and death, etc. by a person who is in the nature of being reborn with the consequences of ageing, disease and death, etc. The noble pursuit is pursuing the course that leads to birthlessness with its consequences of non-ageing, non-disease and deathlessness, i.e., the incomparable state of safety which is Nibbāna-- by a

person who is himself subject to rebirth and its consequences of ageing, disease, and death, etc. After a discussion of the above subject the Bhagavā relates the story of his renunciation and his quest for the ending of sorrow. He narrates how he became a pupil of Ālāra of Kālāma and Udaka, Rāma's son and learnt from the two great teachers, and gained proficiency in the jhānas, leading to the state of Ākiñcaññāyatana (Nothingness) under Ālāra and the state of Nevasaññānāsaññāyatana (Neither perception nor non-perception) under Udaka. The two teachers honoured him with a teacher's status with co-equal standing. But the Bodhisatta by his inherent wisdom saw that this dhamma is not for the weariness (of life), not for non-attachment, not for cessation of dukkha,”

It was not what he was after. He left the two teachers to seek the Deathless dhamma on his own. He recounts his earnest endeavour to gain Enlightenment in Uruvela forest, his reluctance to preach the Dhamma to the world, Brahmā Sahampati's entreaty to teach the Truth for the benefit of the sorrowing humanity and then his first sermon to the group of five ascetics at the Deer Park near Bārānasī. Then he admonishes the bhikkhu audience to keep away from the five strands of sensual pleasures for escaping from the peril of Māra, the Death-dealing Evil One. He exhorts them in these terms:

“Bhikkhus! These samaṇas and brāhmaṇas who enjoy the five kinds of sense-pleasure with greed, with bewilderment, with strong attachment, without seeing the fault and without knowledge of escape, should be known thus: ‘They have fallen into misfortune; they have fallen into ruin, they are subjected to whatever the Evil One wishes to do.’

“Bhikkhus! For instance, if a deer living in the forest were to fall asleep on a heap of snares in which he was caught, he should be known thus: ‘He has fallen into misfortune; he has fallen into ruin; he is subjected to whatever the hunter wishes to do.’ Even so, those samaṇas and brāhmaṇas who enjoy the five kinds of sense-pleasure with greed, without seeing the fault, without knowledge of escape, would be subjected to Māra's will.

“Bhikkhus! For instance, if a deer living in the forest were to fall asleep on a heap of snares in which he was not caught, he should be known thus: ‘He has not fallen into misfortune; he has not fallen into ruin; he is not subjected to whatever the hunter wishes to do. When the hunter comes, he will be able to get away.’

“Even so, those samaṇas and brāhmaṇas who enjoy these five kinds of sense-pleasure without greed, without bewilderment, without strong attachment, seeing the fault, and knowing the way of escape, should be known thus: ‘They have not fallen into misfortune; they have not fallen into ruin; they are not subjected to whatever the Evil One wishes to do.’” (Pāsarāsi Sutta)

Once, when the Buddha was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī, he gave a discourse to the bhikkhus on how to control the wayward mind.

Bhikkhus, a bhikkhu striving for higher consciousness leading to Insight might be distracted by evil thoughts associated with attachment or hatred or bewilderment. In such a situation he should think of five objects of thought. And these are the five:

Bhikkhus, just as a skilled carpenter might knock out a big peg with a small peg, a bhikkhu grappling with evil thought associated with attachment, hatred or bewilderment should try and think of some meritorious thought other than the evil thought that has arisen in him. In this way he should drive away the evil thought.

Bhikkhus, in spite of driving away the evil thoughts by thinking of meritorious thoughts, should that bhikkhu still be harassed by evil thoughts, he should think of the faults of those evil thoughts. Just as someone who might find himself loaded with a putrid carcass around his neck, would feel great disgust with it, so also, the bhikkhu should investigate the faults that go together with that evil thought. In this way he should drive away those evil thoughts.

Bhikkhus, if, in spite of investigating the fault inherent in those evil thoughts, that bhikkhu should still be troubled by those evil thoughts, he should try to refuse to think of them and forget them completely. In this way he will overcome them.

Bhikkhus, if, in spite of a complete forgetting of those evil thoughts, that bhikkhu should still be troubled by evil thought, he should ponder on the source of those evil thoughts, 'Whence do they arise?'

Bhikkhus, for the bhikkhu who ponders on the formation of evil thoughts at their source, those evil thoughts will be driven away.

Bhikkhus, if, in spite of tracing the source of those evil thoughts, those thoughts should still occur to that bhikkhu, he should subdue them. It is as if a strong man were to take hold of a weak man by the neck and subdue him and torment him, so also, that bhikkhu, with clenched teeth and his tongue pressed against the roof of the mouth, pressure and torment the evil mind with his meritorious mind. Then those evil thoughts will disappear. Being thus able to get rid of the evil thoughts, the mind of that bhikkhu becomes well-established, composed and fixed on a given object. (*Vitakkasanṭhāna Sutta*)

The Buddha gives his advice to various hearers to suit their mental capacities. In the *Vitakkasanṭhāna Sutta* he is speaking to bhikkhus striving for higher consciousness leading to insight; his advice to laymen is more basic as exemplified in the *Sāleyyaka Sutta* and the *Verañjaka Sutta* which now follow.

At one time the Bhagavā was journeying through the country of the Kosalans accompanied by a large number of bhikkhus when he stopped at a brahmin village of Sālā. There the householders of Sālā went to the Bhagavā and asked him this question: "O Gotama, some people at their death appear in a wretched destination and some people at their death appear in the happy world of the devas. May we know the

cause, the reason for the different destinations of different people?" And the Bhagavā explained to them thus:

Householders, it is because of unjust and uneven action that some beings in this world, on the dissolution of their bodies after death appear in the wretched destination, in states of ruin, in realms of continuous suffering. It is because of just and even action that some beings in the world, on the dissolution of their bodies after death, appear in a good destination, the happy world of the devas.

The Bhagavā then explained further thus:

Householders! There are three kinds of unjust and uneven bodily action, four kinds of unjust and uneven verbal action, and three kinds of unjust and uneven mental action.

The three kinds of unjust and uneven bodily action mean: taking the life of sentient beings, intent on doing harm; taking other people's things that are not given, with the intention of stealing; and indulging in wrongful gratification of sensual pleasures, particularly in sexual matters.

The four kinds of unjust and uneven verbal action mean: speaking falsehood, knowing it as false; making malicious speech with intent to sow discord among those living in harmony; using harsh speech that hurts the hearer; and talking frivolously that brings benefit to no one and not connected with dhamma.

The three kinds of unjust and uneven mental action mean: coveting other peoples' property; harbouring malice towards others with a wicked intention of wishing them loss or destruction; and holding wrong views such as denial of the law of kamma and the consequences of kammic action, and of the existence of samaṇas and brāhmaṇas who are accomplished in the Ariya Path. Briefly speaking, it is wrong view that rejects the ten kinds of right view.

These ten kinds of unjust and uneven action are the cause of falling into miserable existences (apāya), wretched

destinations (duggati), states of ruin (vinipāta), and realms of continuous suffering (niraya) on the dissolution of the body, after death.

Then, the three kinds of just and even bodily action are these: one restrains from taking life and abstains from destruction of life; restrains from taking what is not given; and restrains from wrongful gratification of sensual pleasures, particularly restraining oneself from unlawful sex with married or unmarried women.

The four kinds of just and even verbal action are these: one restrains from speaking falsehood and never speaks that which one knows to be false; restrains from talking maliciously about all persons, never causing dissension and disharmony among those living in harmony; restrains from speaking harshly that hurts the hearer; and restrains from talking frivolously that brings benefit to no one and is not connected with dhamma.

The three kinds of just and even mental action are these: one restrains from covetting other people's property; restrains from harbouring malice towards others with a wicked intention of wishing them loss or destruction; and restrains from holding wrong view such as the denial of the law of kamma and the consequences of kammic action, and of the existence of samaṇas and brāhmaṇas who are accomplished in the Ariya Path.

These ten kinds of just and even mental action are the causes of rebirth in a good destination, the happy world of the devas. The Bhagavā goes on to say that anyone who lives a life marked by these ten ways of just and even action may wish for a good destination at his death, ranging from a glorious human existence to the various planes of deva existence and brahmā existence, and will make an end of all suffering by the exhaustion of all mental impurities. The audience, all brahmins of Sālā, were so delighted by the discourse that they all became lay disciples of the Buddha. In

Verañjā Sutta another brahmin audience, the householders of Verañja, under similar circumstances, heard a similar exposition and also became disciples of the Buddha.

Having given a quick sampling of the contents of the book, we may say a few words regarding our style of translating the Pāli text in modern English. In this connection, we would reiterate what we had said in the introduction to our first edition of Mūlapaṇṇāsa quoted below: From “Introduction to Mūlapaṇṇāsa” edited by MPA and published in 1989.

..... We have not felt obliged to render the same Pāli word everywhere by the same English word, since by exploiting a wide range of English words covering a similar area of meaning and association, the meaning of the sentence is conveyed more effectively. We have exercised the same sort of freedom as regards structure; for instance, we have felt free to use the Active Voice where the Pāli text uses the Passive Voice, and vice versa. The same applies to the use of noun-phrases and verbs, and to grammatical tense when considerations of English grammar and usage prevail. Our aim generally has been to produce a translation which is as close as possible to the original Pāli text. We have tried to keep a little of the flavour of Pāli, if not the flavour of words or tone, at least the flavour of modes of thought or modes of exposition

May the Buddha's Teaching
shine forth like the radiant sun.

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CONTENTS

Page

(i) Mūlapariyāya Vagga

1. MŪLAPARIYĀYA SUTTA	
Discourse on the Sources of All Dhammas	3
*2. SABBĀSAVA SUTTA	
Discourse on All Āsavas	15
*3. DHAMMADĀYĀDA SUTTA	
Discourse on Dhamma Inheritance	28
*4. BHAYABHERAVA SUTTA	
Discourse on Fear and Dismay	37
*5. ANANGAṆA SUTTA	
Discourse on Taintlessness	52
*6. ĀKANKHEYVA SUTTA	
Discourse on Fulfilment of Wishes	66
*7. VATTHA SUTTA	
The Cloth Simile Discourse	77
*8. SALLEKHA SUTTA	
Discourse on Obliteration (of Defilements)	86
*9. SAMĀDITṬHI SUTTA	
Discourse on Right View	103
*10. MAHĀSATIPATṬHĀNA SUTTA	
Discourse on Steadfast Mindfulness	125

(ii) Sīhanāda Vagga

- | | | |
|---|-------|-----|
| *1. CŪḶASIHANĀDA SUTTA | | |
| The Lesser Discourse on Bold Declaration | ..... | 171 |
| 2. MAHĀSIHANĀDA SUTTA | | |
| The Greater Discourse on Bold Declaration | ..... | 183 |
| 3. MAHĀDUKKHAKKHANDHA SUTTA | | |
| The Longer Discourse on the Mass of Dukkha | ..... | 212 |
| *4. CŪḶADUKKHAKKHANDHA SUTTA | | |
| The Shorter Discourse on the Mass of Dukkha | ..... | 224 |
| 5. ANUMĀNA SUTTA | | |
| Discourse on Reflecting Upon Oneself | ..... | 235 |
| *6. CETOKHILA SUTTA | | |
| Discourse on Obstructions in the Mind | ..... | 250 |
| 7. VANAPATTHA SUTTA | | |
| Discourse on Forest-Dwelling | ..... | 260 |
| *8. MADHUPINḶIKA SUTTA | | |
| Round Honey-Cake Discourse | ..... | 267 |
| *9. DVEDHĀVITAKKA SUTTA | | |
| Discourse on Two Classes of Thoughts | ..... | 282 |
| 10. VITAKKASANṬHĀNA SUTTA | | |
| Discourse on the Origin of Thoughts | | |

(iii) Oṇamma Vagga

1. KAKACŪPAMA SUTTA		
Discourse with Simile of the Saw	.....	305
*2. ALAGADDŪPAMA SUTTA		
The Snake Simile Discourse	.....	316
3. VAMMIKA SUTTA		
Discourse with the Simile of the Ant-hill	.....	345
*4. RATHAVINITA SUTTA		
Chariots Discourse	.....	350
5. NIVĀPA SUTTA		
Discourse with the Simile of Grass Raised by Huntsman	.....	363
6. PĀSARĀSI SUTTA		
Discourse with the Simile of a Deer Sleeping on a Heap of Snares	.....	377
7. CŪḷAHATTHIPADOPAMA SUTTA		
The Lesser Discourse on the Elephant Footprint Simile	.....	402
*8. MAHĀHATTHIPADOPAMA SUTTA		
The Great Discourse on the Elephant Footprint Simile	.....	416
*9. MAHĀSĀROPAMA SUTTA		
The Great Discourse with the Heart-wood Simile	.....	430

	Page
10. CŪḶASĀROPAMA SUTTA The Lesser Discourse with the Heart-wood Simile	..... 442
(iv) Mahāyamaka Vagga	
1. CŪḶAGOSINGA SUTTA The Minor Gosiṅga Wood Discourse	..... 455
*2. MAHĀGOSINGA SUTTA The Major Gosiṅga Wood Discourse	..... 466
*3. MAHĀGOPĀLAKA SUTTA The Major Cowherd Parable Discourse	..... 478
*4. CŪḶAGOPĀLAKA SUTTA The Minor Cowherd Parable Discourse	..... 486
5. CŪḶASACCAKA SUTTA The Shorter Saccaka Discourse	..... 490
*6. MAHĀSACCAKA SUTTA The Major Saccaka Discourse	..... 505
7. CŪḶATANḤHĀSANKHAYA SUTTA The Minor Discourse on Destruction of Craving	..... 531
*8. MAHĀTANḤHĀSANKHAYA SUTTA The Major Discourse on Destruction of Craving	..... 538

9.	MAHĀASSAPURA SUTTA The Longer Discourse Delivered at the Assapūra Market-town	.....	567
10.	CŪḶAASSAPURA SUTTA The Shorter Discourse Delivered at the Assapūra Market-town	.....	581
(v) Cūḷayamaka Vagga			
1.	SĀLEYAKA SUTTA Discourse Made at Sāla Village	.....	589
2.	VERAÑJAKA SUTTA Discourse Made to Householder of Verañjā	.....	599
*3.	MAHĀVEDALLA SUTTA The Major Vedalla Discourse of Questions and Answers	.....	606
*4.	CŪḶAVEDALLA SUTTA The Shorter Vedalla Discourse of Questions and Answers	.....	623
5.	CŪḶADHAMMASAMĀDĀNA SUTTA The Shorter Discourse on Undertaking of the Practice of the Dhamma	.....	637
*6.	MAHĀDHAMMASAMĀDĀNA SUTTA The Major Discourse on Undertaking Religious Practice	.....	644

7. VĪMAM̐SAKA SUTTA		
Discourse on Investigating into the Nature of The Tathāgata	.....	656
8. KOSAMBIYA SUTTA		
Discourse Made to Bhikkhus of Kosambī	.....	661
9. BRAHMANIMANTANIKA SUTTA		
Discourse Containing an Invitation by Brahmā	.....	669
10. MĀRATAJJANIYA SUTTA		
Discourse wherein Māra was Threatened	.....	678
* The asterisk denotes the Sutta previously published by the Myanmar Piṭaka Association.		
INDEX	.....	689

Namo tassa bhagavato arahato sammāsambuddhassa

(i) MŪLAPARIYĀYA VAGGA

1. Mūlapariyāya Sutta
2. Sabbāsava Sutta
3. Dhammadāyāda Sutta
4. Bhayabherava Sutta
5. Anaṅgaṇa Sutta
6. Ākaṅkheyya Sutta
7. Vattha Sutta
8. Sallekha Sutta
9. Sammādiṭṭhi Sutta
10. Mahāsatiṭṭhāna Sutta

1. MŪLAPARIYĀYA SUTTA

Discourse on the Root of All Dhammas

1. Thus have I heard:

At one time, the Bhagavā was staying at the foot of a sal tree in Subhaga grove near Ukkaṭṭha city. There the Bhagavā addressed the bhikkhus thus: “Bhikkhus” and they replied to him, “Venerable Sir”. The Bhagavā said these words:

“Bhikkhus, I will give a discourse on the root of all dhammas. Listen well and pay good attention. I shall speak.”

“Very well, Venerable Sir,” replied the bhikkhus to the Bhagavā. (Then) the Bhagavā said these words.

2. “Bhikkhus, in this world, an ignorant worldling¹ who is not in the habit of seeing the ariyas,² who is not proficient in the dhammas of the ariyas, and who is not trained and disciplined in the dhammas of the ariyas, who is not in the habit of seeing the virtuous³, who is not proficient in the dhammas of the virtuous and who is not trained and disciplined in the dhammas of the virtuous regards earth as earth;⁴ having regarded earth as earth, he thinks of earth;⁵

-
1. an ignorant worldling (puthujjana) means one who has not studied, who has not enquired into and who has not conned the Pāli scriptures concerning khandha, āyatana etc, and who has not achieved through practice the dhammas that he should achieve.
 2. ariyas: The Noble Ones who are free of moral defilements.
 3. the virtuous: The virtuous ones, sappurisa: Men of virtue who are dignified due to their supramundane wisdom.
 4. regards earth as earth: This way of regarding is due to perverted perception, (saññāvipallāsa)
 5. thinks of earth: He thinks of earth as ‘I’ as ‘Mine’, etc. This thought arises due to craving, taṇhā.

(i) *Mūlapariyāya Vagga*

thinks at earth;⁶ thinks from earth;⁷ thinks of earth as, 'This is mine'⁸; rejoices at earth. It is, I say, because earth is not thoroughly understood by him.

He regards water as water; having regarded water as water, he thinks of water; thinks at water; thinks from water; thinks of water as 'This is mine'; rejoices at water. It is, I say, because water is not thoroughly understood by him.

He regards fire as fire; having regarded fire as fire, he thinks of fire; thinks at fire; thinks from fire; thinks of fire as 'This is mine'; rejoices at fire. It is, I say, because fire is not thoroughly understood by him.

He regards wind as wind; having regarded wind as wind, he thinks of wind; thinks at wind; thinks from wind; thinks of wind as, 'This is mine'; rejoices at wind. It is, I say, because wind is not thoroughly understood by him.

3. He regards living beings as living beings;⁹ having regarded living beings as living beings, he thinks of living beings; thinks at living beings; thinks from living beings; thinks of living beings as, 'They are mine'; rejoices at living beings. It is, I say, because living beings are not thoroughly understood by him.

-
6. thinks at earth: He takes earth as his concern. This thought arises due to craving, conceit and wrong view.
 7. thinks from earth: He thinks that he or any other one originates and grows from earth. This thought also arises due to craving, conceit and wrong view.
 8. thinks of earth as, 'This is mine': This thought arises solely due to craving.
 9. living beings: (bhūta) refers to living beings belonging to the realm lower than the Cātumahārājika deva realm.

He regards devas as devas;¹⁰ having regarded devas as devas, he thinks of devas; thinks at devas; thinks from devas; thinks of devas as, ‘They are mine’; rejoices at devas. It is, I say, because devas are not thoroughly understood by him.

He regards Māra as Māra;¹¹ having regarded Māra as Māra, he thinks of Māra ; thinks at Māra; thinks from Māra; thinks of Māra as, ‘ He is mine’; rejoices at Māra. It is, I say, because Māra is not thoroughly understood by him.

He regards Brahmā as Brahmā;¹² having regarded Brahmā as Brahmā, he thinks of Brahmā; thinks at Brahmā; thinks from Brahmā; thinks of Brahmā as, ‘He is mine’; rejoices at Brahmā. It is, I say, because Brahmā is not thoroughly understood by him.

He regards Ābhassara brahmās as Ābhassara brahmās¹³ having regarded Ābhassara brahmās as Ābhassara brahmās, he thinks of Ābhassara brahmās; thinks at Ābhassara brahmās; thinks from Ābhassara brahmās; thinks of Ābhassara brahmās as ‘They are mine’; rejoices at Ābhassara brahmās. It is, I say, because Ābhassara brahmās are not thoroughly understood by him.

He regards Subhakiṇha brahmās as Subhakiṇha brahmās;¹⁴ having regarded Subhakiṇha brahmās as Subhakiṇha brahmās, he thinks of Subhakiṇha brahmās; thinks at Subhakiṇha

10. devas: devas means the celestial beings belonging to the six deva realms, excluding Māra.

11. Māra: the celestial being whose abode is in the Paranimmita-vassavatī deva realm. He is regarded as the lord of living beings, and is therefore called Pajāpati.

12. Brahmā: Here it refers to Mahā Brahmā who is reborn in the first Jhānic plane.

13. Ābhassara Brahmās: Brahmās who are reborn in the second jhānic plane.

14. Subhakiṇha brahmās: Brahmās who are reborn in the third jhānic plane.

brahamās; thinks from Subhakiṇha brahmās; thinks of Subhakiṇha brahmās as, 'They are mine'; rejoices at Subhakiṇha brahmās. It is, I say, because Subhakiṇha brahamās are not thoroughly understood by him.

He regards Vehapphala brahmās as Vehapphala brahmās;¹⁵ having regarded Vehapphala brahmās as Vehapphala brahmās, he thinks of Vehapphala brahmās; thinks at Vehapphala brahmās; thinks from Vehapphala brahmās; thinks of Vehapphala brahmās as, 'They are mine'; rejoices at Vehapphala brahmās. It is, I say, because Vehapphala brahmās are not thoroughly understood by him.

He regards Abhibhū brahmā as Abhibhū brahmā;¹⁶ having regarded Abhibhū brahmā as Abhibhū brahmā, he thinks of Abhibhū brahmā; thinks at Abhibhū brahmā; thinks from Abhibhū brahmā; thinks of Abhibhū brahmā as, 'He is mine'; rejoices at Abhibhū brahmā. It is, I say, because Abhibhū brahmā is not thoroughly understood by him.

4. He regards Ākāsānañcāyatana brahmā as Akāsānañcāyatana brahmā; having regarded Ākāsānañcāyatana brahmā as Ākāsānañcāyatana brahmā; he thinks of Ākāsānañcāyatana brahmā; thinks at Ākāsānañcāyatana brahmā; thinks from Ākāsānañcāyatana brahmā; thinks of Ākāsānañcāyatana brahmā as 'He is mine'; rejoices at Ākāsānañcāyatana brahmā. It is, I say, because Ākāsānañcāyatana brahmā is not thoroughly understood by him.

He regards Viññāṇaṇcāyatana brahmā as Viññāṇaṇcāyatana brahmā; having regarded Viññāṇaṇcāyatana brahmā as Viññāṇaṇcāyatana brahmā, he thinks of Viññāṇaṇcāyatana brahmā; thinks at Viññāṇaṇcāyatana brahmā; thinks from Viññāṇaṇcāyatana brahmā; thinks of Viññāṇaṇcāyatana brahmā

15. Vehapphala brahmās: Brahmās who are reborn in the fourth jhānic plane.

16. Abhibhū brahmā: It refers to a brahmā who is reborn in the non-consciousness sphere (Asaññasatta)

as 'He is mine'; rejoices at Viññāṇañcāyatana brahmā. It is, I say, because Viññāṇañcāyatana brahmā is not thoroughly understood by him.

He regards Ākiñcaññāyatana brahmā as Ākiñcaññāyatana brahmā; having regarded Ākiñcaññāyatana brahmā as Ākiñcaññāyatana brahmā, he thinks of Ākiñcaññāyatana brahmā; thinks at Ākiñcaññāyatana brahmā; thinks from Ākiñcaññāyatana brahmā; thinks of Ākiñcaññāyatana brahmās as, 'He is mine'; rejoices at Ākiñcaññāyatana brahmā. It is, I say, because Ākiñcaññāyatana brahmā is not thoroughly understood by him.

He regards Nevasaññānāsaññāyatana brahmā as Nevasaññānāsaññāyatana brahmā; having regarded Nevasaññānāsaññāyatana brahmā as Nevasaññānāsaññāyatana brahmā, he thinks of Nevasaññānāsaññāyatana brahmā; thinks at Nevasaññānāsaññāyatana brahmā; thinks from Nevasaññānāsaññāyatana brahmā; thinks of Nevasaññānāsaññāyatana brahmās as, 'He is mine'; rejoices at Nevasaññānāsaññāyatana brahmā. It is, I say, because Nevasaññānāsaññāyatana brahmā is not thoroughly understood by him.

5. He regards what is seen as what is seen; having regarded what is seen as what is seen, he thinks of what is seen; thinks at what is seen; thinks from what is seen; thinks of what is seen as, 'This is mine'; rejoices at what is seen. It is, I say, because what is seen is not thoroughly understood by him.

He regards what is heard as what is heard; having regarded what is heard as what is heard, he thinks of what is heard; thinks at what is heard; thinks from what is heard; thinks of what is heard as, 'This is mine'; rejoices at what is heard. It is, I say, because what is heard is not thoroughly understood by him.

He regards what is felt as what is felt¹⁷; having regarded what is felt as what is felt, he thinks of what is felt; thinks at what is felt; thinks from what is felt; thinks of what is felt as, 'This is mine'; rejoices at what is felt.' It is, I say, because what is felt is not thoroughly understood by him.

He regards what is known as what is known; having regarded what is known as what is known, he thinks of what is known; thinks at what is known; thinks from what is known; thinks of what is known as, 'This is mine'; rejoices at what is known. It is, I say, because what is known is not thoroughly understood by him.

6. He regards singular consciousness¹⁸ as singular consciousness; having regarded singular consciousness as singular consciousness, he thinks of singular consciousness; thinks at singular consciousness; thinks from singular consciousness; thinks of singular consciousness as, 'This is mine'; rejoices at singular consciousness. It is, I say, because singular consciousness is not thoroughly understood by him.

He regards manifold consciousness¹⁹ as manifold consciousness; having regarded manifold consciousness as manifold consciousness, he thinks of manifold consciousness; thinks at manifold consciousness; thinks from manifold consciousness; thinks of manifold consciousness as, 'These are mine'; rejoices at manifold consciousness. It is, I say, because manifold consciousness are not thoroughly understood by him.

He regards all as all²⁰; having regarded all as all, he thinks of all; thinks at all; thinks from all; thinks of all as 'These are mine'; rejoices at all. It is, I say, because all are not thoroughly understood by him.

17. what is felt: *mutam*: It means smell, taste and touch.

18. singular consciousness, *Ekatta*: Consciousness of one who is dwelling in janic absorption.

19. manifold consciousness, *Nānatta*: Consciousness of one who is thinking of various sensuous objects.

20. all, (*sabba*): The five aggregates of clinging.

He regards Nibbāna as Nibbāna²¹; having regarded Nibbāna as Nibbāna, he thinks of Nibbāna; thinks at Nibbāna; thinks from Nibbāna; thinks of Nibbāna as, 'This is mine'; rejoices at Nibbāna. It is, I say, because Nibbāna is not thoroughly understood by him.

End of viewing the world as a worldling

7. "Bhikkhus, a sekkha bhikkhu,²² who has not yet attained Arahatta phala and remains aspiring to the incomparable Arahatship, extinction of the four bonds--

knows earth fully (Abhijānāti)²³ as earth; having known earth fully as earth, he would not think of earth; would not think at earth; would not think from earth; would not think of earth as 'This is mine'; would not rejoice at earth. It is, I say, because earth would be thoroughly understood by him.

He knows water fully...p... fire, wind, living beings, devas, Māra, Brahmā, Ābhassara brahmās, Subhakiṇha brahmās, Vehapphala brahmās, Abhibhū brahmā, Ākāsānañcāyatana brahmā, Viññānañcāyatana brahmā, Ākiñcaññāyatana brahmā, Nevasaññānāsaññāyatana brahmā, what is seen, what is heard, what is felt, what is known, singular consciousness, manifold consciousness, all. He knows Nibbāna fully as Nibbāna; having known Nibbāna fully as Nibbāna, he would not think of Nibbāna; would not think at Nibbāna; would not think from Nibbāna; would not think of Nibbāna as, 'This is mine'; would not rejoice at Nibbāna. It is, I say, because Nibbāna would be thoroughly understood by him.

End of viewing the world as a sekkha bhikkhu

21. Nibbāna: So called 'Diṭṭhadhamma Nibbāna'; it is the ignorant worldling's concept of sensual pleasure available here and now.

22. sekkha bhikkhu: One who is still training himself for arahatship.

23. knows earth fully (Abhijānāti): knows by the kind of knowledge that is superior to that of the ignorant worldlings.

8. “Bhikkhus, there is the Arahat bhikkhu in whom the āsavas are extinct, and who has accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence, and attained liberation from defilements through true knowledge. This Arahat bhikkhu also --

knows earth fully as earth; having known earth fully as earth, he does not think of earth; does not think at earth; does not think from earth; does not think of earth as, ‘This is mine’; does not rejoice at earth. It is, I say, because earth has been thoroughly understood by him.

He knows water fully ...p... fire, wind, living beings, devas, Māra, Brahmā, Ābhassara brahmās, Subhakiṇha brahmās, Vehapphala brahmās, Abhibhū brahmā, Ākāsānañcāyatana brahmā, Viññānañcāyatana brahmā, Ākiñcaññāyatana brahmā, Nevasaññānāsaññāyatana brahmā, what is seen, what is heard, what is felt, what is known, singular consciousness, manifold consciousness, all. He knows Nibbāna fully as Nibbāna; having known Nibbāna fully as Nibbāna; he does not think of Nibbāna; does not think at Nibbāna; does not think from Nibbāna; does not think of Nibbāna as, ‘This is mine’; does not rejoice at Nibbāna. It is, I say, because Nibbāna has been thoroughly understood by him.

End of viewing the world as an Arahat bhikkhu

9. “Bhikkhus, there is the Arahat bhikkhu in whom the āsavas are extinct and who has accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence, and attained liberation from defilements through true knowledge. This Arahat bhikkhu also --

knows earth fully as earth; having known earth fully as earth, he does not think of earth; does not think at earth; does not think from earth; does not think of earth as ‘This is mine’; does not rejoice at earth. It is, I say, because he has

become one without attachment due to extinction of attachment.

He knows water fully ...p... fire, wind, living beings, **devas**, Māra, Brahmā, Ābhassara brahmās, Subhakiṇṇa brahmās, **Vehapphala** brahmās, Abhibhū brahmā, Akāsānañcāyatana brahmā, Viññāṇañcāyatana brahmā, Akiñcaññāyatana brahmā, Nevasaññānāsaññāyatana brahmā, what is seen, what is heard, what is felt, what is known, singular consciousness, manifold consciousness, all. He knows Nibbāna fully as Nibbāna; having known Nibbāna fully as Nibbāna, he does not think of Nibbāna; does not think at Nibbāna; does not think from Nibbāna; does not think of Nibbāna as ‘This is mine’; does not rejoice at Nibbāna. It is, I say, because he has become one without attachment due to extinction of attachment.

End of viewing the world as an Arahāt bhikkhu stated in another way

10. “Bhikkhus, there is the Arahāt bhikkhu in whom the āsavas are extinct and who has accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence, and attained liberation from defilements through true knowledge. This Arahāt bhikkhu also--

knows earth fully as earth; having known earth fully as earth, he does not think of earth; does not think at earth; does not think from earth; does not think of earth as, ‘This is mine;’ does not rejoice at earth. It is, I say, because he has become one without anger due to extinction of anger.

He knows water fully ...p... fire, wind, living beings, devas, Māra, Brahmā, Ābhassara brahmās, Subhakiṇṇa brahmās, Vehapphala brahmās, Abhibhū brahma, Ākāsānañcāyatana brahmā, Viññānañcāyatana brahmā, Akiñcaññāyatana brahmā, Nevasaññānāsaññāyatana brahmā, what is seen, what is heard, what is felt, what is known, singular consciousness, manifold consciousness, all. He knows Nibbāna fully as Nibbāna;

having known Nibbāna fully as Nibbāna, he does not think of Nibbāna; does not think at Nibbāna; does not think from Nibbāna; does not think of Nibbāna as, 'This is mine'; does not rejoice at Nibbāna. It is, I say, because he 'has become one without anger due to extinction of anger.

End of viewing the world as an Arahat bhikkhu stated in another way

11. "Bhikkhus, there is the Arahat bhikkhu in whom the āsavas are extinct and who has accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence, and attained liberation from defilements through true knowledge. This Arahat bhikkhu also knows earth fully as earth; having known earth fully as earth, he does not think of earth; does not think at earth; does not think from earth; does not think of earth as 'This is mine'; does not rejoice at earth. It is, I say, because he has become one without bewilderment due to extinction of bewilderment.

He knows water fully ...p... fire, wind, living beings, devas, Māra, Brahmā, Ābhassara brahmās, Subhakiṇha brahmās, Vehapphala brahmās, Abhibhū brahmā, Ākāsānañcāyatana brahmā, Viññānañcāyatana brahmā, Ākiñcaññāyatana brahmā, Nevasaññānāsaññāyatana brahmā, what is seen, what is heard, what is felt, what is known, singular consciousness, manifold consciousness, all. He knows Nibbāna fully as Nibbāna; having known Nibbāna fully as Nibbāna, he does not think of Nibbāna; does not think at Nibbāna; does not think from Nibbāna; does not think of Nibbāna as 'This is mine'; does not rejoice at Nibbāna. It is, I say, because he has become one without bewilderment due to extinction of bewilderment.

End of viewing the world as an Arahat bhikkhu stated in another way

12. “Bhikkhus, the Tathāgata²⁴ also, who is Worthy of special veneration, who is Perfectly Self-Enlightened, knows earth fully as earth; having known earth fully as earth, he does not think of earth; does not think at earth; does not think from earth; does not think of earth as, ‘This is mine’; does not rejoice at earth. It is, I say, because earth has been thoroughly understood by the Tathāgata.

He knows water fully ...p... fire, wind, living beings, devas, Marā, Brahmā, Ābhassara brahmās, Subhakiṇha brahmās, Vehapphala brahmās, Abhibhū brahmā, Ākāsānañcāyatana brahmā, Viññāṇañcāyatana brahmā, Ākiñcaññāyatana brahmā, Nevasaññānāsaññāyatana brahmā, what is seen, what is heard, what is felt, what is known, singular consciousness, manifold consciousness, all. He knows Nibbāna fully as Nibbāna; having known Nibbāna fully as Nibbāna, he does not think of Nibbāna; does not think at Nibbāna; does not think from Nibbāna; does not think of Nibbāna as ‘This is mine’; does not rejoice at Nibbāna. It is, I say, because Nibbāna has been thoroughly understood by the Tathāgata.

End of viewing the world by the Tathāgata

13. ‘Bhikkhus, the Tathāgata also, who is Worthy of special veneration, who is Perfectly Self-Enlightened, knows earth fully as earth; having known earth fully as earth, he does not think of earth; does not think at earth; does not think from earth; does not think of earth as, ‘This is mine’; does not rejoice at earth. It is, I say, because of his awareness that delight (craving) is the cause of suffering, and that bhava²⁵ causes rebirth, and one who is reborn is liable to ageing and death. That being so, bhikkhus, I say, the Tathāgata, due to the extinction of all craving; absence of attachment,

24. Tathāgata: One who follows in the path of the previous Buddhas.

25. bhava: Here bhava means kamma bhava, volitional activities.

cessation of craving, giving up craving, forsaking of craving, has realized the incomparable self-enlightenment.

The Tathāgata knows water fully ...p..., fire, wind, living beings, devas, Māra, Brahmā, Ābhassara brahmās, Subhakiṇha brahmās, Vehapphala brahmās, Abhibhū brahmā, Ākāsānañcāyatana brahmā, Viññāṇañcāyatana brahmā, Ākiñcaññāyatana brahmā, Nevasaññānāsaññāyatana brahmā, what is seen, what is heard, what is felt, what is known, singular consciousness, manifold consciousness, all. The Tathāgata knows Nibbāna fully as Nibbāna; having known Nibbāna fully as Nibbāna, he does not think of Nibbāna; does not think at Nibbāna; does not think from Nibbāna; does not think of Nibbāna as 'This is mine'; does not rejoice at Nibbāna. It is, I say, because of his awareness that delight is the cause of suffering and that bhava causes rebirth, and one who is reborn is liable to ageing and death. That being so, bhikkhus, I say, the Tathāgata, due to the extinction of all craving, absence of attachment, cessation of craving, giving up of craving, forsaking of craving, has realized the incomparable self-enlightenment.'

End of viewing the world by the Tathāgata, stated in another way.

The Bhagavā delivered this discourse. The bhikkhus did not rejoice in the words of the Bhagavā*

End of the Mūlapariyāya Sutta,
the first in this vagga.

* In some Pāli texts of this sutta, the concluding words are 'Te bhikkhu bhagavato bhāsitaṃ abhinanduntī' which means that this discourse was approved by the bhikkhus. The above translation is based on the text as approved by the Sixth Synod. The commentary also explained that the Buddha gave this discourse to remove the conceit of the bhikkhus who thought that they understood whatever the Buddha said. Their conceit was dispelled because they could not understand the above discourse. Due to their lack of understanding, they did not express their appreciation.

2. SABBĀSAVA SUTTA

Discourse on All Āsavas

14. Thus have I heard:

Once the Bhagavā (the Exalted One) was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” And they answered him: “Venerable Sir!” Then the Bhagavā uttered these words:

“Bhikkhus! I shall expound to you a discourse on the restraint of all āsavas¹ (defilements that befuddle the mind). Listen well and pay good attention. I shall speak.”

“Very well, Venerable Sir!” replied the bhikkhus to the Bhagavā, who (then) delivered this discourse.

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1. āsavas: defilements that befuddle the mind: They are like liquor long fermented. They convey the idea of something flowing out that intoxicates or bemuddles the mind. Āsavas are usually classified into four categories: (i) kāmāsava or gross attachment to and craving for the five sense-objects; (ii) bhavāsava or craving for better existence, such as the rūpa and arūpa planes of existence in the belief that they are permanent, stable and constant; this craving occurs together with sassata diṭṭhi (belief in eternalism); (iii) avijjāsava or the defilement of lack of comprehension of the Four Ariya Truths through Magga Insight; (iv) diṭṭhāsava or the defilement that is false belief.

In this Sutta, however, the last is not mentioned. It may be taken as part of bhavāsava.

Although the āsavas are variously classified, they are basically only lobha (greed, desire), diṭṭhi (false belief) and moha (ignorance or bewilderment).

15. Bhikkhus, I declare (that there is) the extinction of āsavas in one who knows and sees², and not in one who does not know and see. Bhikkhus! What is known and what is seen by one in whom I declare (that there is) the extinction of āsavas? The right perception of phenomena³ and the wrong perception of phenomena. Bhikkhus! In one who has wrong perception of phenomena there arise āsavas that have not yet arisen, and there also is an increase of āsavas that have already arisen. Bhikkhus, in one who has right perception of phenomena there is no arising of āsavas that have not yet arisen, and āsavas that have already arisen are also removed.

16. Bhikkhus! There are āsavas that should be removed through vision (i.e., perception of Nibbāna by means of Sotāpatti magga), āsavas that should be removed through restraint, āsavas that should be removed through proper use (of requisites), āsavas that should be removed through forbearance, āsavas that should be removed through avoidance, āsavas that should be removed through rejection and āsavas that should be removed through cultivation (of the Factors of Enlightenment).

2. By “one who knows and sees” is meant one who knows and sees with right perception of phenomena. With the use of this expression and on the basis of what is meant by knowing and seeing, the Buddha refers to the person (who knows and sees). This Sutta is a discourse taught with reference to the person and not the dhamma. [What is briefly said in this paragraph (15) is that the one who knows and sees with right perception of phenomena is able to rid himself of the āsavas while the āsavas proliferate for the one who does not know and see with right perception of phenomena.]

3. right perception of phenomena: yonisomanasikāra: lit., proper attention; proper consideration. Right perception of phenomena, means perceiving all phenomena as impermanent, unpleasurable, soulless and unpleasant.

Āsavas that should be removed through vision

17. Bhikkhus! What are the āsavas that should be removed through vision(i.e., perception of Nibbāna by means of Sotāpatti magga)?

Bhikkhus! In this world the ignorant worldling,⁴ who is not in the habit of seeing⁵ the Ariyas,⁶ who is not proficient in the dhamma of the Ariyas and who is not trained and disciplined⁷ in the dhamma of the Ariyas, who is not in the habit of seeing the Virtuous,⁸ who is not proficient in the dhamma of the Virtuous and who is not trained and disciplined in the dhamma of the Virtuous, does not know the factors (dhammas) which should be considered attentively and the factors which should not be considered attentively. Not discriminating the factors which should be considered attentively from the factors which should not be considered attentively, he considers attentively the factors which should not be considered and does not consider attentively the factors which should be considered.

What are the factors (dhammas) which are considered attentively though they should not be considered?

4. "The ignorant worldling" means one who has not studied, who has not enquired into and who has not conned the Pāḷi scriptures concerning khandha, āyatana etc., and who has not achieved through practice the dhammas that he should achieve.

5. who is not in the habit of seeing: What is meant here is seeing by means of the eye of wisdom and not seeing by means of the physical or by means of the divine eye (dibbacakkhu).

6. The Buddha, Paccekabuddhas, and the Disciples of the Bhddha who have attained one of the four maggas are termed Ariyas.

7. "Who is not trained and disciplined" means one who has not yet been disciplined in the five kinds of restraint, who has not yet been taught and who has not yet cultivated the five kinds of removal of the defilements and who has not yet removed the defilements.

8. By "the Virtuous" (Sappurisa) is meant the Buddha, Paccekabuddhas and the Ariya Disciples of the Buddha.

Bhikkhus! In one who considers attentively **certain** factors (which should not be considered), there arises *kāmāsava*⁹ (the defilement of sense-pleasure) that has not yet arisen, and there also is an increase of the *kāmāsava* that has already arisen; there arises *bhavāsava*¹⁰ (the defilement of hankering after better existence) that has not yet arisen, and there also is an increase of the *bhavāsava* that has already arisen; there arises *avijjāsava*¹¹ (the defilement of ignorance) that has **not** yet arisen, and there also is an increase of the *avijjāsava* **that** has already arisen. These are the factors which are considered attentively (by an ignorant worldling) though they should not be considered.

What are the factors (dhammas) which are not considered attentively though they should be considered?

Bhikkhus! In one who considers attentively **certain** factors (which should be considered), there does not arise *kāmāsava* that has not yet arisen, and the *kāmāsava* also that has already arisen is removed; there does not arise *bhavāsava* that has not yet arisen, and the *bhavāsava* also that has already arisen is removed; there does not arise *avijjāsava* that has not yet arisen, and the *avijjāsava* also that has already arisen is removed. These are the factors which are not considered attentively (by an ignorant worldling) though they should be considered.

Because such a person considers attentively the factors which should not be considered and does not consider attentively the factors which should be considered, there arise in him *āsavas* that have not yet arisen and there increase in him *āsavas* that have already arisen.

9. *kāmāsava*: a gross attachment to and craving for the five sense-objects.

10. *bhavāsava*: craving for *rūpa* and *arūpa* planes of existence in the belief that they are permanent, stable and constant. This craving occurs together with *sassata diṭṭhi* (belief in eternalism).

11. *avijjāsava*: the defilement of ignorance (of the Four Ariya Truths)

18. That person considers improperly thus:

Did I exist in the past?

Did I not exist in the past?

Who was I in the past?

How (i.e., of what appearance) was I in the past?

In the past, who had been I and who was I (in the subsequent existence)?

Will I exist in the future?

Will I not exist in the future?

Who will I be in the future?

How (i.e, of what appearance) will I be in the future ?

In the future, having been who, who will I be (in the subsequent existence)?

Also as regards the present, uncertainty arises in him thus:

Do I exist?

Do I not exist?

Who am I?

How (i.e.,of what appearance) am I (i.e. is my soul)?

From where has this soul come?

Where will this soul go?

19. In a person who thus considers improperly there arises one of the six (wrong) views (*diṭṭhi*). The view “I have *atta* (Self)” arises in him really and firmly. Or, the view “I have no *atta* (Self)” arises in him really and firmly. Or, the view “I perceive *atta* through *atta*” arises in him really and firmly. Or, the view “I perceive *anatta* (non-Self) through *atta*” arises in him really and firmly. Or, the view “I perceive

atta through anatta”arises in him really and firmly. Or, he has the view thus: “That atta of mine speaks, knows and experiences the results of wholesome and unwholesome actions (in terms of birth, destination, plane of birth-consciousness, abode of beings and classes of beings). That atta of mine is permanent, stable, durable, incorruptible and will be eternal like all things permanent.”

Bhikkhus! This wrong view is called a false belief, a jungle of false beliefs, a desert of false beliefs, a thorny spike of false beliefs, an agitation of false beliefs and a fetter of false beliefs. Bhikkhus! The ignorant worldling who is bound up with the fetter of false beliefs cannot escape rebirth, ageing, death, grief, lamentation, pain, distress and despair. I declare that he cannot escape dukkha.¹²

20. Bhikkhus! The instructed ariya disciple, who sees the Ariyas, who is skilled in their dhammas and who is trained and disciplined in their dhammas, who sees the Virtuous, who is skilled in their dhammas, and who is trained and disciplined in their dhammas, knows the factors (dhammas) which should be considered attentively and the factors which should not be considered attentively. Discriminating the factors which should be considered attentively from the factors which should not be considered attentively, he does not consider attentively the factors which should not be considered and considers attentively the factors which should be considered.

Bhikkhus! What are the factors (dhammas) which are not considered attentively as they should not be considered?

Bhikkhu! In one who considers attentively certain factors (which should not be considered), there arises kāmāsava

12. Both these paragraphs (18&19) teach at length the attending to of those dhammas which are not worthy of attention and the arising of the 16 kinds of uncertainty (vicikicchā) and of the 6 kinds of atta-diṭṭhi.

that has not yet arisen, and there also is an increase of the kāmāsava that has already arisen; there arises bhavāsava that has not yet arisen, and there also is an increase of the bhavāsava that has already arisen; there arises avijjāsava that has not yet arisen, and there also is an increase of the avijjāsava that has already arisen. These are the factors which are not considered attentively (by the ariya disciple) as they should not be considered.

Bhikkhus! What are the factors (dhammas) which are considered attentively as they should be considered?

Bhikkhus! In one who considers attentively certain factors (which should be considered), there does not arise kāmāsava that has not yet arisen, and the kāmāsava also that has already arisen is removed; there does not arise bhavāsava that has not yet arisen, and the bhavāsava also that has already arisen is removed; there does not arise avijjāsava that has not yet arisen, and the avijjāsava also that has already arisen is removed. These are the factors which are considered attentively (by the ariya disciple) as they should be considered.

Because such a person does not consider attentively the factors which should not be considered and considers attentively the factors which should be considered, there do not arise in him āsavas that have not yet arisen and the āsavas that have already arisen disappear.

21. He considers properly: “ This is dukkha; this is the cause of dukkha; this is the cessation of dukkha; this is the practice (the Path) leading to the cessation of dukkha.” In him who thus considers properly, the following three fetters disappear, namely, sakkāyadiṭṭhi (illusion of Self in regard to the manifestation of one’s khandhas or aggregates, as: “This is mine”, “This is I” and “This is my Self”), vicikicchā (uncertainty concerning the Buddha, etc.) and sīlabbataparāmāsa (belief in the efficacy of mere rites and rituals as practised outside the Ariya Path). These are called the āsavas which

should be removed through vision (i.e., perception of Nibbāna by means of Sotāpatti magga).

Āsavas that should be removed through restraint

22. Bhikkhus! what are the āsavas that are to be removed through restraint¹³ (of the sense-faculties) ?

Bhikkhus! In this sāsana (Teaching), the bhikkhu, reflecting properly, abides in the restraint of his faculty of sight. Āsavas and other destructive and burning defilements may arise in the bhikkhu who does not abide in the restraint of his faculty of sight with proper reflection. Those āsavas and other destructive and burning defilements do not arise in the bhikkhu who abides in the restraint of his faculty of sight¹⁴ with proper reflection. Reflecting properly, the bhikkhu abides in the restraint of his faculty of hearing ...p... abides in the restraint of his faculty of smell ...p... abides in the restraint of his faculty of taste ...p... abides in the restraint of his faculty of touch ...p... abides in the restraint of his faculty of thought. Āsavas and other destructive and burning defilements may arise in the bhikkhu who does not abide in the restraint of his faculty of thought with proper reflection. Those āsavas and other destructive and burning defilements do not arise in the bhikkhu who abides in the restraint of his faculty of thought with proper reflection.

Bhikkhus! Āsavas and other destructive and burning defilements may arise in the bhikkhu who does not abide in the restraint of his faculties with proper reflection. Those āsavas and other destructive and burning defilements do not arise in the bhikkhu who abides in the restraint of his faculties with proper reflection. Bhikkhus! These are called the āsavas that are to be removed through restraint (of the sense-faculties)

13. restraint; samvara: the prevention through mindfulness of the arising of āsavas.

14. faculty of sight: lit., eye-faculty: so with the other sense-faculties.

Āsavas that should be removed through proper use
(of requisites)

23. Bhikkhus! What are the āsavas that are to be removed through proper use¹⁵(of requisites)?

Bhikkhus! In this sāsana, the bhikkhu wears the robes reflecting properly. He wears the robes only for protection from cold, heat, gadflies, mosquitoes, wind, heat of the sun, snakes, scorpions and lice, and just to cover up his nakedness.

Reflecting properly, he takes alms-food. He does so not for enjoyment, not for vanity (in strength), not for improvement of the body and not for a better complexion, but only to sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice of purity. (He reflects thus:) 'By this alms-food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (for immoderate eating). I shall have just enough nourishment to maintain life and to lead a blameless life with good health.'

Reflecting properly, he makes use of his monastic living place. He does so only for protection from cold, heat, gadflies, mosquitoes, wind, heat of the sun, snakes, scorpions, lice and inclement weather, and for the purpose of solitary seclusion.

Reflecting properly, he makes use of medicines and medicinal requisites for curing illness. He uses them only to remove oppressive ailments that arise and only to be completely free from (further) ailment.

15. Proper use: using the four requisites of a bhikkhu with due reflection.

What is taught here is the mode of using the four requisites in such a manner that the arising of the āsavas is inhibited.

Bhikkhus! Āsavas and other destructive and-burning defilements may arise in the bhikkhu who does not use the four requisites with proper reflection. Those āsavas and other destructive and burning defilements do not arise in the bhikkhu who makes use of the four requisites with proper reflection. Bhikkhus! These are called the āsavas that are to be removed through proper use (of requisites).

Āsavas that should be removed through forbearance

24. Bhikkhus! what are the āsavas that are to be removed through forbearance?

Bhikkhus! In this sāsana ,the bhikkhu, reflecting properly, can endure cold, heat, hunger, thirst, gadflies, mosquitoes, wind, heat of the sun, snakes, scorpions and lice. He can endure ill-spoken and unwelcome words. He has the nature of being able to endure severe, cruel, excruciatingly sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body.

Bhikkhus! Āsavas and other destructive and burning defilements may arise in the bhikkhu who cannot endure such painful sensations with proper reflection. Those āsavas and other destructive and burning defilements do not arise in the bhikkhu who endures such painful sensations with proper reflection. Bhikkhus! These are called the āsavas that are to be removed through forbearance.

Āsavas that should be removed through avoidance

25. Bhikkhus! What are the āsavas that are to be removed through avoidance?

Bhikkhus! In this sāsana, the bhikkhu, reflecting properly, avoids a fierce elephant, a fierce horse, a fierce ox, a fierce dog, a snake, a tree-stump, a thorny place, an abyss, a precipice, a refuse-pit and a cesspool. If a bhikkhu dwells in such an improper place, resorts to such an improper resort

and keeps company with evil friends, his wise fellow-bhikkhus would suspect him of involving himself in evil circumstances. Reflecting properly, he avoids improper places, improper resorts and evil friends.

Bhikkhus! Āsavas and other destructive and burning defilements may arise in the bhikkhu who does not avoid such improprieties with proper reflection. Those āsavas and other destructive and burning defilements do not arise in the bhikkhu who avoids such improprieties with proper reflection. Bhikkhus! These are called the āsavas that are to be removed through avoidance.

Āsavas that should be removed through rejection

26. Bhikkhus! What are the āsavas that are to be removed through rejection? ¹⁶

Bhikkhus! In this sāsana, the bhikkhu, reflecting properly, does not tolerate, but forsakes, rejects, gets rid of and prevents the repeated arising in him of the arisen kāmavitakka, sensual thoughts; ...p... the arisen byāpādavitakka, thoughts of malice; ...p... the arisen vihiṃsāvitakka, thoughts of injuring another; does not tolerate, but forsakes, rejects, gets rid of and prevents the repeated arising in him of evil and demeritorious thoughts whenever they arise.

Bhikkhus! Āsavas and other destructive and burning defilements may arise in the bhikkhu who does not reject such demeritorious thoughts with proper reflection. Those āsavas and other destructive and burning defilements do not arise in the bhikkhu who rejects such demeritorious thoughts with proper reflection. Bhikkhus! These are called the āsavas that are to be removed through rejection.

16. rejection: vinodana: dispelling with effort such arising thoughts (vitakkas) as kāmavitakka. It does not mean total eradication through magga.

Āsavas that should be removed through cultivation
(of the Factors of Enlightenment)

27. Bhikkhus! What are the āsavas that are to be removed through cultivation (of the Factors of Enlightenment)?

Bhikkhus! In this sāsana, the bhikkhu, reflecting properly, cultivates the enlightenment-factor of mindfulness (sati sambojjhaṅga) that is directed to detachment (viveka) from defilements, freedom from attachment (virāga), cessation (nirodha) of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of Nibbāna (vossagga). Reflecting properly, he cultivates the enlightenment-factor of investigative knowledge of phenomena (dhammavicaya sambojjhaṅga) ...p... cultivates the enlightenment-factor of effort (vīriya sambojjhaṅga) ...p... cultivates the enlightenment-factor of delightful satisfaction (pīti sambojjhaṅga) ...p... cultivates the enlightenment-factor of serenity (passaddhi sambojjhaṅga) ...p... cultivates the enlightenment-factor of concentration (samādhi sambojjhaṅga) ...p... he cultivates the enlightenment-factor of equanimity (upekkhā sambojjhaṅga) that is directed to detachment from defilements, freedom from attachment, cessation of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of Nibbāna.¹⁷

17. (a) The most crucial point in Para 27 is the practice of the four Satipaṭṭhānas. It is the one and only way for the attainment of maggas and phalas and also for the realization of Nibbāna. As a matter of fact, the Seven Bojjhaṅgas cannot take place without the practice of the four Satipaṭṭhānas.

When a yogi practises the Satipaṭṭhānas, he will achieve, first of all, mental concentration. When it becomes sufficiently strong, he will achieve, stage by stage, 13 vipassanā ñāṇas (insights), which will enable him to perceive the true nature of mind and body before he achieves maggas.

Bojjhaṅgas are the factors of enlightenment which one must have while he is passing through these 13 vipassanā ñāṇas. Sati means mindfulness.

Bhikkhus! Āsavas and other destructive and burning defilements may arise in the bhikkhu who does not cultivate these Seven Factors of Enlightenment with proper reflection. Those āsavas and other destructive and burning defilements do not arise in the bhikkhu who cultivates them with proper reflection. Bhikkhus! These are called the āsavas that are to be removed through cultivation (of the Factors of Enlightenment).

28. Bhikkhus! If a bhikkhu has removed through vision the āsavas that should be removed through vision, has removed through restraint the āsavas that should be removed through restraint, has removed through proper use of requisites the āsavas that should be removed through proper use of requisites, has removed through forbearance the āsavas that should be removed through forbearance, has removed through avoidance the āsavas that should be removed through avoidance, has removed through rejection the āsavas that should be removed through rejection, and has removed through cultivation (of the Factors of Enlightenment) the āsavas that should be removed through cultivation (of the Factors of Enlightenment), he is said to be one who abides in the restraint of all āsavas. He has cut off craving, shaken off fetters and having become fully aware of (the nature of) self-conceit (māna) has made an end of dukkha.

Thus the Bhagavā said. Delighted, the bhikkhus rejoiced at the words of the Bhagavā.

End of the Sabbāsava Sutta,
the second in this vagga.

17.(b) Dhammavicaya means mindfulness of nāma (mind) and rūpa (body) and their appearance and disappearance.

Vīriya means diligence.

Pīti means the emotion of joy.

Passaddhi means composure.

Samādhi means mental concentration.

Upekkhā means equanimity.

3. DHAMMADĀYĀDA SUTTA

Discourse on Dhamma Inheritance

29. Thus have I heard:

At one time the Bhagavā (the Exalted One) was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” The bhikkhus replied to the Bhagavā: “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! Be my heirs with regard to the dhamma, but not with regard to material requisites. Out of compassion for you (I consider): “How may my disciples become heirs with regard to the dhamma and not with regard to material requisites?” Should you, bhikkhus, become heirs with regard to material requisites and not heirs with regard to the dhamma, you may on account of that become objects of censure thus: “The Teacher’s disciples are only heirs with regard to material requisites and are not heirs with regard to the dhamma.” On account of that I, too, may become an object of censure thus: “The Teacher’s disciples are only heirs with regard to material requisites and are not heirs with regard to the dhamma.”

If, bhikkhus, you become my heirs with regard to the dhamma and not heirs with regard to material requisites, on account of that you may not become objects of censure, (and it will be said of you) thus: “The Teacher’s disciples are only heirs with regard to the dhamma and are not heirs with regard to material requisites.” On account of that I, too, may not be an object of censure, (and it will be said of me) thus: “The Teacher’s disciples are only heirs with regard to the dhamma and are not heirs with regard to material requisites;” Therefore, bhikkhus, be my heirs with regard to the dhamma, and not with regard to material requisites. Out of compassion for you (I consider): “How may disciples become heirs with

regard to the dhamma and not with regard to material requisites?”

30. Suppose, bhikkhus, that I had had my alms-food, and that I was satisfied, quite full, quite finished, satiated and had had as much as I needed, and yet I had some more left to be thrown away. Then, two bhikkhus might arrive overcome by hunger and weakness. Then suppose I told them: “Bhikkhus! I have had my alms-food, and I am satisfied, quite full, quite finished, satiated and have had as much as I needed, and I still have some more left to be thrown away. You may eat it if you so desire; but if you do not, I shall now throw it away where there is no green grass growing, or drop it into water where no living organisms are present.”

It might thus occur to one of the bhikkhus: “The Bhagavā has had his alms-food, and he is satisfied, quite full, quite finished, satiated and has had as much as he needed, and he still has some more left to be thrown away. If we do not eat it, the Bhagavā will now throw it away where there is no green grass growing, or drop it into water where no living organisms are present. But the Bhagavā has said: “Bhikkhus! Be my heirs with regard to the dhamma, but not with regard to material requisites.” Indeed alms-food is one of the items in material requisites. I had better pass this night and day without eating this alms-food in spite of this hunger and weakness.”

Thus that bhikkhu might pass that night and day (in meditation) without eating that alms-food in spite of hunger and weakness.

Then this might occur to the second bhikkhu: “The Bhagavā has had his alms-food, and he is satisfied, quite full, quite finished, satiated and has had as much as he needed, and he still has some more left to be thrown away. If we do not eat it, the Bhagavā will now throw it away where there is no green grass growing, or drop it into water

where no living organisms are present. I had better eat this alms-food to appease hunger and weakness and thus pass this night and day.”

Thus that bhikkhu might pass that night and day (in meditation), having had that alms-food to appease hunger and weakness.

Bhikkhus, (even if) that (second) bhikkhu had that alms-food, appeasing hunger and weakness, and thus might pass that night and day (he would be blameless). However, (of my two disciples), the first bhikkhu is to be more honoured and praised. What is the reason for this? Bhikkhus! Forgoing that alms-food will cause that bhikkhu to be satisfied with little, to be contented, to lessen defilements, to maintain himself easily and to put forth effort, for a long time.

Therefore, bhikkhus, be you my heirs with regard to the dhamma and not with regard to material requisites. Out of compassion for you (I consider): “How may my disciples become heirs with regard to the dhamma and not with regard to material requisites?”

Thus spoke the Bhagavā. Having spoken thus, the Sugata rose from his seat and retired to his monastery.¹

31. Then, not long after the Bhagavā had left, the Venerable Sāriputta addressed the bhikkhus, saying, “ Reverend bhikkhus! ” Those bhikkhus replied “ Reverend Sir! ” to the Venerable Sāriputta.

1(a). retired to his monastery: uṭṭhāyāsanā vihāram pāvīsi. When the Buddha wanted to praise a disciple or to bring out the virtues of the dhamma, it was his wont to give only a brief outline of the discourse and retire to his chamber so that his eminent disciples can elaborate on it.

Sometimes, if the Buddha was brief in his deliverance of the discourse, Ānanda or Mahākaccāna would elaborate on it at the request of the bhikkhus who had listened to the dhamma.

The Venerable Sāriputta said these words:

In what way, Āvuso (Your Reverences), do disciples not follow the Teacher's example of practising solitary seclusion? And in what way do disciples follow the Teacher's example of practising solitary seclusion?

“We have come, Reverend Sir, even from afar to learn from the Venerable Sāriputta the meaning of these words that have been spoken. We request you. It would be good, indeed, if the Venerable Sāriputta himself should explain the meaning of these words that have been spoken. Having heard it from the Venerable Sāriputta, the bhikkhus will bear it in mind.”

In that case, Āvuso (Your Reverences), listen and pay good attention. I shall speak.

“Very well, Reverend Sir,” replied those bhikkhus to the Venerable Sāriputta who, then, said thus:

In what way, Āvuso, do disciples not follow the Teacher's example of practising solitary seclusion? In this Teaching, Āvuso, while the Teacher abides in solitary seclusion, there are disciples who do not follow his example of practising solitary seclusion. They do not give up (demeritorious)

1.(b) When moot points in the discourse had been thus cleared, the Buddha praised the bhikkhu, who had made the explanation, on his ability to bring out the very thoughts and ideas that he (the Buddha) wished his disciple to convey to the bhikkhus present.

Sometimes, when the Buddha wished to bring out the virtues of the dhamma he retired to his chamber without elaborating when Sāriputta would interpose and explain it to the satisfaction of the enquirers.

Here in this sutta, the Buddha gave only the introductory speech, anticipating Sāriputta's exposition which set forth fully the Buddha's own views. This made the disciples to be more attentive and respectful towards the dhamma which they took to heart as “an unshakable stone-umbrella.”

dhammas that the Teacher has enjoined them to give up.² They live for abundance in material things, being lax (in the practice of the Teaching), being the foremost to fall (into demeritoriousness) and being irresponsible in the task of achieving absolute extinction of dukkha, (which is Nibbāna).³

Among those (disciples), Āvuso, there are Bhikkhu Elders⁴ who should be censured for three reasons. They should be censured for this first reason (which says): “While the Teacher practises solitary seclusion the disciples do not follow his example of practising solitary seclusion.” And they should be censured for this second reason (which says); “They do not give up (demeritorious) dhammas that the Teacher has enjoined them to give up.” And they should be censured for this third reason (which says): “They live for abundance in material things, being lax (in the practice of the Teaching), being the foremost to fall (into demeritoriousness) and being irresponsible in the task of achieving absolute extinction of dukkha, (which is Nibbāna).” Āvuso, (such) Bhikkhu Elders should be censured for these three reasons.

Among those (disciples), Āvuso, there are bhikkhus who are of middle standing⁵...p... there are bhikkhus who have been newly admitted into the Order⁶ and who should be

2. They do not ... to give up: This indicates the absence of cittaviveka, disposition for solitary seclusion.
3. achieving absolute extinction of dukkha, (which is Nibbāna): There are three kinds of viveka, solitary seclusion: (1) kāyaviveka, physical seclusion, (2) cittaviveka, mental detachment and (3) paviveka or upadhiviveka, absolute extinction of dukkha, which is Nibbāna.
4. Bhikkhu Elders: therā bhikkhū: generally applied to bhikkhus who have spent ten years or more in the Order of the bhikkhus
5. bhikkhus of middle standing: majjhimā bhikkhū: bhikkhus who have been in the Order from five to nine years.
6. newly admitted bhikkhus: navā bhikkhu: bhikkhus who have been in the Order for less than five years.

censured for three reasons. They should be censured for this first reason (which says): “While the Teacher practises solitary seclusion the disciples do not follow his example of practising solitary seclusion.” And they should be censured for this second reason (which says): “They do not give up (demeritorious) dhammas that the Teacher has enjoined them to give up.” And they should be censured for this third reason (which says): “They live for abundance in material things, being lax (in the practice of the Teaching), being the foremost to fall (into demeritoriousness) and being irresponsible in the task of achieving absolute extinction of dukkha, (which is Nibbāna).” *Āvuso*, (such) bhikkhus who have been newly admitted should be censured for these three reasons.

In this way, *Āvuso*, the disciples do not follow the Teacher’s example of practising solitary seclusion.

32. In what way, *Āvuso*, do the disciples follow the Teacher’s example of practising solitary seclusion? In this Teaching, *Āvuso*, there are disciples of the Teacher who follow his example of practising solitary seclusion. They give up (demeritorious) dhammas that he has enjoined them to give up. They do not live for abundance in material things, are not lax (in the practice of the Teaching), and are not responsible for any retrogression⁷, but are foremost in the achievement of absolute extinction of dukkha, (which is Nibbāna).

Among those (disciples), *Āvuso*, there are Bhikkhu Elders who are praiseworthy for three reasons. They are praiseworthy for this first reason (which says): “While the Teacher practises solitary seclusion the disciples do follow

7. are not responsible for any retrogression; *okkamane nikkhattadhura*: This means that the bhikkhus whom the Buddha praised were not responsible for any action that might cause the decline of the Buddha’s Teaching, for they were the true heirs with regard to the Dhamma who earnestly worked for Nibbāna.

his example of practising solitary seclusion.” And they are praiseworthy for this second reason (which says): “They do give up (demeritorious) dhammas that the Teacher has enjoined them to give up.” And they are praiseworthy for this third reason (which says): “They do not live for abundance in material things, are not lax (in the practice of the Teaching), and are not responsible for any retrogression, but are foremost in the achievement of absolute extinction of dukkha, (which is Nibbāna).” Āvuso, (such) Bhikkhu Elders are praiseworthy for these three reasons.

Among those (disciples), Āvuso, there are bhikkhus who are of middle standing ...p... there are bhikkhus who have been newly admitted into the Order and who are praiseworthy for three reasons. They are praiseworthy for this first reason (which says): “While the Teacher practises solitary seclusion the disciples do follow his example of practising solitary seclusion.” And they are praiseworthy for this second reason (which says): “They do give up (demeritorious) dhammas that the Teacher has enjoined them to give up.” And they are praiseworthy for this third reason (which says): “They do not live for abundance in material things, are not lax (in the practice of the Teaching), and are not responsible for any retrogression, but are foremost in the achievement of absolute extinction of dukkha, (which is Nibbāna).”

In this way, Āvuso, the disciples do follow the Teacher’s example of practising solitary seclusion.

33. Āvuso! In that (dhamma that has been taught), greed (lobha) is evil; and hatred (dosa) is evil. To dispel greed and hatred, there is the Middle Way that makes for higher vision, for insight, so as to achieve calm (through extinction of defilements), special apperception (of the Four Ariya Truths), enlightenment and peace (Nibbāna).

What, Āvuso, is the Middle Way that makes for higher vision, for insight, so as to achieve calm (through

extinction of defilements), special apperception (of the Four Ariya Truths), enlightenment and peace (Nibbāna)? It is the Ariya Path of Eight Constituents. And what is this Ariya Path of Eight Constituents? It is Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

This, Āvuso, is the Middle Way that makes for higher vision, for insight, so as to achieve calm (through extinction of defilements), special apperception (of the Four Ariya Truths), enlightenment and peace (Nibbāna).

Āvuso! In that (dhamma that has been taught), anger (kodha)⁸ is evil; grudge (upanāha) is evil ...p... denigrating others (makkha) is evil; improper rivalry (paḷāsa)⁹ is evil.. envy (issā) is evil; stinginess (macchariya)¹⁰ is evil... deceit (māyā) is evil; hypocrisy (sātheyya) is evil... obduracy (thambha) is evil; disparaging others (sārambha) is evil... conceit (māna) is evil; arrogance (atimāna) is evil... vanity (mada) is evil; heedlessness (pamāda)¹¹ is evil. To dispel vanity and heedlessness there is the Middle Way that makes for higher vision, for insight, so as to achieve calm, special apperception (of the Four Ariya Truths), enlightenment and peace (Nibbāna).

What, Āvuso, is the Middle way that makes for higher vision, for insight, so as to achieve calm, special apperception (of the four Ariya Truths), enlightenment and peace (Nibbāna)? It is this Ariya path of Eight Constituents.

8. anger (kodha): either anger directed at others, giving rise to malevolence, or anger at one's own mishaps or unsatisfactory condition.

9. Improper rivalry (paḷāsa): claiming to be as good as another, without being so.

10. Stinginess (macchariya): meanness-and-stinginess, selfishness, not wishing to share with others, thus jealously holding on to what one has.

11. heedlessness (pamāda): due to being absorbed in sensual pleasures.

And what is this Ariya Path of Eight Constituents? It is Right View, Right Thinking, Right Speech, Right Action. Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

This, Āvuso, is the Middle Way that makes for higher vision, for insight, so as to achieve calm, special apperception (of the Four Ariya Truths), enlightenment and peace (Nibbāna).

Thus spoke the Venerable Sāriputta. Delighted, those bhikkhus rejoiced in what the Venerable Sāriputta had said.

End of the Dhammadāyāda Sutta,
the third in this vagga.

4. BHAYABHERAVA SUTTA

Discourse on Fear and Dismay

34. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time the brahmin Jāṇussoṇi approached the Bhagavā and engaged in mutually pleasing words of greeting with the Bhagavā. After bringing to an end the glad and courteous words of greeting, he sat in a suitable place and said to the Bhagavā:

“O Gotama! Worthy men,¹ through faith in the Respected Gotama, leave home for the homeless life of a recluse. The Respected Gotama is the leader of those worthy men. The Respected Gotama has done much for them and has inspired them (to strive for higher morality, concentration and wisdom). Those people follow the Respected Gotama’s (belief and) practice.”

Brahmin, it is so; brahmin, it is so. Brahmin, those worthy men, through faith in me, leave home for the homeless life of a recluse. I am their leader and have done much for them and I have inspired them (to strive for higher morality, concentration and wisdom). Those people follow my (belief and) practice.

“O Gotama, it is difficult to live in remote forest or jungle abodes. It is difficult to live in seclusion and to take delight in solitude (in such abodes). It is as if the mind of a bhikkhu who has not attained samādhi (tranquillity of mind through concentration) is seized (with fright) by the forest.²”

1. worthy men: kulaputtā: lit., men of good family or men of good character.

2. as if seized (with fright) by the forest: The mind of the bhikkhu who is not possessed of tranquillity is greatly disturbed by grass, leaves, cries of wild animals and various frightening objects in the wood or forest.

Brahmin, it is so; brahmin, it is so. Brahmin, it is difficult to live in remote forest or jungle abodes. It is difficult to live in seclusion and to take delight in solitude (in such abodes). It is as if the mind of a bhikkhu who has not attained samādhi (tranquillity of mind through concentration) is seized (with fright) by the forest.

35. Brahmin, before I had attained Ariya magga, when I was still only a Bodhisatta (a Future Buddha) who had not yet realized with penetrative insight the Four Ariya Truths, it also occurred to me thus:

‘It is difficult to live in remote forest or jungle abodes. It is difficult to live in seclusion and to take delight in solitude (in such abodes). It is as if the mind of a bhikkhu who has not attained samādhi (tranquillity of mind through concentration) is seized (with fright) by the forest.’

Brahmin, it then occurred to me thus:

‘Some samaṇas and brāhmaṇas, without being pure in their physical actions³, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of impure physical actions, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes with impure physical actions. My physical actions are pure. Indeed, I count myself as one of the Ariyas⁴ who, being pure in physical actions, resort to remote forest or jungle abodes’.

Brahmin, seeing clearly that my physical actions were pure, I was in a position to live in the forest without the slightest fear. (1)

3. without being pure in their physical actions: One who commits killing, stealing and wrongful sensual acts is called one who is guilty of impure and blameworthy deeds.

4. I count myself as one of the Ariyas: An ariya is one who has attained one of the four maggas. The bodhisatta had not yet achieved any magga. However, his physical, verbal and mental actions were generally pure like those of an ariya.

36. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas, without being pure in their verbal actions, ...p... without being pure in their mental actions,...p... without being pure in their means of living, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of having an impure means of living, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes with an impure means of living. My means of living is pure. Indeed, I count myself as one of the Ariyas who, having a pure means of living, resort to remote forest or jungle abodes’.

Brahmin, seeing clearly that my means of living was pure, I was in a position to live in the forest without the slightest fear. (2-3-4)

37. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas, while being very covetous and while being strongly attached to sense-pleasures, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of covetousness and strong attachment to sense-pleasures, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes while being covetous and while being strongly attached to sense-pleasures. I am without covetousness. Indeed, I count myself as one of the Ariyas who, being without covetousness, resort to remote forest or jungle abodes.’

Brahmin, seeing clearly that I was without covetousness, I was in a position to live in the forest without the slightest fear. (5)

38. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas, while having ill will and malevolent intention, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of

their fault of ill will and malevolent intention, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes while having ill will and malevolent intention. I have goodwill (mettā). Indeed, I count myself as one of the Ariyas who, having goodwill (mettā), resort to remote forest or jungle abodes.'

Brahmin, seeing clearly that I had goodwill (mettā), I was in a position to live in the forest without the slightest fear. (6)

39. Brahmin, it again occurred to me thus:

'Some samaṇas and brāhmaṇas, while being overwhelmed by sloth and torpor, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of being overwhelmed by sloth and torpor, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes while being overwhelmed by sloth and torpor. I am free from sloth and torpor. Indeed, I count myself as one of the Ariyas who, being free from sloth and torpor, resort to remote forest or jungle abodes.'

Brahmin, seeing clearly that I was free from sloth and torpor, I was in a position to live in the forest without the slightest fear.(7)

40. Brahmin, it again occurred to me thus:

'Some samaṇas and brāhmaṇas, with a mind distracted and not calmed, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of the fault of their distracted and uncalmed minds, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes with a distracted and uncalmed mind. I have a calmed mind. Indeed, I count myself as one of the Ariyas who, having a calmed mind, resort to remote forest or jungle abodes.'

Brahmin, seeing clearly that I had a calmed mind, I was in a position to live in the forest without the slightest fear.(8)

41. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas, with (a mind filled with)doubt and uncertainty, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of doubt and uncertainty, indeed call forth(in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes with doubt and uncertainty. I have overcome doubt and uncertainty. Indeed, I count myself as one of the Ariyas who, having overcome doubt and uncertainty, resort to remote forest or jungle abodes.’

Brahmin, seeing clearly that I had overcome doubt and uncertainty, I was in a position to live in the forest without the slightest fear.⁵ (9)

42. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas, while extolling themselves and disparaging others, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of extolling themselves and disparaging others; indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes while extolling myself and disparaging others. I do not extol myself and disparage others. Indeed, I count myself as one of the Ariyas who, without extolling themselves and disparaging others, resort to remote forest or jungle abodes.’

5. Paras (37) to (41): From“ covetousness ” to “uncertainty” the faults mentioned in these paragraphs refer to the five nīvaraṇas (hindrances). They take place because of lack of samādhi (mental concentration). Even the lowest samādhi, such as upacāra samādhi, can shut them out of the mind.

Brahmin, seeing clearly that I did not extol myself and disparage others, I was in a position to live in the forest without the slightest fear. (10)

43. Brahmin, it again occurred to me thus:

‘ Some samaṇas and brāhmaṇas, terrified⁶ and fearful, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of being terrified and fearful, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes in a terrified and fearful state of mind. I am free from hair-raising terror. Indeed, I count myself as one of the Āriyas who, being free from hair-raising terror, resort to remote forest or jungle abodes’.

Brahmin, seeing clearly that I was free from hair-raising terror, I was in a position to live in the forest without the slightest fear. (11)

44. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas, while hankering after gain, honour and fame, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of hankering after gain, honour and fame, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes while hankering after gain, honour and fame. I am contented with little. Indeed, I count myself as one of the Ariyas who, being contented with little, resort to remote forest or jungle abodes.’

Brahmin, seeing clearly that I was contented with little, I was in a position to live in the forest without the slightest fear. (12)

6. terrified: chambī: being rigid or paralysed with fear.

45. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas, indolent and lacking in effort (to achieve mindfulness), resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of indolence and lack of effort, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I am not indolent and I do not lack effort when I resort to remote forest or jungle abodes. I make strenuous effort (to achieve mindfulness). Indeed, I count myself as one of the Ariyas who, while making strenuous effort, resort to remote forest or jungle abodes.’

Brahmin, seeing clearly that I made strenuous effort, I was in a position to live in the forest without the slightest fear. (13)

46. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas, lacking in mind-fulness and clear comprehension, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of being without mindfulness and clear comprehension, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, I do not resort to remote forest or jungle abodes while lacking in mindfulness and clear comprehension. I have steadfast mindfulness. Indeed, I count myself as one of the Ariyas who, having steadfast mindfulness, resort to remote forest or jungle abodes.’

Brahmin, seeing clearly that I had steadfast mindfulness, I was in a position to live in the forest without the slightest fear. (14)

47. Brahmin, it again occurred to me thus:

‘Some samaṇas and brāhmaṇas resort to remote forest or jungle abodes with an unsettled and agitated mind. Those respected samaṇas and brāhmaṇas, because of their fault of having an unsettled and agitated mind, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for

me, I do not resort to remote forest or jungle abodes with an unsettled and agitated mind. I am endowed with samādhi, concentration of mind. Indeed, I count myself as one of the Ariyas who, having concentration of mind, resort to remote forest or jungle abodes.'

Brahmin, seeing clearly that I was endowed with concentration of mind, I was in a position to live in the forest without the slightest fear. (15)

48. Brahmin, it again occurred to me thus:

'Some samaṇas and brahmaṇas, who are unwise and dull, resort to remote forest or jungle abodes. Those respected samaṇas and brāhmaṇas, because of their fault of being unwise and dull, indeed call forth (in their minds) unwholesome fear and dreadful objects. As for me, when I resort to remote forest or jungle abodes, I am not unwise and dull. I am endowed with wisdom. Indeed, I count myself as one of the Ariyas who, having wisdom, resort to remote forest or jungle abodes.'

Brahmin, seeing clearly that I was endowed with wisdom, I was in a position to live in the forest without the slightest fear.(16)

Here ends the sixteen ways
(of countering fear and dismay)

49. Brahmin, it again occurred to me thus:

'If I were to stay at fearful and terrifying (lit., hair-raising) places, such as parkland shrines, forest shrines and tree shrines, on(certain) recognized nights of the waxing and waning moon, such as the fourteenth, the fifteenth and the eighth night, I might perhaps encounter(lit., see) fearful and frightening objects.'⁷

7. This paragraph reveals the bodhisatta's expectation of seeing fearful and frightening objects at shrines on certain nights.

Brahmin, sometimes I stayed at fearful and terrifying places, such as parkland shrines, forest shrines and tree shrines, on (certain) recognized nights of the waxing and waning moon, such as the fourteenth, the fifteenth and the eighth night. There, brahmin, wild beasts came to where I was. Peacocks (and other birds) dropped dry twigs. The wind also blew away fallen leaves.⁸

Brahmin, it occurred to me thus:

‘Are these things that have appeared the fearful and frightening objects (that I expected)?’

Brahmin, it occurred to me thus:

‘As I have been really expecting the fearful, why should I be afraid? It would be well for me to dismiss the (seemingly) fearful object that appears⁹ (while remaining) in the same body posture that I am in when it appears.’

Brahmin, if that fearful and frightening object appeared while I was walking, I dismissed it while I was (still) walking, before standing, sitting or lying down.

Brahmin, if that fearful and frightening object appeared while I was standing, I dismissed it while I was (still) standing, before walking, sitting or lying down.

Brahmin, if that fearful and frightening object appeared while I was sitting, I dismissed it while I was (still) sitting, before lying down, standing or walking.

8. Because of his mindfulness and wisdom, the bodhisatta saw for himself that things that were regarded by some samaṇas and brāhmaṇas as fearful and frightening objects were nothing but ordinary occurrences that naturally took place at secluded places at night.

9. dismiss the (seemingly) fearful object that appears: i.e., put out of the mind what seemed to be fearful to others but what in reality were natural occurrences.

Brahmin, if that fearful and frightening object appeared while I was lying down, I dismissed it while I was (still) lying down, before sitting, standing or walking.

50. Brahmin, some samaṇas and brāhmaṇas perceive night as day,¹⁰ and day as night. I say that this perception is due to those samaṇas and brāhmaṇas being confused and bewildered. Brahmin, as for me, I perceive night as night, and day as day. Brahmin, if anyone wishing to speak truly were to say: 'For the welfare and happiness of many, for the sake of the world, and for the benefit, welfare and happiness of men and devas, a being has appeared in the world who is not confused and bewildered,' he should say it of me.

51. Brahmin, I had made strenuous and unrelenting effort. Mindfulness was steadfast in me. It was constant. My person (both in body and mind) was tranquil and not excited. My mind was firmly settled and concentrated on one object.

Brahmin, being detached from sensuality (the first of five hindrances) and demeritorious factors (the four remaining hindrances, namely, ill will, torpor of mind and body, worry, wavering), I achieved and remained in the first jhāna which has vitakka (initial application of the mind), vicāra (sustained application of the mind), and which has pīti¹¹ (delightful satisfaction) and sukha (bliss) born of detachment from the

10. perceive night as day: The meditator, by day, goes into odāta kasiṇa (meditation on the colour white), bearing in mind that he would rise from jhanic attainment (jhānasamāpatti) by day. The attainer of jhāna who is not skilled, however, rises from jhanic attainment at night. He perceives night as day because of the pervasiveness of odata kasiṇa.

In other words, such a person is said to be suffering from bewilderment and confusion.

11. pīti: rendered as 'pleasurable interest' in the Compendium of philosophy by U Shwe Zan Aung.

nīvaraṇas (hindrances). Having got rid of vitakka and vicāra, I achieved and remained in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of Concentration.¹²

Being detached from pīti as well, I dwelt in equanimity with mindfulness and clear comprehension and experienced sukha in mind and body.¹³ I achieved and remained in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha.

By dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, I achieved and remained in the fourth jhāna, which is without pleasure and pain, which has absolute purity of mindfulness due to a state of equanimity.

52. When the settled mind had thus become perfectly pure, cleansed, unsullied (by defilements), uncontaminated (by defilements), malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) pubbenivāsānussatiñāṇa, the power that recollects existences of the past.

I could recollect many (of my) existences of the past, namely, one past existence, or two, or three, or four, or five, or ten, or twenty or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences. I could recollect existences in many cycles of dissolution, in many cycles of development, or in many cycles of the rounds of dissolution and development. I could recollect that: ‘ In such an existence, I had such a name, such a lineage (i.e., clan) ,

12. concentration : samādhi: mental discipline.

13. Even though the mind was , in fact, indifferent to sukha, it must be said that, because of sukha's impact on the mind and body, the bodhisatta's mind and body felt sukha.

such an appearance, such food(nutriment), experienced such well-being and suffering, and had such a span of life. On my death in that existence, I was born in another existence. In that(new) existence, I had such a name, such a lineage, such an appearance, such food, experienced such well-being and suffering, and had such a span of life. On my death in that existence, I was reborn in this (present) existence.’ In this way I could recollect my many and varied existences together with their characteristics and related facts (such as names and clans).

Brahmin, in the first part of the night, I gained this first vijjā¹⁴(psychic knowledge of past existences). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā (psychic knowledge of past existences) arises, darkness disappears and light appears, similarly (in me), avijjā disappeared, vijjā arose, darkness disappeared and light appeared.

53. When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) cutūpapātañāṇa, the power that can know the passing away of beings and their rebirth in their new destinations.

With dibbacakkhu ñāṇa, the psychic power of divine sight which is extremely clear, surpassing the sight of men, I could see beings in the process of passing away and also of coming into existence, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. I could know (about) beings arising in accordance with their own kamma-actions. I knew thus: ‘ These beings were full of evil committed bodily, verbally and mentally. They maligned the

14. vijjā is of three kinds: psychic knowledge of past existences; psychic power of divine sight; and the Insight which uproots āsavas.

Ariyas, held wrong views and performed actions according to wrong views. After death and dissolution of their bodies, they have reappeared in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But, friends, there are also beings who are endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed according to right views. After death and dissolution of their bodies, they have reappeared in good destinations, the happy world of the devas.’

Thus, with the psychic power of divine sight which is extremely clear, surpassing the sight of men, I could see beings in the process of passing away and also of coming into existence, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and could know (about) beings arising in accordance with their own kamma-actions.

Brahmin, in the middle part of the night, I gained this second *vijjā* (the psychic power of divine sight). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to *Nibbāna*), *avijjā* (lack of psychic power of divine sight) disappears, *vijjā* (the psychic power of divine sight) arises, darkness disappears and light appears, similarly (in me), *avijjā* disappeared, *vijjā* arose, darkness disappeared and light appeared.

54. When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) *āsavakkhaya ñāṇa*, the Insight which uproots the *āsavas*.

I knew: “This is *dukkha*” as it really is¹⁵ I knew:

15. I knew as it really is: The reference here is to penetrative knowledge, without confusion, of the true nature of all *dukkha*, in such terms as “ There is no greater *dukkha* than the *dukkha* set out in the Ariya Truth of *Dukkha*.”

“This is the cause of dukkha ’’as the cause really is; I knew: “ This is the extinction of dukkha’’¹⁶as it really is; and I knew: “This is the practice leading to the extinction of dukkha’’¹⁷ as it really is.I knew: “ These are the āsavas’’¹⁸ as they really are; I knew: “This is the cause of the āsavas’’ as the cause really is; I knew: “This is the extinction of the āsavas’’¹⁹ as it really is; I knew: “This is the practice leading to the extinction of the āsavas’’ as it really is. Knowing thus and seeing thus, my mind became liberated from kāmāsava, the defilement of sense-pleasure, bhavāsava, the defilement of hankering after (better) existence, and avijjāsava, the defilement of ignorance of the Four Ariya Truths. When (the mind was thus) liberated there occurred the knowledge “It is liberated.” I knew: “ Rebirth is ended; the Noble Practice of Purity has been accomplished; what needed to be done (for attainment of magga Insight) has been done; nothing else remains to be done for this attainment of magga.”

Brahmin, in the last part of the night, I gained this third vijjā (the Insight which uproots āsavas). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (lack of Insight which uproots āsavas) disappears, vijjā (the Insight which uproots āsavas) arises, darkness disappears and light appears, similarly (in me) avijjā disappeared, vijjā arose, darkness disappeared and light appeared.

55. Brahmin, it might occur to you thus: ‘Samaṇa Gotama is up to now resorting to (taking up) remote forest

16. The extinction of dukkha is Nibbāna.

17. The practice leading to the extinction of dukkha: the Ariya Path of Eight constituents.

18. āsavas: befuddling defilements; mental intoxicants; taints; cankers. The āsavas are rooted in lobha, desire, craving; diṭṭhi, false views; and moha, inability to distinguish what is right or true from what is wrong or false,

19. The extinction of āsavas is Nibbāna.

or jungle abodes because he is not yet free of attachment, anger, and bewilderment. Brahmin, you should not think so. Brahmin, I see very well these two reasons (for resorting to such abodes): being able to live without discomfort in the present , and out of solicitude for the bhikkhus²⁰ who come after. For these two reasons, I resort to remote forest or jungle abodes.

56. “The Revered Gotama who, like the former Buddhas who are worthy of special veneration, who are perfectly Self-Enlightened, has indeed great solicitude for the bhikkhus who come after. O Gotama! Excellent (is the dhamma)! O Gotama!, Excellent (is the dhamma)! The Revered Gotama has taught the dhamma in many ways; it is, O Gotama, as if one turns up what lies upside down, as if one uncovers what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects. I take refuge in the Revered Gotama, I take refuge in the Dhamma and I take refuge in the Saṅgha. May the Revered Gotama take me as a lay disciple who has taken refuge (in the Buddha; the Dhamma and the Saṅgha) from today onwards till the end of life.

End of the Bhayabherava Sutta,
the fourth in this vagga.

20. **bhikkhus**: the Pāḷi words used in the text are *paccimājanatā*, literally meaning those who come after. However, the Commentary explains this to mean bhikkhus.

5. ANAṄGAṄA SUTTA

Discourse on Taintlessness

57. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Venerable Sāriputta addressed the bhikkhus, saying, “Reverend Bhikkhus!”¹ The bhikkhus replied “Reverend Sir!” to the Venerable Sāriputta. Then the Venerable Sāriputta spoke thus:

Āvuso, there are to be found four kinds of persons in the world; what are they? Āvuso, in this world there is the person who has mental taint (aṅgaṇa) and who does not know rightly: “ I have mental taint in my mind”; and there is the person who has mental taint and who knows rightly: “I have mental taint in my mind”; and there is the person, having no mental taint, who does not know rightly: “ I have no mental taint in my mind”; and there is the person, having no mental taint, who knows rightly: “ I have no mental taint in my mind.”

Āvuso, among those (four persons), of the two types of persons having mental taint, he who has mental taint and who does not know rightly: “ I have mental taint in my mind” is said to be inferior.

Āvuso, among those (four persons), of the two types of persons having mental taint, he who has mental taint and who knows rightly: “ I have mental taint in my mind” is said to be superior.

Āvuso, among those (four persons), of the two types of persons having no mental taint, he who has no mental taint and who does not know rightly: “I have no mental taint in my mind” is said to be inferior.

1. “Reverend Bhikkhus!”, “Reverend Sir!”, This is a free rendering of the term Āvuso which is retained in the subsequent passages. Āvuso is a polite form of address, which can be translated as “Sir!” or “Sirs!” “Friend” or “Friends”.

Āvuso, among those (four persons), of the two types of persons having no mental taint, he who has no mental taint and who knows rightly: “I have no mental taint in my mind” is said to be superior.

58. When this was said, the Venerable Mahā Moggallāna asked the Venerable Sāriputta thus:

“Āvuso Sāriputta! Of the two types of persons having mental taint, one is said to be inferior and the other superior. What is the reason, and what is the cause?”

“Āvuso Sāriputta! of the two types of persons having no mental taint, one is said to be inferior and the other superior. What is the reason, and what is the cause?”

59. Āvuso, of the two types of persons, the person who has mental taint and who does not know rightly: “I have mental taint in my mind” will not generate desire, nor make effort, nor develop energy to get rid of that mental taint. He will pass away with a mind (filled) with attachment, anger, bewilderment, mental taints and impurities.² This, certainly, is to be expected of him.

Āvuso, take the example of a bronze bowl, which might have been brought from a shop or a bronze-smith’s house, covered with dust and dirt, and which might be left unused by the owner, uncleansed, and discarded in the dust. Would not that bronze bowl, Āvuso, become more stained and tarnished with dirt after some time?

“Yes, Āvuso.”

In the same way, Āvuso, the person who has mental taint and who does not know rightly. “I have mental taint in my mind” will not generate desire, nor make effort, nor develop energy to get rid of that mental taint. He will pass

2. He will pass away with a mind ... and impurities: Here it must not be construed that at the moment of death an individual passes away in a state of unwholesome consciousness (*akusala citta*). At the moment of death, there is only *bhavanga* consciousness which is not defiled. What is meant here is that such a person dies without having got rid of defilements in his mind, previous to the exact moment of death.

away with a mind (filled) with attachment, anger, bewilderment, mental taints and impurities. This, certainly, is to be expected of him.

Āvuso, of those (two types of persons), the person who has mental taint and who rightly knows: "I have mental taint in my mind" will generate desire, make effort and develop energy to get rid of that mental taint. He will pass away with a mind which is without attachment, anger, bewilderment, mental taints and impurities. This, certainly, is to be expected of him.

Āvuso, take the example of a bronze bowl, which might have been brought from a shop or a bronze-smith's house, covered with dust and dirt, and which might be used and cleansed by the owner, and not discarded in the dust. Would not that bronze bowl, Āvuso, become clean³ and stainless after some time?

"Yes, Āvuso."

In the same way, Āvuso, the person who has mental taint and who rightly knows: "I have mental taint in my mind" will generate desire, make effort and develop energy to get rid of that mental taint. He will pass away with a mind which is without attachment, anger, bewilderment, mental taints and impurities.

Āvuso, of those (two types of persons), the person who has no mental taint but who does not know rightly: "I have no mental taint in my mind" will become attentive to what is pleasant, and because of this attentiveness to pleasant objects, his mind will be corrupted by attachment. He will pass away with a mind (filled) with attachment, anger, bewilderment, mental taints and impurities. This, certainly, is to be expected of him.

Āvuso, take the example of a bronze bowl, which might have been brought from a shop or a bronze-smith's house, quite clean and unstained, but which might be left

3. clean: in the Pāḷi text, *parisuddhatarā*, cleaner.

unused and uncleaned by the owner and discarded in the dust. Would not that bronze bowl, Āvuso, become stained⁴ and tarnished with dirt after some time?

“Yes, Āvuso.”

In the same way, Āvuso, the person who has no mental taint but who does not know rightly: “I have no mental taint in my mind” will become attentive to what is pleasant, and because of this attentiveness to pleasant objects, his mind will be corrupted by attachment. He will pass away with a mind (filled) with attachment, anger, bewilderment, mental taints and impurities. This, certainly, is to be expected of him.

Āvuso, of those (two types of persons), the person who has no mental taint and who rightly knows: “ I have no mental taint in my mind” will not be attentive to what is pleasant, and because of this inattentiveness to pleasant objects, his mind will not be corrupted by attachment. He will pass away with a mind which is without attachment, anger, bewilderment, mental taints and impurities. This, certainly, is to be expected of him.

Āvuso, take the example of a bronze bowl, which might have been brought from a shop or a bronze-smith’s house, quite clean, quite unstained, and which might be put into use and cleaned by the owner and not discarded in the dust. Would not that bronze bowl, Āvuso, become cleaner and stainless after some time?

“Yes, Āvuso.”

In the same way, Āvuso, the person who has no mental taint and who rightly knows: “I have no mental taint in my mind” will not be attentive to what is pleasant, and because of this inattentiveness to pleasant objects, his mind will not be corrupted by attachment. He will pass away with a mind which is without attachment, anger, bewilderment,

4. stained: in the Pāḷi text, *saṁkiliṭṭhatarā*, more stained.

mental taints and impurities. This, certainly, is to be expected of him.

Āvuso Moggallāna! This is the reason, this the cause for saying that, of these two types of persons who have mental taint, one is said to be inferior and the other superior.

Āvuso Moggallāna! This is the reason, this the cause, for saying that, of these two types of persons who have no mental taint, one is said to be inferior and the other superior.

60. “Āvuso, it is said: ‘Taint, taint.’ What is that which is called ‘taint’?”

Āvuso, this ‘taint’ is the name for the demeritorious factors that spring from evil wishes.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “Should I indeed transgress a Rule (of the Vinaya), may bhikkhus not know that I have transgressed a Rule” But, Āvuso, it is possible that bhikkhus know that he has transgressed a Rule. (Then) that bhikkhu becomes angry and displeased, thinking, “Bhikkhus know that I have transgressed a Rule.” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “Should I indeed transgress a Rule, may bhikkhus accuse me in private and not (in public) amidst members of the Order.” But, Āvuso, it is possible that bhikkhus accuse him (in public) amidst members of the Order and not in private. (Then) that bhikkhu becomes angry and displeased, thinking, “Bhikkhus accuse me (in public) amidst members of the Order, and not in private.” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “Should I indeed transgress a Rule, may I be accused (of such transgression) by a coequal (i.e., one who has transgressed a Rule) and not by one who is not my coequal (i.e., one who has not transgressed any

Rule).”⁵ But, Āvuso, it is possible that he is not accused by his coequal but by one not coequal with him. (Then) that bhikkhu becomes angry and displeased, thinking, “I am accused by one not coequal with me but not by a coequal.” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “It would indeed be good if the Teacher were to expound the dhamma to bhikkhus, asking questions only to me and not some other bhikkhu.” But, Āvuso, it is possible that the Teacher might expound the dhamma to bhikkhus questioning some other bhikkhu, but not that bhikkhu. (Then) that bhikkhu becomes angry and displeased, thinking, “The Teacher teaches the dhamma to bhikkhus questioning some other bhikkhu, but not me.” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “It would indeed be good if bhikkhus were to enter the village for the round of alms with only me taking the lead always, and with no other bhikkhu taking the lead.” But, Āvuso, it is possible that bhikkhus might enter the village for the round of alms with some other bhikkhu taking the lead, instead of entering the village for the round of alms with that bhikkhu taking the lead. (Then) that bhikkhu becomes angry and displeased, thinking, “Bhikkhus enter the village for the round of alms with some other bhikkhu taking the lead, instead of only myself taking the lead always”. Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “It would indeed be good if I alone were to get the foremost place, the best water and the

5. The Commentary also gives an alternative interpretation of this: “I might be accused by one who is equal to me in birth and rank, in knowledge, in ability, in practice etc., and not by one who is not my equal in those things and who is not fit to accuse me.”

best alms-food in the assigned eating-place, and if no other bhikkhu were to get the foremost place, the best water and the best alms-food in the assigned eating-place.” But, Āvuso, it is possible that some other bhikkhu might get the foremost place, the best water and the best alms-food in the assigned eating-place while that bhikkhu might not get the foremost place, the best water and the best alms-food. (Then) that bhikkhu becomes angry and displeased, thinking, “Some other bhikkhu gets the foremost place, the best water and the best alms-food in the assigned eating-place while I do not get the foremost place, the best water and the best alms-food.” Āvuso, both anger and displeasure are mental taints.

Avuso, in this Teaching, it is possible that some bhikkhu may have the wish: “It would indeed be good if I alone were to expound the dhamma on the benefits of the good deed⁶, after taking alms-food, at the assigned eating-place, and if no other bhikkhu were to expound the dhamma after the meal.” But, Āvuso, it is possible that some other bhikkhu might expound the dhamma after taking the alms-food at the assigned eating-place, and that that bhikkhu might not (have the chance to) expound the dhamma. (Then) that bhikkhu becomes angry and displeased, thinking, “Some other bhikkhu expounds the dhamma after taking alms-food in the assigned eating-place, while I do not (have the chance to) expound the dhamma after the meal.” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “It would indeed be good if I alone were to expound the dhamma to bhikkhus visiting the monastery and if no other bhikkhu were to expound the dhamma to bhikkhus visiting the monastery.” But, Āvuso, it is possible that some other bhikkhu might expound the dhamma

6. expound the dhamma on the benefits of the good deed: anumodati: this does not mean giving thanks or expressing appreciation of the offering.

to bhikkhus visiting the monastery while that bhikkhu might not (have the chance to) expound the dhamma to bhikkhus visiting the monastery. (Then) that bhikkhu becomes angry and displeased, thinking, “Some other bhikkhu expounds the dhamma to bhikkhus visiting the monastery while I do not (have the chance to) expound the dhamma to bhikkhus visiting the monastery,” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “ It would indeed be good if I alone were to expound the dhamma to bhikkhunis visiting the monastery...p...to layman devotees visiting the monastery...p...to laywoman devotees visiting the monastery and if no other bhikkhu were to expound the dhamma to laywoman devotees visiting the monastery.” But it is possible that some other bhikkhu might expound the dhamma to laywoman devotees visiting the monastery while that bhikkhu might not (have the chance to) expound the dhamma to laywoman devotees visiting the monastery. (Then) that bhikkhu becomes angry and displeased, thinking, “Some other bhikkhu expounds the dhamma to laywoman devotees visiting the monastery while I do not (have the chance to) expound the dhamma to the laywoman devotees visiting the monastery.” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu may have the wish: “It would indeed be good if bhikkhus were to respect, esteem, revere and venerate only me and if bhikkhus were to respect, esteem, revere and venerate no other bhikkhu.” But, Āvuso, it is possible that bhikkhus might respect, esteem, revere and venerate some other bhikkhu and might not respect, esteem, revere and venerate that bhikkhu. (Then) that bhikkhu becomes angry and displeased, thinking, “Bhikkhus respect, esteem, revere and venerate some other bhikkhu while they do not respect, esteem, revere and venerate me.” Āvuso, both anger and

displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu might have the wish: “It would indeed be good if bhikkhunīs ...p...layman devotees ...p... laywoman devotees were to respect, esteem, revere and venerate only me and if they were to respect, esteem, revere and venerate no other bhikkhu.” But, Āvuso, it is possible that laywoman devotees might respect, esteem, revere and venerate some other bhikkhu and might not respect, esteem, revere and venerate that bhikkhu. (Then) that bhikkhu becomes angry and displeased, thinking, “Laywoman devotees respect, esteem, revere and venerate some other bhikkhu but do not respect, esteem, revere and venerate me.” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu might have the wish: “It would indeed be good if I alone were to receive fine robes and if no other bhikkhu were to receive them.” But, Āvuso, it is possible that some other bhikkhu might receive fine robes while he might not receive them. (Then) that bhikkhu becomes angry and displeased, thinking, “Some other bhikkhu receives fine robes while I do not receive them.” Āvuso, both anger and displeasure are mental taints.

Āvuso, in this Teaching, it is possible that some bhikkhu might have the wish: “It would indeed be good if I alone were to receive fine alms-food ...p... fine living place ...p... fine medicines and medicinal requisites for use in illness and if no other bhikkhu were to receive fine medicines and medicinal requisites for use in illness.” But, Āvuso, it is possible that some other bhikkhu might receive fine medicines and medicinal requisites for use in illness while that bhikkhu might not receive them. (Then) that bhikkhu becomes angry and displeased, thinking, “Some other bhikkhu receives fine medicines and medicinal requisites for use in illness, while I do not receive them,” Āvuso, both anger and displeasure are mental taints.

Āvuso, this ‘taint’ is the name for the demeritorious factors that spring from evil wishes.

61. Āvuso, if a bhikkhu be seen or heard by someone as not having got rid of the demeritorious factors (i. e., anger and displeasure) that arise from evil wishes, even though he may practise austerities, such as, living in a forest or in remote places, going the rounds for alms-food, or going for alms-food from house to house in regular succession, wearing robes made from discarded, dusty pieces of cloth, wearing robes of little value,⁷ he would not be respected, esteemed, revered and venerated by his companions in the Noble Practice of Purity. What is the reason for this? It is because they see or hear that that bhikkhu has not got rid of the demeritorious factors that arise from evil wishes.

Āvuso, take this example: a clean and unstained bronze bowl might have been brought from a shop or a bronze-smith’s house and its owner might go to the market filling it with (pieces of) the putrid carcass of a snake, or of a dead dog, or of a dead human body, and covering the bowl with another bronze bowl. People, seeing that bronze bowl, might say:” Friend! Why have you brought this (bowl) as a nice present?”and, rising up, might open it and look (into it). (However,) as soon as they see that (putrid carcass), they would feel repugnance, loathing and disgust in their minds. Even those who are hungry would have no desire for food not to speak of those who were satiated. Āvuso, in the same way, if a bhikkhu be seen or heard by someone as not having got rid of the demeritorious factors that arise from evil wishes, even though he may practise austerities, such as, living in a forest or in remote places, going the rounds for alms-food, or

7. robes of little value: Lūkhacivara: Lūkho means “of little value”. Cloth (i) cut into strips, (ii) sewn up with coarse threads, and (iii) dyed with tannin is of little value. A robe which is rough to the touch shapeless in form and unattractive in colour is called lūkhacivara.

going for alms-food from house to house in regular succession, wearing robes made from discarded, dusty pieces of cloth or wearing robes of little value, he would not be respected, esteemed, revered and venerated by his companions in the Noble Practice of Purity. What is the reason for this? It is because they see or hear that that bhikkhu has not got rid of the demeritorious factors that arise from evil wishes.

62. Āvuso, if a bhikkhu be seen or heard by someone as having got rid of the demeritorious factors that arise from evil wishes, even though he might stay in a village monastery, receive alms-food from those inviting him and wear robes that householders offer him in alms, he would be respected, esteemed, revered and venerated by his companions in the Noble Practice of Purity. What is the reason for this? It is because they see or hear that that venerable bhikkhu has got rid of the demeritorious factors that arise from evil wishes.

Āvuso, take this example: a clean and unstained bronze bowl might have been brought from a shop or a bronze-smith's house and its owner might go to the market filling it with boiled fine rice, free from black grains, together with many curries of pulses, meat and fish, and covering it with another bronze bowl. People, seeing that bronze bowl, might say: " Friend! Why have you brought this (bowl) as a nice present? " and, rising up, might open it and look (into it). As soon as they see that (boiled fine rice) they would feel delighted, with no loathing or disgust in their minds. Even those who were satiated would feel a desire to eat, not to speak of those who were hungry. Āvuso, in the same way if a bhikkhu be seen or heard by someone as having got rid of the demeritorious factors that arise from evil wishes, even though he may stay in a village monastery, receive alms-food from those inviting him and wear robes that householders offer him in alms, he would be respected, esteemed, revered and venerated by his companions in the Noble Practice of

Purity. What is the reason for this? It is because they see or hear that that venerable bhikkhu has got rid of the demeritorious factors that arise from evil wishes.

63. When this had been said, the Venerable Mahā Moggallāna spoke to the Venerable Sāriputta: Āvuso Sāriputta, a simile arises in my mind.

Āvuso Moggallāna, reveal that simile.

Once, Āvuso, I was staying near Rājagaha, (a city) surrounded by mountains. One morning, Āvuso, as I, having rearranged my robes and carrying the (great) robe and the alms-bowl, went into Rājagaha on an alms-round, Samīti, the son of a vehicle-maker, was hewing the felly of a chariot while an ascetic, Paṇḍuputta, a former vehicle-maker, was standing by.

Then, Āvuso, there arose in (the mind of) the ascetic Paṇḍuputta, a former vehicle-maker, this thought: 'It would be well if this Samīti, the son of a vehicle-maker, were to hew that curve, that crooked part and that defect in the felly. Then this felly would be without that curve, that crooked part and that defect, would become flawless and would fit properly.'

Āvuso, Samīti, the son of a vehicle-maker, hewed that curve, that crooked part and that defect according to the thought that arose in (the mind of) the ascetic Paṇḍuputta, a former vehicle-maker. Then, Āvuso, the ascetic Paṇḍuputta, a former vehicle-maker, becoming delighted, uttered a cry of delight: 'It seems that he is hewing (the felly) as if knowing another person's mind with his mind.'

Āvuso, in the same way, there are persons who renounce hearth and home for the homeless life of a recluse not from faith,⁸ not from conviction,⁹ but for livelihood. They are crafty, deceitful, fraudulent, distracted, arrogant, foppish,

8. faith: in the Buddha, Dhamma and Saṅgha.

9. conviction: of the truth of kamma and its results.

scurrilous, loose-tongued; they leave the doors of sense-faculties unguarded; they are immoderate in eating, not intently vigilant, indifferent to practice proper to a samaṇa, not keen in observance of the Rules of Discipline, intent on abundance (in material benefits), lax (in following the Teaching), foremost in regressing (into demeritoriousness), irresponsible in the task of achieving absolute extinction of dukkha (which is Nibbāna), lazy, deficient in energy, unmindful, uncomprehending, unsettled (in mind), straying in mind, unwise and dull. It seems as if the Venerable Sāriputta knowing their minds with his mind is hewing (i.e., shaping) their minds with the exposition.

But there are (also) worthy men who renounce their homes for the homeless life of a recluse through faith, who are not crafty, not deceitful, not fraudulent, not distracted, not arrogant, not foppish, not scurrilous, not loose-tongued; they have the doors of sense-faculties guarded; they are moderate in eating, intently vigilant, attentive to practice proper to a samaṇa, keen in observance of the Rules of Discipline, not intent on abundance (in material benefits), not lax (in following the Teaching), not responsible for any regression (into demeritoriousness), foremost in the task of achieving absolute extinction of dukkha; they are assiduous; their minds are directed to Nibbāna; they are mindful, clear in comprehension, settled (in mind), concentrated (in mind), wise and not dull. Having heard this exposition of the Venerable Sāriputta, those (worthy men) take it both in speech and in mind as if they were drinking (nectar) or eating (ambrosia), saying: 'Good, indeed, Sirs! The Venerable Sāriputta has made his companions in the Noble Practice of Purity rise above demeritoriousness and establish themselves in meritoriousness.

Āvuso, just as a woman or a man, young and tender accustomed to adornment, bathed from the head down, on getting a lotus, or a jasmine or an acacia flower, should take it in both hands and wear it on the head, even so, those worthy men, who renounce their homes for the homeless life

of a recluse through faith, are not crafty, not deceitful, not fraudulent, not distracted, not arrogant, not foppish, not scurrilous, not loose-tongued; they have the doors of sense-faculties guarded; they are moderate in eating, intently vigilant, attentive to practice proper to a samaṇa, keen in observance of the Rules of Discipline, not intent on abundance (in material benefits), not lax (in following the Teaching), not responsible for any regression (into demeritoriousness), foremost in the task of achieving absolute extinction of dukkha; they are assiduous; their minds are directed to Nibbāna; they are mindful, clear in comprehension, settled (in mind), concentrated (in mind), wise and not dull. Āvuso, having heard this exposition of the Venerable Sāriputta, those worthy men take it both in speech and in mind as if they were drinking (nectar) or eating (ambrosia), saying: 'Good, indeed, Sirs! The Venerable Sāriputta has made his companions in the Noble Practice of Purity rise above demeritoriousness and establish themselves in meritoriousness.'

In this way did those two great arahats rejoice in the good words they said to each other.

End of the Anaṅgaṇa Sutta,
the fifth in this vagga.

6. ĀKANKHEYA SUTTA

Discourse on fulfilment of Wishes

64. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying, “Bhikkhus!” and those bhikkhus answered the Bhagavā, saying, “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! Live the life of one fulfilling the practice of morality and the obligations of the Fundamental Precepts of Pātimokkha.¹ Live the life of one observing restraint² according to the Fundamental Precepts of Pātimokkha, adhering to moral conduct³ and lawful resort⁴, seeing danger in the slightest faults and observing the rules well.

65. Bhikkhus! If a bhikkhu should have the wish: “May I be liked, lovingly regarded, respected and commended by my companions in the Noble Practice of Purity,”

1. Pātimokkha: Pātimokkha is a set of highly important instructions on conduct which every bhikkhu is expected to observe fundamentally. Wholesome dhammas have their origin in the observance of pātimokkha which is verily the door that opens to merit. Indeed it is the very genesis of meritorious actions. One who observes it will not incur the dangers of falling into apāya, woeful realms, or into attānuvāda, doubting oneself as to one's purity in morality.

2. observing restraint: Restraint means taking great care not to break the rules of moral training either in word or in deed. A bhikkhu restrains himself by observing the pātimokkha precepts.

3. moral conduct: ācāra: a bhikkhu's observance of good behaviour.

4. lawful resort: The rules of vinaya or discipline prohibit a bhikkhu from standing for alms-food at houses of ill fame or such unsavoury places. Going the rounds for alms-food only to resort permissible to a bhikkhu is the observance of gocara.

he should be one who perfects himself in morality,⁵ devotes himself to calming the mind within, does not neglect jhāna meditation⁶, fully practises (lit., is possessed of) insight-meditation⁷ and frequents secluded places for solitary meditation (lit., increases solitary abodes.)⁸ (1)

5. morality: *sīla*: There are four kinds of precepts of morality for bhikkhus. They are:

- (i) *Pātimokkha sīla*;
- (ii) *Indriyasamvara Sīla*, restraint of sense-faculties;
- (iii) *Ājivapārisuddhi sīla*, purity in the way of living,
- (iv) *Paccayasannissita sīla*, contemplation on the use of the four requisites for bhikkhus, being aware of the proper purpose in their use.

6. *jhāna meditation*: The practice of *samatha*, developing calmness of mind in meditation, inhibits hindrances inimical to wholesome dhammas. Cultivating *samatha* leads to the attainment of *jhāna*.

7. *insight-meditation*: Insight-meditation or *vipassanā* is meditation of the phenomena of mind and matter as *anicca* (impermanence), *dukkha*, and *anatta* (non-self). There are seven categories of insight-knowledge gained through *vipassanā*, namely,

- (i) *Aniccānupassanā ñāṇa*, insight gained from repeatedly meditating on the aggregates of mind and matter as impermanent;
- (ii) *Dukkhānupassanā ñāṇa*, insight gained from repeatedly meditating on the aggregates as *dukkha*;
- (iii) *Anattānupassanā ñāṇa*, insight gained from repeatedly meditating on the aggregates as non-self, non-essence, non-substantive;
- (iv) *Nibbidānupassanā ñāṇa*, insight gained from repeatedly meditating on the nature of the aggregates as wearisome or disgusting or disenchanting;
- (v) *Virāgānupassanā ñāṇa*, insight gained from repeatedly meditating on the aggregates to gain detachment from passion (craving) for them;
- (vi) *Nirodhānupassanā ñāṇa*, insight gained from repeatedly meditating on the cessation of aggregates;
- (vii) *Paṭinissaggānupassanā ñāṇa*, insight gained from repeatedly meditating on the removal of *kilesā*, defilements, that cleave to the aggregates.

8. *increases solitary abodes*: The bhikkhu who frequently retires into seclusion in a forest abode and develops *samatha* and *vipassanā* contributes to the cause of increasing the number of places for the practice of solitary meditation.

Bhikkhus! If a bhikkhu should have the wish: “May I (easily) obtain the requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in illness,” he should be one who perfects himself in morality, devotes himself to calming the mind within, does not neglect jhāna meditation, fully practises insight-meditation and frequents secluded places for solitary meditation. (2)

Bhikkhus! If a bhikkhu should have the wish: “May those persons, whose offerings of robes, alms-food, shelter and medicines and medicinal requisites I make use of, derive great benefit and great advantage⁹ from such alms-giving,” he should be one who perfects himself in morality, devotes himself to calming the mind within, does not neglect jhāna meditation, fully practises insight-meditation and frequents secluded places for solitary meditation. (3)

Bhikkhus! If a bhikkhu should have the wish: “May the faith and devotion, with which my dead kith and kin who have become petas¹⁰ (lit., the departed) remember me.¹¹ bear great benefit and great advantage,” he should be one who perfects himself in morality, devotes himself to calming the mind within, does not neglect jhāna meditation, fully practises insight-meditation and frequents secluded places for solitary meditation. (4)

66. Bhikkhus! If a bhikkhu should have the wish: “May I be one who overcomes unhappiness (in bhikkhu-

9. great benefit and great advantage: mahapphalā mahānisaṃsā: Mahapphalā, literally, ‘great fruit,’ relates to material benefits in this world, while ānisaṃsa to benefits that transcend those in this world.

10. petas: Hungry, miserable beings in a lower realm of their own.

11. remember me: Having become a peta in his new existence, the departed relative recalls to mind the bhikkhu who is endowed with sīla (morality), samādhi (concentration) and paññā (knowledge). Recollection of such virtues is meritorious for him.

hood) or pleasure (in enjoyment of sense-objects) and not one overcome by unhappiness, having (lit., abiding in) repeated conquest of any unhappiness (in bhikkhuhood) that arises.” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation.(5)

Bhikkhus! If a bhikkhu should have the wish: “May I be one who overcomes fear and dismay, and not one overcome by fear and dismay, having repeated conquest of fear and dismay,” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation. (6)

Bhikkhus! If a bhikkhu should have the wish: “May I be one who attains at will,¹² without difficulty¹³ and without trouble,¹⁴ the four jhānas (of rūpāvacara, appertaining to rūpa or Corporeal Sphere), which are the products of the purest mind, and by which one lives blissfully in this very life,” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation. (7)

Bhikkhus! If a bhikkhu should have the wish: “May I, having transcended the rūpa jhānas¹⁵ mentally attain

12. at will: this denotes the ability to enter upon the four jhānas whenever one desires to do so.

13. without difficulty: ability to enter upon jhāna with ease as one has conquered nivaranaṣas or hindrances.

14. Without trouble: ability to arise from any jhāna at a predetermined time. The bhikkhu’s wish here is to be able to avoid such difficulties. One must try and get mastery over the jhāna by repeated and diligent practice.

15. rūpa jhāna: mental absorption in form and matter or its purified mental image (i.e., conceptualized image).

and remain in the peaceful arūpa jhānas¹⁶ characterized by vimokkha¹⁷ (from hindrances),” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation.(8)

67. Bhikkhus! If a bhikkhu should have the wish: “ May I be a Steam-Winner (sotāpanna)¹⁸ with the total destruction of three Fetters,¹⁹not being liable to fall into

16. arūpa jhānas: (i) First arupa jhāna: mental absorption in the concept ‘ Space is Infinite’;
- (ii) Second arūpa jhāna: mental absorption in the concept ‘Consciousness is Infinite’;
- (iii) Third arupa jhāna: mental absorption in the concept ‘Nothing is there’;
- (iv) Fourth arūpa jhāna: mental absorption in the concept of ‘ Neither Consciousness nor Non- Consciousness.’
17. Vimokkha:(i) being progressively distanced from hindrances (nīvaraṇas) with each succeeding jhāna, starting with the first rūpa jhāna.
- (ii) mental absorption in the object of jhāna concentration in each of the four arūpa jhānas.
18. sotāpanna: sota=stream+āpanna= entered upon. The Ariya path of Eight Constituents is likened to a stream which flows forever onward. One who gets into that stream moves onward to the three higher maggas or Insights into Nibbāna. Hence the name “ Stream-Winner.”
19. Three Fetters: (i) Sakkāyadiṭṭhi, the view of individuality which wrongly takes any or all of the five aggregates of mind and matter as atta (self), Jīva (soul) and satta (being).
- (ii) vicikicchā, uncertainty bases on belief in atta (as in para 18, Sabbāsava Sutta).
- (iii) Silabbataparāmāsa, belief in the efficacy of practices and paths other than the Ariya path of Eight Constituents.

realms of misery and suffering, definitely assured (of a good destination) and of attaining the three higher levels of Insight (Magga),” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation.

(9)

Bhikkhus! If a bhikkhu should have the wish: “May I be a Once-Returner (sakadāgāmi) with the total destruction of three Fetters and with the lessening of attachment, hatred and bewilderment, returning only once to this world and making an end of the cycle of dukkha,” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation.(10)

Bhikkhus! If a bhikkhu should have the wish: “With the total destruction of the five Fetters²⁰ that lead to (rebirth in) the lower planes (of sensual existence), may I have a spontaneous birth (in the abode of the brahmās) and, not being liable to return from that realm, realize parinibbāna there,” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation.(11)

68. Bhikkhus! If a bhikkhu should have the wish: “May I enjoy (possession of) the various forms of psychic power²¹; having been one, may I become many; from being many may I become one; may I be visible or invisible; may I pass unhindered through walls, enclosures and mountains as though going through space; may I plunge into or out of the earth as though plunging into or out of water; may I walk on the water without parting it as though walking on earth; may I travel in space cross-legged just like a winged bird; may I touch and stroke the moon and the sun, so mighty and powerful; and may I gain mastery over my body (to reach) even up to the world of brahmās,” he should be one who

20. five Fetters: in addition to the three Fetter already mentioned in the preceding footnote.

21. psychic power: iddhi-vidhā: Iddhi means “completion,” “accomplishment”. It is the power to create marvels.

perfects himself in morality, ...p... and frequents secluded places for solitary meditation. (12)

Bhikkhus! If a bhikkhu should have the wish: “May I hear both kinds of sounds, of devas and men, far or near, with the hearing-power which surpasses the hearing-power of men, being like the extremely clear divine hearing-power,” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation. (13)

Bhikkhus! If a bhikkhu should have the wish: “May I know discriminatively with my own mind the minds of other beings or individuals; may I know the mind with attachment, *rāga*²² as mind with attachment; may I know the mind without attachment as mind without attachment; may I know the mind with hatred, *dosa*,²³ as mind with hatred; may I know the mind without hatred as mind without hatred; may I know the mind with bewilderment, *moha*²⁴, as mind with bewilderment; may I know the mind without bewilderment

22. attachment, *rāga*: In *vipassanā bhāvanā*, the bhikkhu is liable to misunderstand attachment. He may think that he is required to be mindful of strong forms of attachment only. He is, in fact, required to be mindful of all forms of attachment: weak, medium, strong. In *vipassanā*, it is a very important point. Whatever takes place in the six senses, however insignificant, however good or bad it is, he is required to be mindful of it. (attachment= pleasure in or craving for something)

23. *dosa*: Mental violence, anger, frustration, desire to ill-treat, desire to destroy, desire to kill, are all covered by this term, *dosa*.

24. *moha*: (Usually defined as stupidity, dullness of mind, bewilderment, infatuation, delusion.) *Moha* is a *cetasika* that makes *citta* (mind) incapable of choosing between right and wrong, incapable of perceiving the Four Ariya Truths, incapable of practising correctly for the perception of the Four Ariya Truths, incapable of adopting a proper mental attitude. It is called *micchāñāṇa*, the intellect that is capable of giving only evil counsel in all matters. *Moha* makes a person blind to the nature and consequences of a demeritorious deed.

as mind without bewilderment; may I know the indolent mind *saṁkhitta citta*,²⁵ as indolent mind; may I know the distracted mind, *vikkhitta citta*,²⁶ as distracted mind; may I know the exalted mind, *mahaggata citta*,²⁷ as exalted mind; may I know the unexalted mind, *amahaggata citta*,²⁸ as unexalted mind; may I know the inferior mind, *sa-uttara citta*,²⁹ as inferior mind; may I know the superior mind, *anuttara citta*,³⁰ as superior mind; may I know the concentrated mind,

25. *saṁkhitta citta*: (lit., shrunken mind): this means indolence, lethargy, slothfulness, lack of interest in anything. (The Commentary)

26. *vikkhitta citta*: A diffused or restless state of mind resulting in lack of Concentration. (The Commentary)

27. *mahaggata citta*: The loftiness of mind experienced in *rūpa jhāna* and *arūpa jhāna*. (The Commentary)

28. *amahaggata citta*: (*kāmāvacara citta*): The mind as generally found in the sensuous realms. (The Commentary)

29 & 30, *Sauttara anuttara* are relative terms, indicating inferior and superior states of mind. A state of mind that has some other state of mind superior to it, and is therefore, is *sa-uttara citta*; a state of mind that is superior to some other state of mind is *anuttara citta*. *Kāmāvacara citta*, the state of mind of the sensuous realms, is inferior to the *rūpa* and *arūpa jhāna* states of mind. The *rūpa jhāna* state of mind is inferior to the *rūpa* and *arūpa jhāna* state of mind, but is superior to the *kāmāvacara* state of mind. In *vipassanā* practice, the *arūpa jhāna* state of mind is superior to both the *rūpa jhāna* and the *kāmāvacara* states of mind. Within the stages of the *jhāna* themselves, each *jhāna* is relatively inferior or superior, progressing to the *nevasaññānāsaññāyatana jhāna* which is the highest state of mind.

An ordinary yogi who has no experience of *jhāna* cannot concentrate on the *mahaggata* or *anuttara* states of mind.

As a matter of fact, *anuttara* is normally an epithet for *Lokuttara citta* or *Magga-phala citta*. However, in *vipassanā* practice, the yogi can concentrate only on the five *upādānakkhandhas*, the five Aggregates which form the objects of Clinging. He cannot concentrate on *Magga-phala citta*. Therefore, *jhānas* are given the epithet *anuttara* (The Commentary)

samāhita citta,³¹ as concentrated mind; may I know the unconcentrated mind, asamāhita citta,³² as unconcentrated mind; may I know the liberated mind, vimutta citta³³ as liberated mind; and may I know the unliberated mind avimuttacitta,³⁴ as unliberated mind," he should be one who perfects himself in morality ...p... and frequents secluded places for solitary meditation. (14)

Bhikkhus! If a bhikkhu should have the wish: "May I recollect many and varied existences of the past. And what is that?"

It is the recollection of one past existence,³⁵ or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of development and dissolution, in this way: 'In that past existence I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished;

31. *samāhita citta*: the mind that has *samādhi*, which is mental concentration on an object. According to the Commentary, *samāhita citta* has (1) *upacāra samādhi*, and (2) *appanā samādhi*, (i.e., *jhāna*). *Upacāra samādhi* is *samādhi* that precedes, and is close to *appanā samādhi*, fixes the mind on the mental object. The mind with *upacāra samādhi* generally belongs to the sensuous states of existence. The mind with *appanā samādhi* belongs to the *rūpa* (fine material) and *arūpa* (non-material) *jhānas*.
32. *asamāhita citta*: The mind without the two kinds of *samādhi*. (The Commentary)
33. *avimutta citta*: Here it means the mind temporarily liberated from defilements (*kilesas*). (The Commentary)
34. *avimutta cita*: The mind not liberated from defilements. (The Commentary)
35. *existence: jāti*: Existence means that sequence of mental and physical phenomena that begins with birth-consciousness and ends with death consciousness.

was such; I died in that existence; then I was born in another existence; in that (new) existence, I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus; I suffered pain thus; my life span was such; I died in that existence; and then I was born in this existence.’ May I recollect thus my many and varied past existences, together with their characteristics and related facts,” he should be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation.(15)

Bhikkhus! If a bhikkhu should have the wish: “May I, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings, and beings with good or bad destinations. May I know how of beings arise according to their own kamma-actions, (thus):

‘Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the ariyas, held wrong views and performed actions according to their wrong views. After death and dissolution of their bodies they appeared in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), and realms of continuous suffering (*niraya*). But, friends there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the ariyas, held right views and performed actions according to right views. After death and dissolution of their bodies they reappeared in good destinations, the happy world of the devas.’

“In this way, may I, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings and beings with good or bad destinations; and may I know how beings arise according to their own kamma-actions,” he should

be one who perfects himself in morality, ...p... and frequents secluded places for solitary meditation. (16)

69. Bhikkhus! If a bhikkhu should have the wish: “May I, by means of abhiññā,³⁶ special apperception, personally and in this very life realize, attain to and remain in the emancipation of mind (cetovimutti)³⁷ and in the emancipation by insight (paññāvimutti),³⁸ free of āsavas (befuddling defilements) through their destruction,” he should be one who perfects himself in morality, devotes himself to calming the mind within, does not neglect jhāna meditation, fully practises (lit., is possessed of) insight-meditation and frequents secluded places for solitary meditation. (17)

It is based on this (i.e., the requirement for perfection in morality etc) that these (following) words were spoken: “Bhikkhus! Live the life of one fulfilling the practice of morality and the obligations of the fundamental precepts of pātimokkha. Live the life of one observing restraint according to the fundamental precepts of pātimokkha, adhering to moral conduct and lawful resort, seeing danger in the slightest faults and observing the rules well.”

Thus spoke the Bhagavā. Those bhikkhus, delighted, rejoiced in what the Bhagavā said.

End of the Ākaṅkheyya Sutta,
the sixth in this vagga,

36. abhiññā: arahatta magga ñāṇa: Fourth-stage Insight into Nibbāna. This is the interpretation of abhiññā in this context.

37. ceto vimutti: i.e., arahatta phala samādhi: Concentration of mind, free of attachment or craving, pertaining to Fourth Stage Fruition.

38. paññāvimutta: i.e., arahatta phala paññā: Insight-Wisdom pertaining to Fourth-Stage Fruition.

7. VATTHA SUTTA

The Cloth Simile Discourse

70. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying, “Bhikkhus!” The bhikkhus answered the Bhagavā, saying, “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! Take the example of a stained and dirty piece of cloth which a dyer might dip into this or that dye, to make it dark blue or yellow or red or crimson; but that cloth would be badly dyed and of impure colour. Why is that so? Bhikkhus! It is because the cloth was not clean. Bhikkhus! So too, when the mind is defiled, a bad destination¹ can be expected.

Bhikkhus! Take the example of a clean and pure piece of cloth which a dyer might dip into this or that dye, to make it dark blue or yellow or red or crimson; that cloth would be well dyed and of pure colour. Why is that so? Bhikkhus! It is because the cloth was clean. Bhikkhus! So too, when the mind is undefiled, a good destination² can be expected.

71. Bhikkhus! What are the causes of defilement of the mind? Covetousness (abhijjhā) and unrighteous greed (visamalobha)³ are a cause of defilement of the mind; malevolence (byāpāda),⁴ anger (kodha) grudge (upanāha), denigrating others (makkha), improper rivalry (paḷāsa), envy (issā), stinginess (macchariya), deceit (māyā), hypocrisy (sāṭheyya),

1. a bad destination: rebirth in an unhappy, undesirable existence.

2. a good destination: rebirth in a happy, desirable existence.

3. Both covetousness (abhijjhā) and unrighteous greed (visamalobha) spring from greed (lobha), and are taken together as one unit of defilement.

4. malevolence, byāpāda: ill will; desire to injure or to do harm.

obduracy (thambha), disparaging others (sārambha), conceit (māna), arrogance (atimāna), vanity (mada) and heedlessness (pamāda) are causes of defilement of the mind.

72. Bhikkhus! The bhikkhu gets rid of covetousness and unrighteous greed, knowing them to be a cause of defilement of the mind. He gets rid of malevolence, knowing it to be a cause of defilement of the mind. He gets rid of anger, knowing it to be a cause of defilement of the mind. He gets rid of grudge, knowing it to be a cause of defilement of the mind. He gets rid of denigration of others, knowing it to be a cause of defilement of the mind. He gets rid of improper rivalry, knowing it to be a cause of defilement of the mind. He gets rid of envy, knowing it to be a cause of defilement of the mind. He gets rid of stinginess, knowing it to be a cause of defilement of the mind. He gets rid of deceit, knowing it to be a cause of defilement of the mind. He gets rid of hypocrisy, knowing it to be a cause of defilement of the mind. He gets rid of obduracy, knowing it to be a cause of defilement of the mind. He gets rid of disparaging others, knowing it to be a cause of defilement of the mind. He gets rid of conceit, knowing it to be a cause of defilement of the mind. He gets rid of arrogance, knowing it to be a cause of defilement of the mind. He gets rid of vanity, knowing it to be a cause of defilement of the mind. He gets rid of heedlessness, knowing it to be a cause of defilement of the mind.

73. Bhikkhus! The bhikkhu has abandoned covetousness and unrighteous greed having come to know them to be a cause of defilement of the mind. He has abandoned malevolence having come to know it to be a cause of defilement of the mind. He has abandoned anger having come to know it to be a cause of defilement of the mind. He has abandoned grudge having come to know it to be a cause of defilement of the mind. He has abandoned denigration of others having come to know it to be a cause of defilement of the mind. He

has abandoned improper rivalry having come to know it to be a cause of defilement of the mind. He has abandoned envy having come to know it to be a cause of defilement of the mind. He has abandoned stinginess having come to know it to be a cause of defilement of the mind. He has abandoned deceit having come to know it to be a cause of defilement of the mind. He has abandoned hypocrisy having come to know it to be a cause of defilement of the mind. He has abandoned obduracy having come to know it to be a cause of defilement of the mind. He has abandoned disparaging others having come to know it to be a cause of defilement of the mind. He has abandoned conceit having come to know it to be a cause of defilement of the mind. He has abandoned arrogance having come to know it to be a cause of defilement of the mind. He has abandoned vanity having come to know it to be a cause of defilement of the mind. He has abandoned heedlessness having come to know it to be a cause of defilement of the mind.

74. (When he has got rid of these kilesas,) then the bhikkhu becomes possessed of unshakable and profound confidence in the Buddha, (reflecting,) ‘Thus indeed is the Bhagavā, worthy of special veneration, truly comprehending the dhammas by his own intellect and insight, possessing penetrative knowledge and perfect course of practice, speaking only what is beneficial and true, knowing all the three lokas⁵ (worlds), incomparable in taming those who deserve to be tamed, the Teacher of devas and men, the Enlightened One knowing and teaching the Four Ariya Truths, the Most Exalted.’

That bhikkhu (also) becomes possessed of unshakable and profound confidence in the Dhamma, (reflecting), ‘The dhamma which is well-expounded by the Bhagavā is personally apperceivable; it is not delayed in its results; its truths

5. the three lokas are: The animate world (satta loka), the inanimate world (okāsa loka) and the world of the conditioned (saṅkhāra loka).

can be tested by anyone; it is worthy of being perpetually borne in mind; and its truths can be realized and experienced by the ariyas individually (by their own effort and practice).'

That bhikkhu (also) becomes possessed of unshakable and profound confidence in the Saṃgha, (reflecting), 'The disciples of the Bhagavā, the Saṃgha, are endowed with the right practice; they are endowed with straightforward uprightness (in that they follow the Straight Middle Way); they are endowed with right conduct (in that their practice is directed to the realization of Nibbāna); they are endowed with correctness in practice; the disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs⁶ of disciples, are worthy of offerings brought even from afar, are worthy of offerings specially set aside for guests, are worthy of offerings donated for well-being in the future existences; they are worthy of receiving obeisance; they are the incomparable fertile field for all to sow the seeds of merit.'

75. Whatever defilement should be uprooted (through a particular stage of Magga Insight),⁷ that bhikkhu has dis-

6. four pairs: there are eight categories of disciples, namely, four attainers of Magga-ñāṇa, and four attainers of Phala-ñāṇa. Magga-ñāṇa is the flash of Insight into Nibbāna, and Phala-ñāṇa is the Fruition or repeated Insight into Nibbāna; and so attainers of Magga-ñāṇa and Phala-ñāṇa come in pairs. Hence four pairs.

7.(a) The uprooting of kilesas can be viewed in two ways, one centering on the kilesas, and the other centering on the stages of Magga Insight. Certain kilesas are entirely uprooted only by a particular stage of Magga Insight, and other sets of kilesas only by other stages of Magga Insight. the kilesas, and the other centering on the stages of Magga Insight. Certain kilesas are entirely uprooted only by a particular stage of Magga Insight, and other sets of kilesas only by other stages of Magga Insight.

Denigrating others (makkha), improper rivalry (palāsa), envy (issā), stinginess (macchariya), deceit (māyā) and hypocrisy (sāṭheyya), these six are entirely uprooted by Sotāpatti Magga, the first stage of Magga Insight, attained by a Stream-Enterer. The remaining kilesas are abandoned by him to a certain extent but not entirely uprooted. These remaining ten kilesas are abandoned to a greater extent, but not entirely uprooted, by a Sakadāgāmi, a Once-Returner, who has attained

7. *Vattha Sutta*

carded it, has thrown it up, has let go of it, has abandoned it, and has renounced it. Reflecting 'I am endowed with unshakeable and profound confidence in the Buddha,' he understands (lit., gets) the significance, understands the text and gets the delight derived from the dhamma. In the delighted bhikkhu there arises joy. With a joyous mind, his mind and body become tranquil. With mind and body thus tranquil he experiences happiness. With happiness, his mind becomes concentrated.

Reflecting 'I am endowed with unshakeable and profound confidence in the Dhamma ...p... I am endowed with unshakeable and profound confidence in the Saṅgha,' he understands the significance, understands the text and gets the delight derived from the dhamma. In the delighted bhikkhu there arises joy. With a joyous mind, his mind and body become tranquil. With mind and body thus tranquil, he experiences happiness. With happiness, his mind becomes concentrated.

Realizing 'Whatever defilement should be uprooted (through a particular stage of Magga Insight) has been discarded by me, has been thrown up, has been let go of, has been abandoned and has been renounced,' he understands the significance, understands the text and gets the delight derived from the dhamma. In the delighted bhikkhu there arises joy. With a joyous mind, his mind and body become

7(b) Malevolence (byāpāda), anger (kodha), grudge (upanāha) and heedlessness (pamāda), these four, are entirely uprooted by Anāgāmi Magga, the third stage of Magga Insight, attained by a Non-Returner. The remaining six kilesas are abandoned by him to a certain extent but not entirely uprooted.

Covetousness (abhijjhā) and unrighteous greed (visamalobha) (counted as one unit since both spring from greed), obduracy (thamha), disparaging others (sārambha), conceit (māna) arrogance (atimāna) and vanity (mada), these six, are entirely uprooted by Arahatta Magga, the final stage of Magga Insight, that of an Arahant. Thus all kilesas are entirely uprooted at this stage.

tranquil. With mind and body thus tranquil, he experiences happiness. With happiness, his mind becomes concentrated.

76. Bhikkhus, even if that bhikkhu, of such morality, of such concentration and of such understanding, takes alms-food consisting of (excellent) rice free of black grains, with various kinds of curries of meat and vegetables, that (taking of such food) will be no danger (to the attainment of Magga Insight and Fruition)⁸ for him. Bhikkhus! Just as a stained and dirty cloth becomes pure and bright when washed in (lit., on account of) clear water, or just as gold becomes pure and bright when placed in (lit., on account of) a goldsmith's crucible, even so, bhikkhus, there can be no danger (in the form of obstacles to Magga Insight and Fruition) for that bhikkhu of such morality, of such concentration and of such understanding, even though he takes alms-food consisting of (excellent) rice free of black grains, with various kinds of curries of meat and vegetables.

77. He abides with a mind (filled) with goodwill (mettā) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with goodwill (mettā) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

He abides with a mind (filled) with compassion ...p..., with sympathetic joy ...p..., with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter,

8. For a bhikkhu who is endowed with the morality, the concentration and the understanding of an Anāgāmi, one who has attained the third stage of Magga Insight, the eating of excellent alms-food will pose no danger and will be no obstacle to the continuance of Anāgāmi Magga and to the attainment of the final stage, Arahatta Magga and Arahatta Phala, or to the practice of insight-meditation, vipassanā, for achieving such attainment.

likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

78. He understands: “ There is this (complex of the aggregates of mind-and-body)⁹; there is what is ignoble (desire and greed); ¹⁰ there is what is excellent (Ariya Magga Insight); there is emancipation (Nibbāna) which surpasses this mind (the jhāna of brahmavihāra, the four Sublime States of meditation).”¹¹ The mind of that bhikkhu who thus knows and sees is liberated from the defilement of sense-pleasure, from the defilement of hankering after (better) existence and from the defilement of ignorance. When (the mind is thus) liberated, there occurs the knowledge: “It is liberated.” He understands “Rebirth is ended. The Noble Practice of Purity has been accomplished. What needed to be done (for the attainment of Magga Insight) has been done. Nothing else remains to be done for this attainment (of Magga Insight).”

Bhikkhus! This bhikkhu is called a bhikkhu who has washed himself by washing his mind clean of defilements with Magga Insight.

79. At that time the brahmin Sundarikabhāradvāja was sitting not far from the Bhagavā. Then the brahmin Sundarikabhāradvāja asked the Bhagavā: “ Does the honourable Gotama go to the river Bāhukā to bathe?”

Brahmin! Why (should one) go to the river Bāhukā? What (good) can the river Bāhukā do?

9. There is this (mind-and-body) : such knowledge is the knowledge of the Truth of Dukkha.

10. This means discernment of desire and greed, lobha, as the root cause of dukkha. This is the knowledge of the Truth of the Cause of Dukkha.

11. Described in Para 77.

Honourable Gotama, bathing in the river Bāhukā is considered by many people to be a means of cleansing themselves (of defilements). It is also considered by them to be a meritorious action. And many people wash the evil deeds done (by them) down the river Bāhukā.

Then the Bhagavā spoke to the brahmin Sundarikabhāradvāja in verse:

Though the foolish man may constantly plunge into the waters of the river Bāhukā, or of Adhikakkā or of Gayā (bathing places), or of the river Sundarikā, or of the river Sarassatī, or of Payāgā (bathing place), or of the river Bāhumatī, he who has done black deeds cannot get cleansed.

What can the river Sundarikā do? What can the Payāgā bathing place do and what can the river Bāhukā do? They can not wash that brutal evil-doer clean of danger from the results of his evil deeds.

For him who is pure (being devoid of defilements), every day is indeed as auspicious as the day of conjunction with the constellation phaggunī; he who is pure keeps the sabbath always; he who is pure and who performs good deeds always fulfils moral duties. Brahmin, purify yourself only in this sāsana (Teaching) and render all beings secure (from danger).

If you do not speak falsehood, do not take life and do not take what is not given, if you have faith and are not avaricious, what need is there to go to Gayā bathing place? (To bathe,) a well is for you (as good as) the Gayā bathing place.

80. When this was said, the brahmin Sundarikabhāradvāja addressed the Bhagavā thus:

O Gotama! Excellent (is the dhamma)! O Gotama! Excellent (is the dhamma)! Just as, O Gotama, one has turned up what lies upside down, just as one has uncoevered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so has the revered Gotama revealed the dhamma to me in various ways. I take refuge in the revered Gotama! I take refuge in the Dhamma! I take refuge in the Saṃgha! May I be initiated into the Order in the presence of the revered Gotama. And may I receive full admission into the Order.

The brahmin Sundarikabhāradvāja was initiated into the Order in the presence of the Bhagavā and (later) received the full admission as a bhikkhu. Not long after he became a bhikkhu, the Venerable Bhāradvāja, dwelling alone and in seclusion, vigilant and diligent, directed his mind (to Nibbāna) and soon, by realizing himself, in this very life, through Magga Insight (abhiññā), he attained and abided in (the fruits of) the noblest and most supreme arahatship which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home to lead the homeless life.

He knew well: “Rebirth is ended. The Noble Practice of Purity has been accomplished. What needed to be done (for the attainment of Magga Insight) has been done. Nothing else remains to be done for this attainment (of Magga Insight).” And so the Venerable Bhāradvāja became one among the arahats.

End of the *Vattha Sutta*,
the seventh in this *vagga*.

8. SALLEKHA SUTTA

Discourse on Obliteration

(of Defilement)

81. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then, in the evening, the Venerable Mahācunda rose from meditation in seclusion, approached the Bhagavā and, having paid obeisance to him, sat in a suitable place. And he addressed the Bhagavā thus:

“Venerable Sir! In the world there are those various wrong views connected with the doctrine of *atta* (Self) or the doctrine of *loka* (the world of phenomena). Venerable Sir, can there be abandonment and relinquishment of those views even at the beginning¹ of insight-meditation (lit., attention) by a bhikkhu?”

82. Cunda! In the world there are those various wrong views connected with the doctrine of *atta* (Self) or the doctrine of *loka*. Wherever² those wrong views arise, wherever they persist and wherever they develop, there is abandonment and relinquishment of these wrong views by one who sees (the *khandha* aggregates) fundamentally and truly, with right understanding,³ thus: ‘This (i.e., the five *khandha* aggregates) is not mine; this is not I; this is not my *atta* (Self).’

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1. **the beginning:** attainment of the first insight in *vipassanā* insight meditation.
 2. **wherever:** *Yattha*, lit., where. By this is meant the five *khandha* aggregates of mind and body. The wrong views arise, persist and develop in the five *khandha* aggregates, and they are manifested in action and speech.
 3. **right understanding:** understanding gained through *vipassanā* insight leading to *Sotāpatti Magga*, the first stage of *Magga* Insight.

Cunda! In this matter, some bhikkhu, being detached from sensual pleasures and demeritorious factors, may achieve and remain in the first jhāna which has vitakka (initial application of the mind), vicāra (sustained application of the mind), and which has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nīvaraṇas).

There is this possibility. That bhikkhu might think: 'I abide in obliteration (of kilesa, defilements).' But, Cunda, in the Ariyan teaching,⁴ these jhānas are not called (states of) obliteration (of kilesas). In the Ariyan teaching, they are called (states of) abiding in present bliss.

Cunda! In this matter, some bhikkhu, having got rid of vitakka and vicāra, may achieve and remain in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of Concentration. That bhikkhu might think: 'I abide in obliteration (of kilesas).' But, Cunda, in the Ariyan teaching, these jhānas are not called (states of) obliteration (of kilesas). In the Ariyan teaching, they are called (states of) abiding in present bliss.

Cunda! In this matter, some bhikkhu, having been detached from pīti as well, may dwell in equanimity with mindfulness and clear comprehension and experience sukha in mind and body. That bhikkhu has thus entered upon the third jhāna, that which causes a person who attains it to be praised by the ariyas as one who has equanimity and mindfulness, as one who abides in sukha. That bhikkhu might think: 'I abide in obliteration (of kilesas).' But, Cunda, in the Ariyan teaching, these jhānas are not called (states of) obliteration (of kilesas). In the Ariyan teaching, they are called (states of) abiding in present bliss.

4. Ariyan teaching: i.e., the teaching of the Buddha.

Cunda! In this matter, some bhikkhu, by dispelling both pain and pleasure, and by the previous disappearance of gladness and sadness, may achieve and remain in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. That bhikkhu might think: 'I abide in obliteration (of kilesas),' But, Cunda, in the Ariyan teaching, these jhānas are not called (states of) obliteration (of kilesas). In the Ariyan teaching, they are called (states of) abiding in present bliss.

Cunda! In this matter, some bhikkhu, with complete transcending of rūpasaññā (all forms of Consciousness that turn upon corporeality), with the disappearance of paṭighasaññā (all forms of Consciousness occurring when the five senses come into contact with their objects), with non-attention to nānattasaññā (all forms of Consciousness in the sensual sphere excepting paṭighasaññā) and with concentration on the concept 'Space is Infinite,' may achieve and remain in the ākāsānañcāyatana jhāna. There is this possibility. That bhikkhu might think: 'I abide in obliteration (of kilesas).' But, Cunda, in the Ariyan teaching, these jhānas are not called (states of) obliteration (of kilesas). In the Ariyan teaching, they are called (states of) abiding in tranquillity.

Cunda! In this matter, some bhikkhu, completely passing beyond the ākāsānañcāyatana jhāna and concentrating on the concept 'Consciousness is Infinite', may achieve and remain in the viññāṇaṇcāyatana jhāna. There is this possibility. That bhikkhu might think: 'I abide in obliteration (of kilesas).' But, Cunda, in the Ariyan teaching, these jhānas are not called (states of) obliteration (of kilesas). In the Ariyan teaching, they are called (states of) abiding in tranquillity.

Cunda! In this matter, some bhikkhu, completely passing beyond the viññāṇaṇcāyatana jhāna and concentrating on the concept 'Nothing is there' may achieve and remain in the ākiñcaññāyatana jhāna. There is this possibility. That bhikkhu

might think: 'I abide in obliteration (of kilesas).' But, Cunda in the Ariyan teaching, these jhānas are not called (states of) obliteration (of kilesas). In the Ariyan teaching, they are called (states of) abiding in tranquillity.

Cunda! In this matter, some bhikkhu, completely passing beyond the ākiñcaññāyatana jhāna, may achieve and remain in the nevasaññānāsaññāyatana jhāna (of neither Perception nor Non-perception.)⁵ There is this possibility. That bhikkhu might think: 'I abide in obliteration (of kilesas).' But, Cunda, in the Ariyan teaching, these jhānas are not called (states of) obliteration (of kilesas). In the Ariyan teaching, they are called (states of) abiding in tranquillity.

83. On these (following) points, Cunda, (all of) you should bring about obliteration (of kilesas, defilements) thus:

'Others take cruel; but, in this matter, we will not be cruel': thus obliteration (of that kilesa) should be brought about.

'Others take life; but, in this matter, we will abstain from taking life': thus obliteration (of that kilesa) should be brought about.

'Others take what is not given; but, in this matter, we will abstain from taking what is not given': thus obliteration (of that kilesa) should be brought about.

'Others live an ignoble life;⁶ but, in this matter, we will live a live of chastity': thus obliteration (of that kilesa) should be brought about.

'Others are speakers of falsehood; but, in this matter, we will abstain from speaking falsehood': thus obliteration (of that kilesa) should be brought about.

5. neither Perception nor Non-Perception: i.e., neither Consciousness nor Non-Consciousness, that is, without coarse or evident Consciousness but not without excessively refined or tenuous Consciousness, scarcely discernible.

6. an ignoble life: engaging in the sexual act.

‘Others are speakers of malicious words; but, in this matter, we will abstain from speaking malicious words’: thus obliteration (of that kilesa) should be brought about.

‘Others are speakers of harsh words; but, in this matter, we will abstain from speaking harsh words’: thus obliteration (of that kilesa) should be brought about.

‘Others make frivolous talk; but, in this matter, we will abstain from making frivolous talk’: thus obliteration (of that kilesa) should be brought about.

‘Others are covetous; but, in this matter, we will not be covetous’: thus obliteration (of that kilesa) should be brought about.

‘Others are malevolent; but, in this matter, we will not be malevolent’: thus obliteration (of that kilesa) should be brought about.

‘Others hold wrong views; but, in this matter, we will hold right views;’ thus obliteration (of that kilesa) should be brought about.

‘Others have wrong thoughts;⁷ but, in this matter, we will have right thoughts’: thus obliteration (of that kilesa) should be brought about.

‘Others have wrong speech; but, in this matter, we will have right speech’; thus obliteration (of that kilesa) should be brought about.

‘Others do wrong deeds; but, in this matter, we will do right deeds’: thus obliteration (of that kilesa) should be brought about.

‘Others have a wrong way of living; but, in this matter, we will have a right way of living’: thus obliteration (of that kilesa) should be brought about.

7. wrong thoughts: demeritorious thoughts or intents.

‘Others make a wrong effort; but, in this matter, we will make right effort’: thus obliteration (of that kilesa) should be brought about.

‘Others have wrong mindfulness⁸; but, in this matter, we will have right mindfulness’: thus obliteration (of that kilesa) should be brought about.

‘Others have wrong concentration; but, in this matter, we will have right concentration’: thus obliteration (of that kilesa) should be brought about.

‘Others have wrong knowledge;⁹ but, in this matter, we will have right knowledge’:¹⁰ thus obliteration (of that kilesa) should be brought about.

‘Others have wrong emancipation;¹¹ but, in this matter, we will have right emancipation’: thus obliteration (of that kilesa) should be brought about.

‘Others are overwhelmed by sloth and torpor; but, in this matter, we will be free of sloth and torpor’: thus obliteration (of that kilesa) should be brought about.

‘Others are distracted in mind; but, in this matter, we will not be of distracted mind’: thus obliteration (of that kilesa) should be brought about.

8. wrong mindfulness, *micchāsati* : This is not a different kind of mindfulness. It is a demeritorious state of mind due to remembrances of circumstances of greed or anger.
9. wrong knowledge, *micchā ñāṇa*: Wrongful knowledge is *moha*, the inability to distinguish right from wrong, which prompts one into thinking that the evil he has done is good.
10. right knowledge, *sammā ñāṇa* : reflective knowledge of one who has attained a Magga and Fruition Insight, reflecting on what has been attained or not yet attained.
11. wrong emancipation, *micchā vimutti* : the belief that one has attained emancipation, without being really emancipated.

‘Others are given to uncertainty;¹² but, in this matter, we will get over uncertainty’: thus obliteration (of that kilesa) should be brought about.

‘Others are given to anger; but, in this matter, we will not be given to anger’: thus obliteration (of that kilesa) should be brought about.

‘Others harbour grudge; but, in this matter, we will not harbour grudge’: thus obliteration (of that kilesa) should be brought about.

‘Others denigrate other people; but, in this matter, we will not denigrate other people’: thus obliteration (of that kilesa) should be brought about.

‘Others have the spirit of improper rivalry; but, in this matter, we will not have the spirit of improper rivalry’: thus obliteration (of that kilesa) should be brought about.

‘Others are envious; but, in this matter, we will not be envious’: thus obliteration (of that kilesa) should be brought about.

‘Others are stingy; but, in this matter, we will not be stingy’: thus obliteration (of that kilesa) should be brought about.

‘Others are hypocritical’; but, in this matter, we will not be hypocritical’: thus obliteration (of that kilesa) should be brought about.

‘Others are deceitful; but, in this matter, we will not be deceitful’: thus obliteration (of that kilesa) should be brought about.

12. uncertainty, vicikiccha: uncertain as to whether the Buddha is really enlightened, whether the Dhamma is really the Truth, and whether the Saṃgha is really the Ariyas.

‘Others are obdurate; but, in this matter, we will not be obdurate’: thus obliteration (of that kilesa) should be brought about.

‘Others are arrogant; but, in this matter, we will not be arrogant’: thus obliteration (of that kilesa) should be brought about.

‘Others are difficult to admonish; but, in this matter, we will be easy to admonish’: thus obliteration (of that kilesa) should be brought about.

‘Others keep bad company; but, in this matter, we will keep virtuous company’: thus obliteration (of that kilesa) should be brought about.

‘Others are negligent; but, in this matter, we will be diligent’: thus obliteration (of that kilesa) should be brought about.

‘Others are lacking in faith; but, in this matter, we will have faith’: thus obliteration (of that kilesa) should be brought about.

‘Others are not ashamed (to do evil); but, in this matter, we will be ashamed (to do evil)’: thus obliteration (of that kilesa) should be brought about.

‘Others are not afraid (to do evil); but, in this matter, we will be afraid (to do evil)’: thus obliteration (of that kilesa) should be brought about.

‘Others have no learning; but, in this matter, we will have much learning’¹³: thus obliteration (of that kilesa) should be brought about.

Others are indolent; but, in this matter, we will put forth effort energetically’: thus obliteration (of that kilesa) should be brought about.

13. much learning: in the teachings of the Buddha.

‘Others lack constant mindfulness; but, in this matter, we will establish unremitting mindfulness’: thus obliteration (of that kilesa) should be brought about.

‘Others lack understanding; but, in this matter, we will be endowed with understanding’:¹⁴ thus obliteration (of that kilesa) should be brought about.

‘Others misapprehendingly hold to their own individual view, are tenacious in holding on to it, and are unable to relinquish it; but, in this matter, we will not misapprehendingly hold to our own individual view, will not be tenacious in holding on to it, and will be able to relinquish it easily’: thus obliteration (of that kilesa) should be brought about.¹⁵

84. I declare, Cunda, much benefit accrues merely from the arising of thought of meritorious actions; not to speak of the benefits when actual deeds or words follow accordingly.¹⁶ Therefore, Cunda, the thought ‘In matters where others are cruel, we will not be cruel’ should be made to arise. The thought ‘In matters where others take life, we will abstain from taking life’ should be made to arise ...p... The thought ‘In matters where others misapprehendingly hold to their own individual view holding on to it tenaciously, unable to relinquish it, we will not misapprehendingly hold to our own individual view, will not hold on to it tenaciously and will be able to relinquish it with ease’ should be made to arise.

85. Cunda, suppose there were an uneven path; a different, even path is the means of avoiding it. Or suppose

14. endowed with understanding: paññā sampannā: Here paññā means understanding gained through insight meditation vipassanā.

15. para 83 enumerated forty-four kilesas or moral defilements that should be obliterated through Magga Insight.

16. Even thoughts of meritorious practices produce benefits which become much greater when action and speech follow in conformity with those thoughts.

there were an uneven river bank; a different, even bank is the means of avoiding it.

So too:

For a person given to cruelty, the way to avoid it is by not being cruel.

For a person given to taking life, the way to avoid it is by abstaining from taking life.

For a person given to taking what is not given, the way to avoid it is by abstaining from taking what is not given.

For a person given to leading an ignoble life, the way to avoid it is by abstaining from leading an ignoble life.

For a person given to speaking falsehood, the way to avoid it is by abstaining from speaking falsehood.

For a person given to speaking malicious words, the way to avoid it is by abstaining from speaking malicious words.

For a person given to speaking harsh words, the way to avoid it is by abstaining from speaking harsh words.

For a person given to making frivolous talk, the way to avoid it is by abstaining from making frivolous talk.

For a person given to being covetous, the way to avoid it is by not being covetous.

For a person given to being malevolent, the way to avoid it is by not being malevolent.

For a person given to holding wrong views, the way to avoid it is by holding right views.

For a person given to having wrong thoughts, the way to avoid it is by having right thoughts.

For a person given to wrong speech, the way to avoid it is by right speech.

For a person given to doing wrong deeds, the way to avoid it is by doing right deeds.

For a person given to a wrong way of living, the way to avoid it is by a right way of living.

For a person given to making wrong effort, the way to avoid it is by making right effort.

For a person given to having wrong mindfulness, the way to avoid it is by having right mindfulness.

For a person given to having wrong concentration, the way to avoid it is by having right concentration.

For a person given to having wrong knowledge, the way to avoid it is by having right knowledge.

For a person given to having wrong emancipation, the way to avoid it is by having right emancipation.

For a person overwhelmed by sloth and torpor, the way to avoid it is by being free of sloth and torpor.

For a person given to distraction of mind, the way to avoid it is by having an undistracted mind.

For a person given to uncertainty, the way to avoid it is by getting over uncertainty.

For a person given to being angry, the way to avoid it is by being not angry.

For a person given to harbouring grudge, the way to avoid it is by not harbouring grudge.

For a person given to denigrating other people, the way to avoid it is by not denigrating other people.

For a person given to engaging in improper rivalry,

the way to avoid it is by not engaging in improper rivalry.

For a person given to envy, the way to avoid it is by not being envious.

For a person given to stinginess, the way to avoid it is by not being stingy.

For a person given to hypocrisy, the way to avoid it is by not being hypocritical.

For a person given to deceit, the way to avoid it is by not being deceitful.

For a person given to obduracy, the way to avoid it is by not being obdurate.

For a person given to arrogance, the way to avoid it is by being not arrogant.

For a person given to being difficult to admonish, the way to avoid it is by being easy to admonish.

For a person given to keeping bad company, the way to avoid it is by keeping virtuous company.

For a person given to negligence, the way to avoid it is by being diligent.

For a person who is lacking in faith, the way to avoid that is by having faith.

For a person who is not ashamed (to do evil), the way to avoid that is by being ashamed (to do evil).

For a person who is not afraid (to do evil), the way to avoid that is by being afraid (to do evil).

For a person who has no learning, the way to avoid that is by acquiring much learning.

For a person given to indolence, the way to avoid that is by putting forth effort energetically.

For a person lacking constant mindfulness, the way to avoid that is by establishing unremitting mindfulness.

For a person lacking understanding, the way to avoid that is by being endowed with understanding.

For a person who misapprehendingly holds to his own individual¹ view, is tenacious in holding on to it, and is unable to relinquish it, the way to avoid that is not to hold misapprehendingly to his own individual view, not to hold on to it tenaciously, and to be able to relinquish it with ease.

86. Just as, Cunda, all demeritorious actions lead downwards,¹⁷ and all meritorious actions lead upwards,¹⁸ so too, for a person who is given to cruelty, not being cruel leads to a higher state; for a person given to taking life, abstaining from taking life leads to a higher state;...p... for a person who misapprehendingly holds to his own individual view, who holds on to it tenaciously and who is unable to relinquish it, not holding misapprehendingly to his own individual view, not holding on to it tenaciously, and being able to relinquish it with ease leads to a higher state.

87. Cunda! It is not possible for one who is himself sunk in the quagmire (of the five kinds of sensual pleasures) to be able to pull out another sunk in the quagmire. But it is possible for one who himself is not sunk in the quagmire (of the five kinds of sensual pleasures) to be able to pull out another sunk in the quagmire.

Cunda! It is not possible for one who himself has not been tamed or trained and in whom kilesas (defilements) have not been extinguished to be able to tame or train another or to cause kilesas to be extinguished in him. But it is possible

17. lead downwards: demeritorious actions pave the way to the four abodes of misery, apāya.

18. lead upwards: meritorious actions pave the way to desirable existences.

for one who himself has been tamed or trained and in whom kilesas have been extinguished to be able to tame or train another or to cause kilesas to be extinguished in him.

In the same way, Cunda:

For a person given to cruelty, not being cruel leads to extinguishing (of that kilesa.)

For a person given to taking life, abstaining from taking life leads to extinguishing (of that kilesa).

For a person given to taking what is not given, abstaining from taking what is not given leads to extinguishing (of that kilesa).

For a person given to leading an ignoble life, abstaining from leading an ignoble life leads to extinguishing(of that kilesa).

For a person given to speaking falsehood, abstaining from speaking falsehood leads to extinguishing (of that kilesa).

For a person given to speaking malicious words, abstaining from speaking malicious words leads to extinguishing (of that kilesa).

For a person speaking harsh words, abstaining from speaking harsh words leads to extinguishing (of that kilesa).

For a person given to making frivolous talk, abstaining from making frivolous talk leads to extinguishing (of that kilesa).

For a person given to being covetous,not being covetous leads to extinguishing (of that kilesa).

For a person given to being malevolent, not being malevolent leads to extinguishing (of that kilesa).

For a person given to holding wrong views, holding right views leads to extinguishing (of that kilesa).

For a person given to having wrong thoughts, having right thoughts leads to extinguishing (of that kilesa).

For a person given to wrong speech, right speech leads to extinguishing (of that kilesa).

For a person given to doing wrong deeds, doing right deeds leads to extinguishing (of that kilesa).

For a person given to wrong way of living, a right way of living leads to extinguishing (of that kilesa).

For a person given to making wrong effort, making right effort leads to extinguishing (of that kilesa).

For a person given to having wrong mindfulness, having right mindfulness leads to extinguishing (of that kilesa).

For a person given to having wrong concentration, having right concentration leads to extinguishing (of that kilesa). For a person given to having wrong knowledge, having right knowledge leads to extinguishing (of that kilesa).

For a person given to having wrong emancipation, having right emancipation leads to extinguishing (of that kilesa).

For a person overwhelmed by sloth and torpor, being free of sloth and torpor leads to extinguishing (of that kilesa).

For a person given to distraction of mind, having an undistracted mind leads to extinguishing (of that kilesa).

For a person given to uncertainty, getting over uncertainty leads to extinguishing (of that kilesa).

For a person given to anger, being not angry leads to extinguishing (of that kilesa).

For a person given to harbouring grudge, not harbouring grudge leads to extinguishing (of that kilesa).

For a person given to denigrating other people, not denigrating other people leads to extinguishing (of that kilesa).

For a person given to engaging in improper rivalry, not engaging in improper rivalry leads to extinguishing (of that kilesa).

For a person given to envy, not being envious leads to extinguishing (of that kilesa).

For a person given to stinginess, not being stingy leads to extinguishing (of that kilesa).

For a person given to hypocrisy, not being hypocritical leads to extinguishing (of that kilesa).

For a person given to deceit, not being deceitful leads to extinguishing (of that kilesa).

For a person given to obduracy, not being obdurate leads to extinguishing (of that kilesa).

For a person given to arrogance, not being arrogant leads to extinguishing (of that kilesa).

For a person given to being difficult to admonish, being easy to admonish leads to extinguishing (of that kilesa).

For a person given to keeping bad company, keeping virtuous company leads to extinguishing (of that kilesa).

For a person given to negligence, being diligent leads to extinguishing (of that kilesa).

For a person who is lacking in faith, having faith leads to extinguishing (of that kilesa).

For a person who is not ashamed (to do evil), being ashamed (to do evil) leads to extinguishing (of that kilesa).

For a person who is not afraid (to do evil), being afraid (to do evil) leads to extinguishing (of that kilesa).

For a person who has no learning, acquiring much learning leads to extinguishing (of that kilesa).

For a person given to indolence, putting forth effort energetically leads to extinguishing (of that kilesa).

For a person lacking constant mindfulness, establishing unremitting mindfulness leads to extinguishing (of that kilesa).

For a person lacking understanding, being endowed with understanding leads to extinguishing (of that kilesa).

For a person who misapprehendingly holds to his own individual view, holding on to it tenaciously and who is unable to relinquish it, not holding misapprehendingly to his own individual view, not holding on to it tenaciously and being able to relinquish it with ease leads to extinguishing (of that kilesa).

88. Thus, Cunda, have I discoursed on obliteration (of defilements); thus have I discoursed on the arising of thought (of meritorious factors); thus have I discoursed on the subject of avoidance (of demeritorious factors); thus have I discoursed on (actions) leading upwards; and thus have I discoursed on the extinguishing (of kilesas). Cunda! What should be done out of compassion by a teacher for the welfare of the disciples through endless compassion that have I done for you. Cunda! There are these places at the foot of trees; there are these secluded places. Cunda! Meditate! Do not be unmindful! Do not be remorseful later! This is our instruction to you.

Thus did the Bhagavā speak. Delighted with what the Bhagavā had said, the Venerable Mahācunda received it with gladness.

Profound is this Sutta named Sallekha delivered by the Buddha. It is comparable (in depth) to an ocean. Forty-four items (of defilements) are mentioned and ways (of obliterating them) are shown.

End of the Sallekha Sutta,
the eighth in this vagga.

9. SAMMĀDIṬṬHI SUTTA

Discourse on Right View

89. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍka in Sāvathī. At that time the Venerable Sāriputta addressed the bhikkhus, saying: “Āvuso Bhikkhus!” And those bhikkhus answered him: “Āvuso!”¹ Then the Venerable Sāriputta said these words:

Āvuso, it is (often) said: “ Right view,² right view.” In what way, Āvuso, does an ariya disciple have right view, have undeviating view, and arrive at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma?

“We have, Āvuso, come even from afar to learn from the Venerable Sāriputta the meaning of these words that have

1. Āvuso: a term of courteous address especially amongst bhikkhus; may be equated with “Your Reverence(s) ” or “Reverend Sir(s) ”
2. Right view : Sammādiṭṭhi.

There are two kinds of Sammādiṭṭhi, viz., lokiyasammādiṭṭhi, right view in the mundane sense, and Lokuttarasammādiṭṭhi, right view in the supramundane sense.

Lokiyasammādiṭṭhi is the view which consists of belief in kamma and its results and of vipassanā insight that is conducive to the knowledge of the Four Ariya Truths, preceding lokuttara (supramundane) Knowledge.

Lokuttarasammādiṭṭhi is the view leading to magga and phala (Insight and Fruition).

Sammādiṭṭhi can arise in three kinds of individuals puthujjana (worldling), sekha (one who trains himself to achieve arahatta fruition) and asekha (one who has attained arahatta fruition and has no more need to train himself).

In this Sutta, by ‘right view,’ sammādiṭṭhi, is meant lokuttara sammādiṭṭhi, right view leading to Magga Insight and Phala Fruition.

been spoken. It would be good, indeed, if the Venerable Sāriputta himself should explain the meaning of these words that have been spoken. The bhikkhus, having heard it from the Venerable Sāriputta, will bear it in mind.”

In that case, Āvuso, listen and pay good attention, I shall speak.

“Very well, Āvuso,” replied those bhikkhus to the Venerable Sāriputta who (then) spoke thus:

Āvuso, an ariya disciple understands³ demeritoriousness, understands the root- cause of demeritoriousness, understands meritoriousness and understands the root- cause of meritoriousness.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

And what, Āvuso, is demeritoriousness and what is the root-cause of demeritoriousness? What is meritoriousness and what is the root-cause of meritoriousness? Āvuso! Taking life is demeritorious; taking what is not given is demeritorious; sexual misconduct is demeritorious; false speech is demeritorious; malicious speech sowing discord is demeritorious; harsh speech is demeritorious; frivolous talk is demeritorious; covetousness is demeritorious; ill will is demeritorious; and wrong view is demeritorious. These, Āvuso, are called demeritoriousness.

And what, Āvuso, is the root-cause of demeritoriousness? Greed (lobha) is the root-cause of demeritoriousness; anger (dosa) is the root-cause of demeritoriousness; and bewilderment (moha) is the root-cause of demeritoriousness. These, Āvuso, are called the root-causes of demeritoriousness.

And what, Āvuso, is meritoriousness? Abstinence from taking life is meritorious; abstinence from taking what is not given is meritorious; abstinence from sexual misconduct is

3. understands: pajānāti: has discriminative discernment of the true nature of the dhammas known and seen through sammādiṭṭhi.

meritorious; abstinence from false speech is meritorious; abstinence from malicious speech sowing discord is meritorious; abstinence from harsh speech is meritorious; abstinence from frivolous talk is meritorious; not being covetous is meritorious; not having ill will is meritorious; and having right view is meritorious. These, *Āvuso*, are called meritoriousness.

And what, *Āvuso*, is the root-cause of meritoriousness? Not being greedy (*alobha*) is the root-cause of meritoriousness; not being angry (*adosa*) is the root-cause of meritoriousness; and not being bewildered (*amoha*) is the root-cause of meritoriousness. These, *Āvuso*, are called the root-causes of meritoriousness.

When, *Āvuso*, an ariya disciple understands demeritoriousness thus, understands the root-cause of demeritoriousness thus, understands meritoriousness thus and understands the root-cause of meritoriousness thus, he totally removes latent⁴ attachment (*rāgānusaya*), stamps out latent animosity (*paṭighānusaya*), uproots the latent conceit of 'I am' (*mānānusaya*)⁵ that is similar to wrong view, removes (latent) ignorance (*avijjā*), lets knowledge⁶ arise and makes an end of the cycle of *dukkha*, in this very life.

In this way, *Āvuso*, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to *Nibbāna*), being endowed with unwavering faith in the dhamma.

4. latent: *anusaya*: It indicates tendencies to *kilesā* (defilements) lying latent within a sentient being in the endless round of *saṃsāra*, now appearing, now lying dormant. *Anusaya* is also rendered "seed of defilement."

5. latent conceit: *mānānusaya*: wrong views take the aggregates of mind and matter as "I," and *māna*, conceit, does so as well. Hence, here *māna* means conceit rooted in the wrong view of "I am."

6. knowledge: *vijjā*: Arahatta Magga Insight.

90. Saying “Good, Āvuso,” those bhikkhus, having rejoiced in and approved of the exposition of the Venerable Sāriputta, asked the Venerable Sāriputta a further question:

“Āvuso, is there any other means by which an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma? ”

There is, Āvuso! An ariya disciple, Āvuso, understands nutriment,⁷ understands the cause of nutriment, understands the cessation of nutriment and understands the practice leading to the cessation of nutriment (i.e., to Nibbāna).

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is nutriment? What is the cause of nutriment? What is the cessation of nutriment? And what is the practice leading to the cessation of nutriment? There are, Āvuso, these four kinds of nutriment for the sustenance of beings already in existence or for the existence of beings coming into existence. And what are these four? They are, (firstly), the nutriment of gross or fine food (*kabaḷīkāra-āhāra*) secondly, the nutriment of sense-contact (*phassa-āhāra*)⁸ thirdly, the nutriment of volition (*manosañcetanāhāra*)⁹ and,

7. nutriment: *āhāra*: the intrinsic meaning is ‘the cause that produces results’. Nutriment is of four kinds, the first being physical nutriment (=food for the body) and the next three being mental nutriments (= food for the mind). Food for the body produces the result of body growth that enables one to move and act.

8. sense-contact: *phassa*: Dependent on contact arise *vedanā*, sensation, *taṇhā*, craving and *upādāna*, clinging. Therefore, contact is a nutriment.

9. volition: *manosañcetanā*: purposive mental concomitant which gives impetus to the mind to act meritoriously or demeritoriously; rendered, briefly, as volition. Volition causes the arising of *viññāṇa*, Consciousness. Therefore, volition is a nutriment.

fourthly, the nutriment of consciousness (*viññāṇāhāra*)¹⁰

Because of the arising of craving, nutriment arises. Because of the cessation of craving, nutriment ceases.

The practice leading to the cessation of nutriment is the Ariya Path of Eight Constituents. And what is this path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

When, *Āvuso*, an ariya disciple understands nutriment thus, understands the cause of nutriment thus, understands the cessation of nutriment thus and understands the practice leading to the cessation of nutriment thus, he totally removes latent attachment (*rāgānusaya*), stamps out latent animosity (*paṭighānusaya*), uproots the latent conceit of 'I am' (*mānānusaya*) that is similar to wrong view, removes (latent) ignorance (*avijjā*), lets knowledge arise and makes an end of the cycle of *dukkha*, in this very life.

In this way, *Āvuso*, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to *Nibbāna*), being endowed with unwavering faith in the dhamma.

91. Saying, "Good, *Āvuso*," those bhikkhus, having rejoiced in and approved of the exposition of the Venerable *Sāriputta*, asked the Venerable *Sāriputta* a further question:

"*Āvuso*, is there any other means by which an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to *Nibbāna*), being endowed with unwavering faith in the dhamma?"

There is, *Āvuso*! An ariya disciple, *Āvuso*, understands *dukkha*, understands the cause of *dukkha*, understands the cessation of *dukkha* and understands the practice leading to the cessation of *dukkha*.

10. Consciousness, *viññāṇa*, causes the arising of *nāmarūpa*, the aggregate of mind and matter. Therefore, Consciousness is a nutriment.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is dukkha? What is the cause of dukkha? What is the cessation of dukkha? And what is the practice leading to the cessation of dukkha?

Birth (i.e., repeated rebirth) is dukkha. Ageing also is dukkha. Death also is dukkha. Grief, lamentation, bodily pain, mental pain and despair are also dukkha. To have to associate with those (persons or things) one dislikes is also dukkha. To be separated from those one loves or likes is also dukkha. The craving for what one cannot get is also dukkha. In short, the five Aggregates, khandhas, which are the objects of Clinging, upādāna, are dukkha. These, Āvuso, are called dukkha.

And what, Āvuso, is the cause of dukkha? It is Craving, taṇhā, which gives rise to fresh rebirth, and accompanied by pleasure and attachment, finds great delight in this or that sense-object or existence, namely, Craving for sensual pleasure (kāmataṇhā), Craving for existence (bhavataṇhā) and Craving for non-existence (vibhavataṇhā).¹¹ This (Craving), Āvuso, is called the cause of dukkha.

And what, Āvuso, is the cessation of dukkha? It is the complete extinction and cessation of this very Craving, its abandoning and discarding, the liberation and detachment from it. This, Āvuso, is called the cessation of dukkha.

11. kāmataṇhā is hankering after and becoming attached to pleasures of the senses. Bhavataṇhā is hankering after and becoming attached to continued existence, either the current sensual existence or a better and higher existence in the rūpa (fine material) or arūpa (non-material) brahmā realms, or becoming attached to the rūpa and arūpa jhānas. This is based on belief in eternalism. Vibhavataṇhā is hankering after and becoming attached to the idea that there is no kamma for rebirth, and hence no future existence. This is based on belief in annihilation.

And what, Āvuso, is the practice leading to the cessation of dukkha? The practice, Āvuso, leading to the cessation of dukkha is this Ariya Path of Eight Constituents. And what is this Path? It is right view ...p... and right concentration. This, Āvuso, is called the practice leading to the cessation of dukkha.

When, Āvuso, an ariya disciple understands dukkha thus, understands the cause of dukkha thus, understands the cessation of dukkha thus and understands the practice leading to the cessation of dukkha thus, he totally removes latent attachment (*rāgānusaya*), stamps out latent animosity (*paṭighānusaya*), uproots the latent conceit of 'I am' (*mānānusaya*) that is similar to wrong view, removes (latent) ignorance (*avijjā*), lets knowledge arise and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

92. Saying, "Good, Āvuso," those bhikkhus, having rejoiced in and approved of the exposition of the Venerable Sāriputta, asked the Venerable Sāriputta a further question:

"Āvuso, is there any other means by which an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma?"

There is, Āvuso! An ariya disciple, Āvuso, understands ageing and death, understands the cause of ageing and death, understands the cessation of ageing and death and understands the practice leading to the cessation of ageing and death.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is ageing and death? What is the cause of ageing and death? What is the cessation of ageing and death? And what is the practice leading to the cessation of ageing and death?

Various sentient beings in various categories get old and decrepit, with loss of teeth, with grey hair and wrinkled skin, with failing vitality and with the decay of sense-faculties (such as sight). This, Āvuso, is called ageing.

What, Āvuso, is death? The falling away from existence, the passing away from existence, the dissolution, the disappearance, the coming to an end of life, the completion of the life-period, the breaking up of the Aggregates (khandhas), the discarding of the body, the destruction of the life-faculty, of beings in various categories,---this, Āvuso, is called death.

Such is ageing; such is death. These, Āvuso, are called ageing and death. Because of birth, ageing and death occur. Because of the cessation of the process of rebirth, ageing and death cease.

The Ariya Path of Eight Constituents is the practice leading to the cessation of ageing and death. And what is this Path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands ageing and death thus, understands the cause of ageing and death thus, understands the cessation of ageing and death thus and understands the practice leading to the cessation of ageing and death thus, he totally removes latent attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

93. Saying, "Good, Āvuso," those bhikkhus ...p... asked: "Avuso, is there any other means ...p... the dhamma?"

There is, Āvuso! An ariya disciple, Āvuso, understands rebirth, understands the cause of rebirth, understands

the cessation of rebirth and understands the practice leading to the cessation of rebirth.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna) being endowed with unwavering faith in the dhamma.

What, Āvuso, is rebirth? What is the cause of rebirth? What is the cessation of rebirth? What is the practice leading to the cessation of rebirth?

The coming into existence,¹² the complete formation,¹³ the conception,¹⁴ the arising up in new form,¹⁵ the appearance of the Aggregates,¹⁶ the acquisition of the sense-bases,¹⁷ of beings in various categories,---this, Āvuso, is called jāti, rebirth.

Because of kamma bhava, meritorious and demeritorious volitional actions, rebirth occurs. Because of the cessation of kamma bhava, the process of rebirth ceases.

12. the coming into existence: jāti, rebirth; the inception of nāmarūpa.

This and the following five terms are only different terms for characterising the same thing, namely, rebirth, and not descriptions of the successive stages of the embryo in the womb.

13. the complete formation: sañjāti: i.e., with the six sense-bases.

14. the conception: okkanti, lit., descent into or entry into. But this is to be understood figuratively. What is meant is the conception of a being in the womb.

15. the arising up in new form: abhinibbatti: this is also jāti, but specifically refers to the arising of saṃsedaja, moisture-sprung beings, and opapātika beings having spontaneous birth (in immediate mature form).

16. the appearance of the Aggregates: (i.e., of the khandhas): khandhānaṃ pātubhāvo: only the aggregate of matter appears in the realm of the brahmās with no mind and only body, and only the four mental aggregates appear in the realms of brahmās with no body and only mind. In the remaining bhūmis or realms, all the five aggregates of mind and matter appear.

17. the acquisition of the six sense-bases: āyatanānaṃ paṭilābho: beings in various categories acquire sense-bases that are appropriate to the nature of the realms in which they arise.

The Ariya path of Eight Constituents is the practice leading to the cessation of rebirth. And what is this path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands rebirth thus, understands the cause of rebirth thus, understands the cessation of rebirth thus and understands the practice leading to the cessation of rebirth thus, he totally removes latent attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna) being endowed with unwavering faith in the dhamma.

94.. Saying, “Good, Āvuso,” those bhikkhus ...p... asked: “Āvuso, is there any other means ...p... the dhamma?”

There is, Āvuso! An ariya disciple, Āvuso, understands bhava,¹⁸ understands the cause of bhava, understands

18. bhava: bhava is of two kinds:

(i) kamma bhava, the kammic process (i.e., the series of volitional actions) consisting of rebirth-producing volitions and the mental phenomena associated therewith; bhava, as the cause of jāti, rebirth, is kamma bhava, the causal process of kamma or volitional activities in the course of this life.

(ii) upapatti bhava, rebirth in corporeal or non-corporeal forms; upapatti bhava is the resultant rebirth process in the form of khandhas.

Rebirth takes place in one of three levels of existence, namely, (a) kāmabhava, the state of sensual existence in the eleven realms of sense-desire or planes of sensual existence, namely, the six deva realms, the human realm and the four realms of misery (apāya);

(b) rūpabhava, the state of fine material existence in sixteen of the realms of the Brahmās, upper celestial beings;

(c) arūpabhava, the state of incorporeal (or non-material or formless) existence in the four realms of the upper Brahmās, with only the four mental khandhas.

Clinging, upādāna, in this present life is the mainspring of actions in deed, word and thought which bring about rebirth.

the cessation of bhava and understands the practice leading to the cessation of bhava.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is bhava? What is the cause of bhava? What is the cessation of bhava? What is the practice leading to the cessation of bhava?

Āvuso! There are three kinds of bhava: kāmabhava, sensual existence, rūpabhava, existence in the fine material state, and arūabhava, incorporeal existence. Because of the arising of Clinging, bhava (existence)¹⁹ occurs. Because of the cessation of Clinging, bhava ceases.

The Ariya Path of Eight Constituents is the practice leading to the cessation of bhava. And What is this Path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands bhava thus, understands the cause of bhava thus, understands the cessation of bhava thus and understands the practice leading of the cessation of bhava thus, he totally removes latent attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

19. The Buddha's method of teaching here is what is called the Deer's Passage Method (*migāpada valañjana naya*) whereby a prudent man on seeing the footmarks of a deer ascending a rock on one side, and finding the same footmarks descending on the other side, makes out the unequivocal inference that the deer must have stepped on the rock. Similarly here, in saying that the three spheres (bhūmis) of existence arise due to Clinging, one has to understand that the Buddha is saying that Clinging causes volitional actions which give rise to fresh existence or rebirth.

95. Saying, “Good, Āvuso,” those bhikkhus ...p... asked: “Āvuso, is there any other means ...p... the dhamma?”

There is, Āvuso! An ariya disciple, Āvuso, understands Clinging,²⁰ understands the cause of Clinging, understands the cessation of Clinging and understands the practice leading to the cessation of Clinging.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is Clinging? What is the cause of Clinging? What is the cessation of Clinging? What is the practice leading to the cessation of Clinging?

Āvuso! There are four kinds of Clinging: clinging to sense-pleasures (i.e., sensuality), *kāmupādāna*; clinging to wrong beliefs *diṭṭhupādāna*; clinging to practices of and belief in rules and rituals outside the Ariya Path (of Eight Constituents), *sīlabbatupādāna*; and clinging to theories that there is Self, Soul, Ego, *aṭṭavādupādāna*. Because of the arising of Craving, Clinging arises. Because of the cessation of Craving, Clinging ceases.

The Ariya Path of Eight Constituents is the practice leading to the cessation of Craving. And what is this Path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands Clinging thus, understands the cause of Clinging thus, understands the cessation of clinging thus, and understands the practice leading to the cessation of Clinging thus, he totally removes latent

20. “Clinging (or grasping).” *Upādāna*: Basically it is seizing objects greedily (*lobha-taṇhā*) prompted by wrong views (*diṭṭhi*). When Craving and wrong view merely arise, they are simply called craving and wrong view. When they develop into intense attachment to sense-objects or to the wrong views, they are called Clinging. Briefly, the initial arising of craving and wrong views is just *taṇhā-diṭṭhi*. But when they are intensified and continuous, they are called *taṇhā-upādāna* or *diṭṭhupādāna*, as the case may be.

attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

96. Saying, “Good, Āvuso,” those bhikkhus ...p... asked: “Āvuso, is there any other means ...p... the dhamma?”

There is, Āvuso! An ariya disciple, Āvuso, understands Craving, understands the cause of Craving, understands the cessation of Craving and understands the practice leading to the cessation of Craving.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is Craving? What is the cause of Craving? What is the cessation of Craving? What is the practice leading to the cessation of Craving?

Āvuso! There are six kinds of Craving: craving for (enjoyment of) visible objects, craving for (enjoyment of) sounds, craving for (enjoyment of) odours, craving for (enjoyment of) tastes, craving for (enjoyment of) physical contact and craving for (the pleasure of) mind-objects (i.e., thoughts, ideas etc.).

Because of the arising of Sensation, vedanā,²¹ Craving arises. Because of the cessation of Sensation, Craving ceases.

The Ariya Path of Eight Constituents is the practice leading to the cessation of Craving. And What is this Path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands Craving thus, understands the cause of Craving thus, understands the

21. vedanā is rendered by some as “feeling.”

cessation of Craving thus, and understands the practice leading to the cessation of Craving thus, he totally removes latent attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

97. Saying, “Good, Āvuso,” those bhikkhus...p...asked: “Āvuso, is there any other means ...p... the dhamma?”

There is, Āvuso! An ariya disciple, Āvuso, understands Sensation, understands the cause of Sensation, understands the cessation of Sensation and understands the practice leading to the cessation of Sensation.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is Sensation? What is the cause of Sensation? What is the cessation of Sensation? What is the practice leading to the cessation of Sensation?

Āvuso! There are six kinds of Sensation: sensation arising out of contact by means of the eye, (i.e., by seeing); sensation arising out of contact by means of the ear, (i.e., by hearing); sensation arising out of contact by means of the nose, (i.e., by smelling); sensation arising out of contact by means of the tongue, (i.e., by the sense of taste); sensation arising out of contact by means of the body, (i.e., by touching); and sensation arising out of contact by means of the mind, (i.e., by the faculty of the mind having contact with mind objects, such as thoughts, ideas). Because of the arising of Contact, Sensation arises. Because of the cessation of Contact, Sensation ceases.

The Ariya Path of Eight Constituents is the Practice leading to the cessation of Sensation. And what is this Path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands Sensation thus, understands the cause of Sensation thus, understands the cessation of Sensation thus and understands the practice leading to the cessation of Sensation thus, he totally removes latent attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

98. Saying, “Good, Āvuso,” those bhikkhus ...p... asked: “Āvuso, is there any other means...p... the dhamma?”

There is, Āvuso! An ariya disciple, Āvuso, understands Contact (of the senses), understands the cause of Contact, understands the cessation of Contact and understands the practice leading to the cessation of Contact.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is Contact, phassa? What is the cause of Contact? What is the cessation of Contact? What is the practice leading to the cessation of Contact?

Āvuso! There are six kinds of Contact: contact by means of the eye, contact by means of the ear, contact by means of the nose, contact by means of the tongue, contact by means of the body and contact by means of the mind. Because of the arising of the six sense-bases, Contact arises. Because of the cessation of the six sense-bases, Contact ceases.

The Ariya Path of Eight Constituents is the practice leading to the cessation of Contact. And what is this Path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands Contact thus, understands the cause of Contact thus, understands the

cessation of Contact thus and understands the practice leading to cessation of Contact thus, he totally removes latent attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

99. Saying, “Good, Āvuso,” those bhikkhus ...p... asked: “Āvuso, is there any other means ...p... the dhamma?”

There is, Āvuso! An ariya disciple, Āvuso, understands the six sense-bases, understands the cause of the six sense-bases, understands the cessation of the six sense-bases and understands the practice leading to the cessation of the six sense-bases.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, are the six sense-bases? What is the cause of the six sense-bases? What is the cessation of the six sense-bases? What is the practice leading to the cessation of the six sense-bases?

Āvuso! There are six sense-bases: the eye-base (i.e., the organ of sight where eye-consciousness²² arises), the ear-base (i.e., the organ of hearing where ear-consciousness arises), the nose-base (i.e., the organ of smell where nose-consciousness arises), the tongue-base (i.e., the organ of taste where tongue-consciousness arises), the body-base (i.e., the base for physical contact where body-consciousness arises) and the mind-base (i.e., the faculty of mind where mind-

22. eye-consciousness: i.e., consciousness of a visible object. So also, consciousness of a sound, consciousness of an odour, consciousness of a taste, consciousness of physical contact, consciousness of a mind-object, i.e., of a thought or an idea.

consciousness arises). Because of the arising of mind and matter (nāmarūpa),²³ the six sense-bases arise. Because of the cessation of mind and matter, the six sense-bases cease.

The Ariya path of Eight Constituents is the practice leading to the cessation of the six sense-bases. And what is this path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands the six sense-bases thus, understands the cause of the six sense-bases thus understands the cessation of the six sense-bases thus and understands the practice leading to the cessation of the six sense-bases thus, he totally removes latent attachment ...p ... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

100. Saying, “Good, Āvuso,” those bhikkhusp.... asked: “Avuso, is there any other means ...p... the dhamma?”

There is, Āvuso! An ariya disciple, Āvuso, understands mind and matter, understands the cause of mind and matter, understands the cessation of mind and matter and understands the practice leading to the cessation of mind and matter.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

what, Āvuso, are mind and matter (nāmarūpa)? What is the cause of mind and matter? What is the cessation of mind and matter? What is the practice leading to the cessation of mind and matter?

Āvuso! Sensation (vedanā), perception (saññā), volition (cetanā), contact (phassa), and attention (manasikāra) are

23. nāmarūpa: also rendered mental and physical phenomena. Another rendering is mind-and- body.

called mind(nāma). Āvuso! The four primary elements (mahābhūta) and material properties which are dependent on those four primary elements (upādāyarūpa) are called matter. Such is mind and such is matter. These, Āvuso, are called mind and matter. Because of the arising of consciousness (viññāṇa); mind and matter arise. Because of the cessation of Consciousness, mind and matter cease.

The Ariya path of Eight Constituents is the practice leading to the cessation of mind and matter. And what is this path ? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands mind and matter thus, understands the cause of mind and matter thus, understands the cessation of mind and matter thus and understands the practice leading to the cessation of mind and matter thus, he totally removes latent attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

101. Saying, "Good, Āvuso," those bhikkhus ...p... asked: "Āvuso, is there any other means ...p... the dhamma?"

There is, Āvuso! An ariya disciple, Āvuso, understands Consciousness, understands the cause of Consciousness, understands the cessation of Consciousness and understands the practice leading to the cessation of Consciousness.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is Consciousness? What is the cause of Consciousness? What is the cessation of Consciousness? what is the practice leading to the cessation of Consciousness?

There are six kinds of Consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness,

body-consciousness and mind-consciousness.²⁴ Because of the arising of volitional activity (saṅkhāra),²⁵ Consciousness arises. Because of the cessation of volitional activity, Consciousness ceases.

The Ariya path of Eight Constituents is the practice leading to the cessation of Consciousness. And what is this path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands Consciousness thus, understands the cause of Consciousness thus, understands the cessation of Consciousness thus and understands the practice leading to the cessation of Consciousness thus, he totally removes latent attachment ...p... and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

102. Saying, “Good, Āvuso,” those bhikkus ...p... asked: “Āvuso, is there any other means ...p... the dhamma?”

There is, Āvuso! An ariya disciple, Āvuso, understands volitional activity (saṅkhāra), understands the cause of volitional activity, understands the cessation of volitional activity and understands the practice leading to the cessation of volitional activity.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, is volitional activity? What is the cause of volitional activity? What is the cessation of volitional activity? What is the practice leading to the cessation of volitional activity?

24. eye-consciousness etc. See footnote to para 99.

25. Saṅkhāra, volitional activity, consists of fifty mental concomitants of viññāṇa, Consciousness, requisite for act, speech, thought. Saṅkhāra is also rendered as ‘mental formation.’

There are, Āvuso, three kinds of volitional activity: volitional activity in deed, volitional activity in speech, and volitional activity in thought. Because of the arising of ignorance, volitional activity arises. Because of the cessation of ignorance, volitional activity ceases.

The Ariya path of Eight Constituents is the practice leading to the cessation of volitional activity. And what is this path? It is right view ...p... and right concentration.

When, Āvuso, an ariya disciple understands volitional activity thus, understands the cause of volitional activity thus, understands the cessation of volitional activity thus and understands the practice leading to the cessation of volitional activity thus, he totally removes latent attachment (*rāgānusaya*), stamps out latent animosity (*paṭighānusaya*), uproots the latent conceit of 'I am' (*mānānusaya*) that is similar to wrong view, removes (latent) ignorance (*avijjā*), lets knowledge arise and makes an end of the cycle of *dukkha*, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to *Nibbāna*), being endowed with unwavering faith in the dhamma:

103. Saying, "Good, Āvuso," those bhikkhus ...p... asked: "Āvuso, is there any other means ...p... the dhamma?"

There is, Āvuso! An ariya disciple, Āvuso, understands ignorance, *avijjā*, understands the cause of ignorance, understands the cessation of ignorance and understands the practice leading to the cessation of ignorance.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to *Nibbāna*), being endowed with unwavering faith in the dhamma.

What, Āvuso, is ignorance? What is the cause of ignorance? What is the cessation of ignorance? What is the practice leading to the cessation of ignorance?

Āvuso! Not knowing dukkha, not knowing the cause of dukkha, not knowing the cessation of dukkha and not knowing the practice leading to the cessation of dukkha,--- this is called ignorance. Because of the arising of befuddling defilements (āsavas), ignorance arises. Because of the cessation of befuddling defilements, ignorance ceases.

The Ariya path of Eight Constituents is the practice leading to the cessation of ignorance. And what is this path? It is right view...p... and right concentration.

When, Āvuso, an ariya disciple understands ignorance thus, understands the cause of ignorance thus, understands the cessation of ignorance thus and understands the practice leading to the cessation of ignorance thus, he totally removes latent attachment (rāgānusaya), stamps out latent animosity (paṭighānusaya), uproots the latent conceit of 'I am' (mānānusaya) that is similar to wrong view, removes (latent) ignorance (avijjā), lets knowledge arise and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

104. Saying, "Good, Āvuso," those bhikkhus, having rejoiced in and approved of the exposition of the Venerable Sāriputta, asked the Venerable Sāriputta a further question:

"Āvuso, is there any other means by which an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma?"

There is, Āvuso! An ariya disciple, Āvuso, understands āsavas, understands the cause of āsavas, understands the cessation of āsavas and understands the practice leading to the cessation of āsavas.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (lead-

ing to Nibbāna), being endowed with unwavering faith in the dhamma.

What, Āvuso, are āsavas? What is the cause of āsavas? What is the cessation of āsavas? What is the practice leading to the cessation of āsavas?

Āvuso! There are three kinds of āsavas (defilements that befuddle the mind): the defilement of hankering after sensual pleasures and sensuous realms (kā mā sāva); the defilement of hankering after (better) existence (bhavā sāva); and the defilement of ignorance of the Four Ariya Truths (avijjā sāva). Because of the arising of ignorance, āsavas arise. Because of the cessation of ignorance, āsavas cease.

The Ariya Path of Eight Constituents is the practice leading to the cessation of āsavas. And what is this Path? It is right view...p... and right concentration.

When, Āvuso, an ariya disciple understands āsavas thus, understands the cause of āsavas thus, understands the cessation of āsavas thus and understands the practice leading to the cessation of āsavas thus, he totally removes latent attachment (rāgānūsaya), stamps out latent animosity (paṭighānūsaya), uproots the latent conceit of 'I am' (mānānūsaya) that is similar to wrong view, removes (latent) ignorance (avijjā) lets knowledge arise and makes an end of the cycle of dukkha, in this very life.

In this way, Āvuso, an ariya disciple has right view, has undeviating view, and arrives at the true dhamma (leading to Nibbāna), being endowed with unwavering faith in the dhamma.

Thus said the Venerable Sāriputta. Pleased with what Venerable Sāriputta said, the bhikkhus accepted it with delight.

End of the Sammādiṭṭhi Sutta,

the ninth in this vagga.

10. MAHĀSATIPATṬHĀNA SUTTA

Great Discourse on Steadfast Mindfulness

105. Thus have I heard:

The Bhagavā was at one time residing at the market-town called Kammāsadhama in the Kuru Country. There the Bhagavā addressed the bhikkhus, (saying): “O Bhikkhus” and they replied to him, “Venerable Sir,” The Bhagavā said:

Summary

106. Bhikkhus,¹ this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipaṭṭhāna.

What are the four (Satipaṭṭhānas)? Bhikkhus, the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (Kāya)², with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless, and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (vedanā), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

1. Bhikkhus: “This term here includes all those dedicated to the practice of the Teaching, (not only those who have been admitted to the Order).” (The Commentary)

2. the body: Strictly speaking, the aggregate of physical phenomena.

The bhikkhu concentrates steadfastly on the mind (citta), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on the dhamma³, with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

End of the Summary

Perception of the True Nature of the Body:

(i) Section on Breathing

107. Bhikkhus, how does the bhikkhu keep his mind steadfastly on the body?

Bhikkhus, the bhikkhu following the practice of my Teaching, having gone to the forest, or to the foot of a tree, or to an empty, solitary place, sits down cross-legged, keeping his body erect, and sets up mindfulness, orienting it (towards the object of concentration). (Then) with entire mindfulness he breathes in, and with entire mindfulness he breathes out. Breathing in a long inhalation, he is conscious of breathing in a long inhalation, or breathing out a long exhalation, he is conscious of breathing out a long exhalation. Breathing in a short inhalation, he is conscious of breathing in a short inhalation, or breathing out a short exhalation, he is conscious of breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the incoming breath at its beginning, its middle, and at its end. He

3. dhammā: the five dhammas consisting of (1) five nīvaraṇas (2) five khandhas. (3) twelve āyatnas, (4) seven bojjhaṅgas, and (5) four ariya saccas. This will become clear in paras 115 to 136 of this sutta.

trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. (By being fully conscious of the inhalation) he trains himself to calm down the strong inhalation as he breathes in. (By being fully conscious of the exhalation) he trains himself to calm down the strong exhalation as he breathes out⁴.

Just as, bhikkhus, a skilful turner or a turner's apprentice knows a long pull (on the string turning the lathe) when a long pull is made, or knows a short pull when a short pull is made, even so, bhikkhus, the bhikkhu breathing in a long inhalation is conscious of breathing in a long inhalation, or breathing out a long exhalation is conscious of breathing out a long exhalation, or breathing in a short inhalation is conscious of breathing in a short inhalation, or breathing out a short exhalation is conscious of breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the in-coming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. He trains himself to calm down the strong inhalation as he breathes in. He trains himself to calm down the strong exhalation as he breathes out.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his(own breathing), (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the aggregate of physical phenomena (which is the breathing) of others must be of a similar nature. Because of their realization he can be said to keep his mind steadfastly on the aggregate of physical phenomena (which is the breathing) of others. In this way, he is

4. No special effort is necessary to calm down the strong inhalation and exhalation. The more one gets mental concentration the more the strong inhalation and exhalation will calm down. When the mental concentration reaches its highest point, inhalation and exhalation will become so delicate that the yogī will feel that his breathing has stopped.

considered to keep his mind steadfastly on the aggregate of physical phenomena which is his (own breathing) or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena (which is the process of breathing). He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena (which is the process of breathing). He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena (which is the process of breathing), with their causes⁵. And further, the bhikkhu is firmly mindful solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Breathing

Perception of the True Nature of the Body:

(ii) Section on Body Movement and Posture

108. And again, bhikkhus, the bhikkhu when walking, is conscious of walking; or when standing, he is conscious of standing; or when sitting, he is conscious of sitting; or when lying down, he is conscious of lying down; or in whatever movement or posture his body is, he is conscious of it.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is

5. The causes of the appearing and dissolution of the aggregate of physical phenomena which is inhalation and exhalation are the existence or the non-existence of the body, the nose and the mind.

the body of others. In this way he is considered to keep his mind steadfastly physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena which is the body, with their causes⁶. And further, the bhikkhu is

6. The causes of appearing of physical phenomena are ignorance of the Four Ariya Truths, craving, kamma, and nutriment. They and their effect, i.e., the continuous appearance of physical phenomena, are called five Samudaya dhammā. The perception of these five Samudaya dhammā is called Samudhaya dhammānupassī. They are perceived in the following way:

When the bhikkhu can steadfastly keep his mind on the body-postures by means of diligence, mindfulness, concentration, comprehension, he perceives the sign or incessant appearance of physical phenomena (*nibbatti lakkhaṇā*): This perception usually begins, when the bhikkhu achieves the second *vipassanā ñāṇa--paccaya pariggaha ñāṇa*. From this perception, the bhikkhu draws the conclusion that rebirths of beings take place in a similar way.

Therefore, while the bhikkhu is perceiving the continuous appearance of physical phenomena he realizes that endless rebirths are due to: (1) ignorance of four Ariya Truths; (2) craving for pleasure of the senses; (3) kamma (deeds, words and thoughts) which has the potency for rebirth as its effect; (4) nutriment which is essential for physical phenomena; (5) mind (*citta*) which is the motivating force; (6) heat and cold. The causes of dissolution of physical phenomena are the absence of the above factors.

The bhikkhu then realizes that extinction of ignorance of Four Ariya Truths will cause the extinction of endless appearance of physical phenomena. The actual perception of the sign of change or disappearance or deterioration of physical phenomena will begin when the bhikkhu achieves the third *vipassanā ñāṇa---Sammāsana ñāṇa*. The sign of change is called *viparināma lakkhaṇā*. In fact, the perception of the appearance and disappearance of physical phenomena, by means of *nibbatti* and *viparināma lakkhaṇā*, becomes clearer when the bhikkhu achieves the fourth *vipassanā ñāṇa--Udayabbaya ñāṇa*. However, the perception of only the disappearance of physical phenomena becomes stronger, when he achieves the fifth *vipassanā ñāṇa-bhaṅga ñāṇa*.

firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or *atta* directing it)⁷. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The *bhikkhu* remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). *Bhikkhus*, it is also in this way that the *bhikkhu* keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Body Movement and Posture

Perception of the true Nature of the Body:

(iii) Section on Clear Comprehension

109. And again, *Bhikkhus*, the *bhikkhu* in moving forward and in moving back does so with clear comprehension; in looking straight ahead and sideways, he does so with clear comprehension; in bending and in stretching his limbs, he does so with clear comprehension; in carrying or wearing the great robe, alms-bowl and the other two robes, he does so with clear comprehension; in eating, drinking, chewing and savouring, he does so with clear comprehension; in

7. This shows the mental state of the *bhikkhu* when his mindfulness is at its height. Before he reaches this mental state, he occasionally imagines, in spite of his efforts to be mindful,

(a) that body and limbs are his.

(b) that his *jīva* (soul or *atta*) is directing them to make postures. Occasionally, he even feels proud of and pleased with "his" body and limbs.

These false views of the body and limbs begin to disappear when he achieves the fifth *vipassanā ñāṇa--bhaṅga ñāṇa*. From that stage the *bhikkhu* perceives only the deterioration of the body. And he is no longer conscious of the body and the limbs as such. And therefore he does not take pride and pleasure in them.

With this perception of the non-existence of the body and limbs, he fully achieves the eleventh *vipassanā ñāṇa*, (*saṅkhārupekkhā ñāṇa*).

defecating and urinating, he does so with clear comprehension; in walking, standing, sitting, falling asleep, waking, speaking or in keeping silent, he does so with clear comprehension.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ...p... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Clear Comprehension

Perception of the True Nature of the Body:

(iv) Section on Consideration of Repulsiveness

110. And again, bhikkhus, the bhikkhu examines and reflects closely upon this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold impurities, (thinking thus:) “There are in this body: hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes (including the pleura, the diaphragm and other forms of membrane in the body), spleen, lungs, large intestine, small intestine, contents of the stomach, faeces, (brain)⁸, bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, nasal mucus, synovial fluid (i.e., lubricating oil of the joints) and urine.”

Just as if, bhikkhus, there were a bag with an opening at each end, and full of various kinds of grain such as hill-paddy, paddy, green gram, cow-pea, sesame and husked rice; and a man with sound eyes, having opened it, should examine and reflect (on the contents) thus: “This is hill-paddy, this is paddy, this is green gram, this is cow-pea, this is sesame, this is husked rice,” even so, bhikkhus, the bhikkhu examines

8. ‘the brain’ is not included in the Pāḷi Text of this Sutta; but is included in the Paṭisambhidā Magga.

and reflects on this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold impurities, (thinking thus:) “There are in this body: hair of the head, urine.”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ...p... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of Repulsiveness

Perception of the True Nature of the Body:

(v) Section on Consideration of the Primary Elements

111. And again, bhikkhus, the bhikkhu examines and reflects on this body, in whatever position it remains or is placed, as composed of the primary elements⁹: “There are in this body (only) the earth element, the water element, the fire

9. the primary elements: dhātu, ‘element,’ is a force of Nature which behaves in accordance with the laws of Nature. The four primary elements literally translated above for the sake of brevity as ‘earth, water, fire, and air elements’ are:

- (1) Pathavī-dhātu: a force of Nature that has the attribute of causing hardness. (It is sometimes translated as the element of solidity or of extension);
- (2) Āpo-dhātu: a force of Nature that has the attributes of causing cohesion and of causing fluidity. (It is sometimes translated as the element of cohesion);
- (3) Tejo-dhātu: a force of Nature that has the attribute of causing heat or cold, i.e., thermal energy. (It is sometimes translated as the element of heat);
- (4) Vāyo-dhātu: a force of Nature that has the attribute of causing motion or impetus. (It is sometimes translated as the element of motion).

The pathavī-dhātu is predominant in the first twenty items of the list given in Section (iv). The Āpo-dhātu is predominant in the last twelve items. The Tejo-dhātu consists of four kinds of heat in the body and Vāyo-dhātu consists of six kinds of Vāyo in the body.

reflects on this very

Thus he keeps his mind steadfastly on this body (only) the earth element, the water element, the fire element, and the air element.”

Just as if, bhikkhus, a skilful butcher or a butcher's apprentice, having slaughtered a cow and cut it up into portions should be sitting at the junction of four main roads, (so that only pieces of meat are seen and not the cow as such), even so the bhikkhu examines and reflects on this very body in whatever position it remains or is placed, as composed of the primary elements: “There are in this body (only) the earth element, the water element, the fire element, and the air element.”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ...p... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of the Primary Elements

Perception of the True Nature of the Body:

(vi) Section on Nine Kinds of Corpses

112. And again, bhikkhus, as if the bhikkhu is seeing a body, one day dead, or two days dead, or three days dead, swollen, turning black and blue, and festering, abandoned in the charnel-ground, he applies (this perception) to his own body thus: “Indeed, this body of mind, too, is of the same nature; it will become like that; it cannot escape such (a fate).”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ...p... (that are continuously deteriorating). Bhikkhus, it is also in this way

that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground, being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals, or being devoured by various kinds of worms, he applies (this perception) to his own body thus: “Indeed, this body of mine, too, is of the same nature; it will become like that: it cannot escape such (a fate).”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ...p... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground--

(reduced to) a skeleton held together by the tendons, with some flesh and blood still adhering to it,

(reduced to) a skeleton held together by the tendons, blood-besmeared, fleshless,

(reduced to) a skeleton held together by the tendons, without flesh and blood,

(reduced to) loose bones scattered in all directions,--- at one place bones of a hand, at another place bones of a foot, at another place ankle-bones, at another place shin-bones, at another place thigh-bones, at another place hip-bones, at another place rib-bones, at another place spinal-bones, at another place shoulder-bones, at another place neck-bones, at another place the jawbone, at another place the teeth, at another place the skull, he applies (this perception) to his own body thus: “Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate).”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ...p... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground --

(reduce to) bleached bones of conch-like colour

(reduce to) bones more than a year old, lying in a heap

(reduced to) rotted bones, crumbling to dust, he then applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)".

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is the body of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He(also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena which is the body, with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or atta direct-

ing it). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Nine kinds of Corpses

End of the Fourteen Ways¹⁰ of Perception of the True Nature of the Body.

Perception of the True Nature of Sensation

113. Bhikkhus, how does the bhikkhu keep his mind steadfastly on sensation, *vedanā*, (and perceive its impermanent, insecure, and soulless nature)?

Bhikkhus, the bhikkhu who follows my Teaching, when experiencing a pleasant sensation, knows that a pleasant sensation is experienced; or when experiencing an unpleasant sensation, knows that an unpleasant sensation is experienced; or when experiencing a sensation neither pleasant nor unpleasant, knows that a sensation neither pleasant nor unpleasant is experienced.

When experiencing a pleasant sensation associated with sensual desires, he knows that a pleasant sensation associated with sensual desires is experienced; or when experiencing a pleasant sensation not associated with sensual desires, he knows that a pleasant sensation not associated with sensual desires is experienced; when experiencing an unpleasant sensation associated with sensual desires, he knows that an unpleasant sensation associated with sensual desires is experienced; or when experiencing an unpleasant sensation not associated with sensual desires, he knows that an unpleasant

10. Fourteen Ways: consisting of one way of perception in each of the first five sections and nine ways of perception in the sixth and last section.

sensation not associated with sensual desires is experienced; when experiencing a sensation neither pleasant nor unpleasant associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant associated with sensual desires is experienced; or when experiencing a sensation neither pleasant nor unpleasant not associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant not associated with sensual desires is experienced.

Thus he keeps his mind steadfastly on sensation, *vedanā*, experienced by himself (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that sensation experienced by others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on sensation experienced by others. In this way, he is considered to keep his mind steadfastly on sensation experienced by himself or by others. (When he gains more concentration), he perceives the cause and the actual appearing of sensation. He (also) perceives the cause and the actual dissolution of sensation. He (also) perceives both the actual appearing and the actual dissolution of sensation, with their causes.¹¹ And further, the bhikkhu is firmly mindful of the fact that there is only sensation (without soul or *atta*). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on sensation, (perceiving its true nature).

End of “perception of the True Nature of Sensation”

11. The causes of the appearing of sensation are: ignorance of the Four Ariya Truths, craving, *kamma* and contact (*phassa*). These result in the appearing of sensation. The disappearance of these causes results in the dissolution or absence of sensation.

Perception of the True Nature of Mind

11⁴. Bhikkhus, how does the bhikkhu concentrate steadfastly on the mind, citta, (and perceive its impermanent, insecure, and soulless nature)?

Bhikkhus, the bhikkhu following my Teaching knows (i.e., is aware of) the mind accompanied by passion, rāga¹², as 'Mind with passion'; he knows the mind unaccompanied by passion', as 'Mind without passion'; he also knows the mind accompanied by anger, dosa¹³, as 'Mind with anger'; he also knows the mind unaccompanied by anger, as 'Mind without anger'; he also knows the mind accompanied by bewilderment, moha¹⁴, as 'Mind with bewilderment'; he also knows the mind unaccompanied by bewilderment, as 'Mind without bewilderment'; he also knows the indolent state of mind, saṅkhitta citta¹⁵, as 'Indolent state of mind'; he also

12. Passion, rāga: In vipassanā bhāvanā, the bhikkhu is liable to misunderstand passion. He may think that he is required to be mindful of strong forms of passion only. He is, in fact, required to be mindful of all forms of passion---weak, medium, strong. In vipassanā, it is a very important point. Whatever takes place in the six senses, however insignificant, however good or bad it is, he is required to be mindful of it.

(Passion---pleasure in or craving for something).

13. dosa: mental violence, hatred, frustration, desire to ill-treat, desire to destroy, desire to kill, are all covered by this term, dosa.

14. moha: (Usually defined as stupidity, dullness of mind, bewilderment, infatuation, delusion). Moha is a cetasika that makes citta (mind) incapable of choosing between right and wrong, incapable of perceiving the four Noble Truths, incapable of practising correctly for the perception of the four Noble Truths, incapable of adopting a proper mental attitude. It is called micchāñāṇa, the intellect that is capable of giving only evil counsel in all matters. Moha makes a person blind to the nature and consequences of a demeritorious deed.

15. saṅkhitta citta: (lit., shrunken mind): this means indolence, lethargy, slothfulness, lack of interest in anything. (The Commentary)

knows the distracted state of mind, vikkhitta citta¹⁶, as ‘Distracted state of mind’; he also knows the developed state of mind, mahaggata citta¹⁷, as ‘Developed state of mind’; he also knows the undeveloped state of mind, amahaggata citta¹⁸, as ‘Undeveloped state of mind’; he also knows the inferior state of mind, sa-uttara citta, as ‘Inferior state of mind’; he also knows the superior state of mind, anuttara citta¹⁹, as ‘Superior state of mind’; he also knows the mind in a state

16. vikkhitta citta: A diffused or restless state of mind resulting in lack of concentration (The Commentary)

17. mahaggata citta: The loftiness of mind experienced in rūpa-jhāna and arūpa-jhāna. (The Commentary)

18. amahaggata citta:(Kāmāvacara citta): The mind as generally found in the sensuous realms. (The Commentary)

19. ‘Sa-uttara’, and ‘anuttara’ are relative terms, indicating inferior and superior states of mind. A state of mind that has some other state of mind superior to it, and is therefore inferior, is sa-uttara citta; a state of mind that is superior to some other state of mind is anuttara citta. Kāmāvacara citta, the state of mind of the sensuous realms, is inferior to the rūpa and arūpa jhāna states of mind. The rūpa jhāna state of mind is inferior to the arūpa jhāna state of mind, but is superior to the kāmāvacara states of mind. In vipassanā practice, the arūpa jhāna state of mind is superior to both the rūpa jhāna and the kāmāvacara states of mind. Within the stages of the jhānas themselves, each jhāna is relatively inferior or superior, progressing to the nevasaññānāsaññāyatana jhāna which is the highest state of mind.

An ordinary yogī who has no experience of jhāna cannot concentrate on the mahaggata or anuttara states of mind.

As a matter of fact, anuttara is normally an epithet for Lokuttatā citta or Magga-phala citta. However, in vipassanā practice, the yogi can concentrate only on the five upādānakkhandhas, the five Aggregates which form the objects of Clinging. He cannot concentrate on Magga-phala citta. Therefore, jhānas are given the epithet anuttara. (The Commentary)

of concentration, *samāhita citta*²⁰, as ‘Mind in a state of concentration’; he also knows the mind not in a state of concentration, *asamāhita citta*²¹, as ‘Mind not in a state of concentration’; he also knows the liberated state of mind, *vimuttacitta*²², as ‘Liberated state of mind’; he also knows the unliberated state of mind, *avimutta citta*,²³ as ‘Unliberated state of mind’.

Thus the bhikkhu concentrates steadfastly on his own mind, *citta*, (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the mind of others must be of a similar nature. Because of this realization, he can be said to concentrate steadfastly on the mind of others. In this way, he is considered to concentrate steadfastly on his own mind or on the mind of others. (When he gains more concentration), he perceives the cause and the actual appearing of the mind. He (also) perceives the cause and the actual dissolution of the mind. He (also) perceives both the actual appearing and the actual dissolution of the mind, with their causes²⁴. And further, the bhikkhu is firmly mindful of

20. *samāhita citta* is the mind that has *samādhi*, which is mental concentration on an object. According to the Commentary, *Samāhita citta* has (1) *upacāra samādhi*, and (2) *appanā samādhi*, (i.e., *jhāna*). *Upacāra samādhi* is *samādhi* that precedes, and is close to *appanā samādhi*, helping the latter to take place. *Appanā samādhi* fixes the mind on the mental object. The mind with *upacāra samādhi* generally belongs to the sensuous state of existence. The mind with *appanā samādhi* belongs to the *rūpa* (fine material) and *arūpa* (non-material) *jhānas*.

21. *asamāhita citta*: The mind without the two kinds of *samādhi*. (The Commentary)

22. *vimutta citta*: Here it means the mind temporarily liberated from moral defilements (*kilesas*). (The Commentary)

23. *avimutta citta*: The mind not liberated from moral defilements. (The Commentary)

24. The causes of the appearing of the mind are: ignorance of the four Ariya Truths, craving, *kamma*, the complex of mental and physical aggregates (*nāma-rūpa*). The disappearance of these causes result in the dissolution of the mind.

the fact that there is only Mind (without soul or *atta*). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu concentrates steadfastly on the mind, (perceiving its true nature).

End of 'Perception of the True Nature of Mind'

Perception of the True Nature of Dhammā:

(i) Section on the Hindrances

115. Bhikkhus, how does the bhikkhu keep his mind steadfastly on dhammā, mental and physical phenomena, (and perceive that they are just phenomena without any entity or soul)? Bhikkhus, the bhikkhu following my Teaching keeps his mind steadfastly on the mental phenomena of the five *nīvaraṇas*²⁵, Hindrances. And how does the bhikkhu keep his mind steadfastly on the five *nīvaraṇas*, Hindrances, (and perceive their soulless nature)?

Bhikkhus, when sense-desire, *kāmacchanda* is present in him, the bhikkhu following my Teaching knows 'There is

25. *nīvaraṇa*: *Nīvaraṇa* means obstacles in the path of one's spiritual progress. They are hindrances to doing good deeds and to the achievement of *jhānas* and of the four *Magga* Insights. There are five Hindrances:

- (a) *kāmacchanda*: all forms of *taṇhā* and *lobha*, craving and desire.
- (b) *Byāpāda*: ill will; harbouring evil desires to ill-treat or destroy others, or to bring others into trouble.
- (c) *Thina middha*: sloth and torpor; feeling of indolence, particularly for doing good and meritorious deeds.
- (d) *Uddhacca-kukkucca*: distraction (or agitation) and worry. This has two aspects: flitting about of the mind (series of thought-moments) in all directions, and worrying over past commissions and omissions.
- (e) *Vicikicchā*: doubt or wavering of mind.

sense-desire in me'; or when sense-desire is not present in him, he knows 'There is no sense-desire in me'. Besides, he knows how the sense-desire which has not yet arisen comes to arise; and he knows how the sense-desire that has arisen comes to be discarded; and he knows how the discarded sense-desire will not arise in the future.

When ill will, byāpāda, is present in him, he knows 'There is ill will in me;' or when ill will is not present in him, he knows 'There is no ill will in me'. Besides, he knows how the ill will which has not yet arisen comes to arise; and he knows how the ill will that has arisen comes to be discarded; and he knows how the discarded ill will will not arise in the future.

When sloth and torpor, thina-middha, are present in him, he knows 'There are sloth and torpor in me'; or when sloth and torpor are not present in him, he knows 'There are no sloth and torpor in me'. Besides, he knows how the sloth and torpor which have not yet arisen come to arise; and he knows how the sloth and torpor that have arisen come to be discarded; and he knows how the discarded sloth and torpor will not arise in the future.

When distraction and worry, uddacca-kukkucca, are present in him, he knows 'There are distraction and worry in me': or when distraction and worry are not present in him, he knows 'There are no distraction and worry in me'. Besides, he knows how the distraction and worry which have not yet arisen come to arise: and he knows how the distraction and worry that have arisen come to be discarded; and he knows how the discarded distraction and worry will not arise in the future.

When doubt or wavering of the mind, vicikicchā, is present in him, he knows 'There is doubt in me'; or when doubt is not present in him, he knows 'There is no doubt in me'. Besides, he know how the doubt which has not yet

arisen comes to arise; and he knows how the doubt that has arisen comes to be discarded; and he knows how the discarded doubt will not arise in the future.

Thus he keeps his mind steadfastly on the dhammā, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in other. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual appearing of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes.²⁶ And further, the bhikkhu is firmly mindful of the fact that there are only dhammā (without soul or *atta*). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are

26. The arising of the Hindrances is due to *ayoniso manasikāra*, wrong perception of phenomena, resulting from taking any phenomenon as permanent, pleasurable, endowed with soul, and non-repulsive. In the case of craving and desire, the *nīvaraṇa* is due to taking what is actually repulsive as non-repulsive; in the case of ill will, the *nīvaraṇa* is due to taking something as being offensive. The non-appearance or disappearance of the Hindrances is brought about by *yoniso manasikāra*, right perception of phenomena, viewing all phenomena as impermanent, unpleasurable, soulless, and repulsive.

The discarded *kāmacchanda* will not arise again due to *Arahatta Magga*. The discarded *byāpāda* will not arise again due to *Anāgāmi Magga*. The discarded *thina-middha* will not arise again due to *Arahatta Magga*. The discarded *uddhaccakukkucca* will not arise again due to *Arahatta Magga* and *Anāgāmi Magga* respectively. The discarded *vicikicchā* will not arise again due to *Sotāpatti Magga*.

continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the five *nīvaraṇa dhammā*, (perceiving their true nature).

End of the Section on the Hindrances

Perception of the True Nature of Dhammā:

(ii) Section on the Five Khandhas

116. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the five *upādānakkhandhas*,²⁷ Aggregates which are the objects of Clinging, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the five *upādānakkhandhas*, Aggregate which are the objects of Clinging? Aggregates mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the *dhammā* in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the *dhammā* in others. In this way, he is considered to keep his mind steadfastly on the *dhammā* in himself or in others. (when he gains more concentration), he perceives the cause and the actual appear-

27. *upādānakkhandhas* are the five *khandha* Aggregates which are the objects of Grasping or Clinging. The five *khandhas* are:

- (a) *rūpakkhandha*, the aggregate of physical phenomena, or the body;
- (b) *vedanākkhandha*, the aggregate of sensation or feeling;
- (c) *saññākkhandha*, the aggregate of perception;
- (d) *saṅkhārakkhandha*, the aggregate of volitional thought and action or mental formations, (with the exception of *vedanā* and *saññā*); and
- (e) *viññāṇakkhandha*, the aggregate of consciousness.

But the *magga-phala citta* (*lokuttara citta*) is not an object of Clinging. Therefore, only the *viññāṇakkhandha* which does not include *magga-phala citta* can be the object of Clinging. (*upādāna*).

ing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes.²⁸ And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on this five *upādānakkhandha dhammā*, (perceiving their true nature).

End of the Section on the Five *khandhas*

28. The causes for the appearing and dissolution of the Aggregate of physical phenomena are the same as those for body movement and posture, (see footnote to Para 108); for sensation, perception, and mental formations, the same as for sensation (see footnote to Para 113); for consciousness the same as for the Mind (see footnote to Para 114).

Perception of the True Nature of Dhammā:

(iii) Section on the Twelve Sense-Bases

117. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the six internal and the six external āyatana, sense-bases, (and perceives that they are just phenomena without any entity or soul). Bhikkhus how does the bhikkhu keep his mind steadfastly on the six internal and the six external āyatana dhammā?

Bhikkhus, the bhikkhu following my Teaching is conscious of the eye, is also conscious of visible objects, and knows any fetter²⁹ that arises dependent on both (the eye and the visible object). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the ear, is also conscious of sounds, and knows any fetter that arises dependent on both (the ear and the sound). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

29. Fetter: *saṃyojana*: a fetter that binds one to endless dukkhas. There are ten *saṃyojanas*: (i) *kāmarāga*, craving for sensual pleasure; (ii) *paṭigha*, anger, disappointment, fear, grief, ill will; (iii) *māna*, pride, conceit; (iv) *sakkāya-diṭṭhi*, belief in the illusion that there is Self, Soul; (v) *vicikicchā*, doubt, wavering, scepticism, (see footnote on the Hindrances in Para 115); (vi) *sīlabbataparāmāsa*, the misleading belief that there are paths, other than the Ariya Path of Eight Constituents, that can liberate one from dukkha; (vii) *bhavarāga*, craving to become a brahmā with mind and body (*rūparāga*) or craving to become a brahmā with only mind and no body (*arūparāga*); (viii) *issā*, jealousy, envy; (ix) *macchariya*, meanness and stinginess; (x) *avijjā*, ignorance of the Four Noble Truths.

This list is according to the Abhidhamma classification.

He is conscious of the nose, is also conscious of odours, and knows any fetter that arises dependent on both (the nose and the odour). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the tongue, is also conscious of tastes, and knows any fetter that arises dependent on both (the tongue and the taste). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the body, is also conscious of tactual objects, and knows any fetter that arises dependent on both (the body and the tactual object). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He is conscious of the mind, is also conscious of mind-object, and knows any fetter that arises dependent on both (the mind and the mind-object). Besides, he knows how a fetter which has not yet arisen comes to arise; and he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.³⁰

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this

30. A fetter which has not yet arisen comes to arise due to *ayoniso-manasikāra*; the fetter that has arisen comes to be discarded through *yoniso-manasikāra*; due to one of the four Ariya Maggas the discarded fetter will not arise in the future.

realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes³¹. And further, the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the six internal and six external āyatana dhammā, (perceiving their true nature).

End of the Section on the Twelve Sense-Bases

31. The causes for the appearing of the physical sense-bases are ignorance of the four Noble Truths, craving, kamma, and nutriment; and the dissolution of those physical sense-bases is due to the disappearance of these causes. The causes for the appearing and the dissolution of the mind base are the same as those for the Mind;(see footnote to Para 114).The causes for the appearing and the dissolution of the mind-object base, which are not already included in the physical sense-bases, are the same as those for Sensation; (see footnote to Para 113).

Perception of the True Nature of Dhammā:

(iv) Section on Bojjhaṅgā

118. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental phenomena of the seven bojjhaṅgā³² (factors which enable one to comprehend the four Ariya Truths), and perceives that they are just phenomena without any entity or soul. And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the seven bojjhaṅgā, and perceive their soulless nature?

Bhikkhus, when sati-sambojjhanga,³³ the enlightenment factor of Mindfulness, is present in him, the bhikkhu following my Teaching knows “sati-sambojjhaṅga is present in me”; or when sati-sambojjhaṅga is not present in him, he knows ‘sati-sambojjhaṅga is not present in me’. Besides, he knows how the sati-sambojjhaṅga which has not arisen before comes to arise³⁴; and he knows how the complete fulfilment in developing³⁵ the arisen sati-sambojjhaṅga comes about.

32. Bojjhaṅgā, pl. of bojjhaṅga: from bodhi+ aṅga. Bodhi=knowledge of the four Ariya Truths, Enlightenment, through vipassanā insight, and magga-phala insight. Aṅga=factor leading to such knowledge. Bojjhaṅga is generally translated as factor of enlightenment or enlightenment-factor.

33. Sati-sambojjhaṅga: This is a combination of three words, namely, sati=steadfast mindfulness+saṃ=well, positively, clearly+bojjhaṅga=one of the seven bojjhaṅgā. Sati-sambojjhaṅga is the bojjhaṅga of steadfast mindfulness that enables one to comprehend clearly the four Ariya Truths.

34. This is due to Yoniso manasikāra: yoniso= proper+manasikāra=attention to the object. (See footnote to para 115). This also applies to the three factors of enlightenment.

35. This is due to arahatta-magga: the fourth and final stage of Magga insight, Magga nāṇa, in which all the kilesas, moral defilements, are eradicated. This also applies to the other factors of enlightenment.

When dhammavicaya-sambojjhaṅga³⁶, the enlightenment factor of investigative knowledge of phenomena, is present in him, he knows “dhammavicaya-sambojjhaṅga is present in me”; or when dhammavicaya-sambojjhaṅga is not present in him, he knows ‘dhammavicaya-sambojjhaṅga is not present in me’. Besides, he knows how the dhammavicaya-sambojjhaṅga which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen dhammavicaya-sambojjhaṅga comes about.

When vīriya-sambojjhaṅga³⁷, the enlightenment-factor of effort, is present in him, he knows ‘Vīriya-sambojjhaṅga is present in me’; or when vīriya-sambojjhaṅga is not present in him, he knows ‘vīriya-sambojjhaṅga is not present in me’. Besides, he knows how the vīriya-sambojjhaṅga which has not yet arisen before comes to arise; and he knows how complete fulfilment in developing the arisen vīriya-sambojjhaṅga comes about.

When Pīti-sambojjhaṅga³⁸, the enlightenment-factor of delightful satisfaction, is present in him, he knows ‘pīti-sambojjhaṅga is present in me’; or when pīti-sambojjhaṅga is not present in him, he knows ‘pīti-sambojjhaṅga is not present in me’.

36. dhammavicaya is a combination of two words, namely, dhamma+vicaya. Dhamma means the five khandhas, or nāmarūpa, mental and physical phenomena. Vicaya means knowledge through proper investigation. Here, investigations means vipassanā bhāvanā. So dhammavicaya means knowledge of the true nature of the five khandhas by means of vipassanā bhāvanā.

37. Viriya-sambojjhaṅga: Vīriya means the right effort to be mindful. It is a well-balanced effort which is neither unduly strong nor unduly weak. If the effort is unduly weak, the bhikkhu cannot achieve mental concentration (samādhi). If it is unduly strong, he will become so exhausted that samādhi, which he has already achieved, can be impaired.

38. Pīti: When one’s Vīriya, effort, becomes well-balanced, after attaining sati, steadfast mindfulness, and dhamma-vicaya, knowledge of the true nature of nāmarūpa, one gets pīti, joy and satisfaction which may thrill one through and through.

Besides, he knows how the pīti-sambojjhaṅga which has not arisen before comes to arise; and he knows complete fulfilment in developing the arisen pīti-sambojjhaṅga comes about.

When passaddhi-sambojjhaṅga,³⁹ the enlightenment-factor of serenity, is present in him, he knows 'passaddhi-sambojjhaṅga is present in me'; or when passaddhi-sambojjhaṅga is not present in him, he knows 'passaddhi-sambojjhaṅga is not present in me'. Besides, he knows how the passaddhi-sambojjhaṅga which has not arisen before comes to arise; and he knows that the complete fulfilment in developing the arisen passaddhi-sambojjhaṅga comes about.

When samādhi-sambojjhaṅga⁴⁰, the enlightenment-factor of concentration, is present in him, he knows 'samādhi-sambojjhaṅga is present in me'; or when samādhi-sambojjhaṅga is not present in him, he knows 'samādhi-sambojjhaṅga is not present in me'. Besides, he knows how the samādhi-sambojjhaṅga which has not arisen before comes to arise; and he knows how the complete fulfilment in developing the arisen samādhi-sambojjhaṅga comes about.

When upekkhā-sambojjhaṅga,⁴¹ the enlightenment factor of equanimity, is present in him, he knows 'upekkha-sambojjhaṅga is present in me'; or when upekkhā-sambojjhaṅga is not present in him, he knows 'upekkhā-sambojjhaṅga is

39. Passaddhi-sambojjhaṅga: After one has got pīti-sambojjhaṅga, one naturally gets passaddhi-sambojjhaṅga. Before this stage, one has to start the meditation process by making a definite effort to be steadfastly mindful. However, when this Passaddhi stage has been once reached, mindfulness takes place without much effort.

40. Samādhi-sambojjhaṅga: Samādhi-sambojjhaṅga is a logical consequence of pīti-sambojjhaṅga and passaddhi-sambojjhaṅga. When the bhikkhu achieves it, he is instantly and closely aware of every object as it appears in his mind.

41. Upekkhā-sambojjhaṅga: Upekkhā-sambojjhaṅga is a bojjaṅga that keeps a balance between saddhā (faith) and paññā (knowledge of the true nature of the five khandhas by means of vipassanā bhāvanā). It also keeps a balance between vīriya and samādhi.

not present in me'. Besides, he knows how the upekkhā-sambojjhangā which has not arisen before comes to arise; and he knows how complete fulfilment in developing the arisen upekkhā-sambojjhaṅga comes about.

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes.⁴² And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the seven bojjhaṅgā, perceiving their true nature.

End of the Section on the Seven Bojjhaṅgā

42. The arising of the bojjhaṅgā, factors of enlightenment, is due to yoniso-manasikāra, right perception of phenomena, viewing all phenomena as impermanent, unpleasurable, soulless and repulsive. The non-appearance or disappearance of a bojjhaṅga is due to ayoniso-manasikāra, wrong perception of phenomena, viewing all phenomena as permanent, pleasurable, endowed with soul, and non-repulsive.

Perception of the True Nature of Dhammā:

(v) Section on the Four Noble Truths

119. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the four Noble Truths (and perceives that they are just phenomena without any entity or soul). And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the four Noble Truths?

Bhikkhus, the bhikkhu following my Teaching knows ‘This is dukkha’ as it really is; he knows ‘This is the origin of dukkha’ as it really is; he knows ‘This is the cessation of dukkha’ as it really is; he knows ‘This is the practice of the Path leading to the cessations of dukkha’ as it really is.

End of the First Portion for Recitation

Exposition of the Noble Truth of Dukkha

120. Bhikkhus, what is the Noble Truth of Dukkha?⁴³ Birth (i.e., repeated rebirth) is dukkha. Ageing also is dukkha. Death also is dukkha. Grief, lamentation, pain, distress, and despair are also dukkha. To have to associate with those (persons or things) one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for what one cannot get⁴⁴ is also dukkha; in short, the five Aggregates which are the objects of Clinging are dukkha.

43. Dukkha as a Noble Truth is left untranslated. “Suffering” and “ill” are inadequate renderings. Dukkha is inherent in existence. The five Aggregates which are the objects of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of suffering, physical pain (as in para 126) and mental affliction.

44. According to the Commentary.

121. And, bhikkhus, what is birth (jāti)? The coming into existence (of nāmarūpa), the complete origination, the conception, the arising up in new form, the appearance of the Aggregates (khandhas), the acquisition of the sense-bases of various beings in various categories,---this, bhikkhus, is called birth.

122. And, bhikkhus, what is ageing (jarā)? The process of ageing, the decrepitude the decay and loss of teeth, the greying of hair, the wrinkling of skin, the failing of the life-force, the wearing out of the sense-faculties (such as sight) of various beings in various categories,---this, bhikkhus, is called ageing.

123. And, bhikkhus, what is death (maraṇa)? The falling away from existence, the passing away from existence, the dissolution, the disappearance, the end of life, the passing away due to completion of the life-span, the breaking up of the Aggregates (khandhas), the discarding of the body, the destruction of the life faculty of various beings in various categories,--- this, bhikkhus, is called death.

124. And, bhikkhus, What is grief (soka)? The grievous anxiety, the sorrowful and anxious state of mind, the sorrowfulness and anxiety, the inward grief, the inward wretchedness of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,--this, bhikkhus, is called grief.

125. And, bhikkhus, what is lamentation (parideva)? The weeping and lamenting, the act of weeping and lamenting, the condition of weeping and lamenting by one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,-- this, bhikkhus, is called lamentation.

126. And, bhikkhus, what is pain (dukkha)? The bodily pain and bodily unpleasantness, the painful and unpleasant feeling produced by contact of the body, ---this, bhikkhus, is called pain.

127. And, bhikkhus, what is distress (*domanassa*)? The mental pain and mental unpleasantness, the painful and unpleasant feeling produced by contact of the mind,---this, bhikkhus, is called distress.

128. And, bhikkhus, what is despair (*upāyāsa*)? The sorrowful trouble and tribulation, the troubled state, the state of tribulation of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,-- this, bhikkhus, is called despair.

129. And, bhikkhus, what is the *dukkha* of having to associate with those (persons or things) one dislikes (*appiyehi sampayogo dukkho*)? Having to meet, remain together, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are undesirable, unpleasant or unenjoyable, or with those who desire one's disadvantage, loss, discomfort, or state of harmful bondage (to *kilesas*, moral defilements),----this, bhikkhus, is called the *dukkha* of having to associate with those (persons or things) one dislikes.

130. And, bhikkhus, what is the *dukkha* of being separated from those one loves or likes (*piyehi vippayogo dukkho*)? Not being able to meet, remain together, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are desirable, pleasant or enjoyable, or with mother or father or brothers or sisters or friends or companions or maternal and paternal relatives who desire one's advantage, benefit, comfort or freedom from harmful bondage (to *kilesas*, moral defilements),--- this, bhikkhus, is called the *dukkha* of being separated from those one loves or likes.

131. And bhikkhus, what is the *dukkha* of the craving for what one cannot get? In beings subject to birth the wish arises: 'Oh that we were not subject to birth! Oh that (new) birth would not happen to us!' But it is not possible to get

such a wish. This is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to ageing the wish arises: 'Oh that we were not subject to ageing! Oh that ageing would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to illness the wish arises: 'Oh that we were not subject to illness! Oh that illness would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to death the wish arises: "Oh that we were not subject to death! Oh that death would not happen to us!" But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to grief, lamentation, pain, distress and despair the wish arises: 'Oh that we were not subject to grief, lamentation, pain, distress and despair! Oh that grief, lamentation, pain, distress and despair would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get.

132. And, bhikkhus, what is (meant by) 'In short, the five Aggregates which are the objects of Clinging are dukkha'? They are the Aggregate of Corporeality, the Aggregate of Sensation, the Aggregate of Perception, the Aggregate of Mental Formations, and the Aggregate of Consciousness as objects of Clinging. These, bhikkhus, are what is meant by 'In short, the Five Aggregates which are the objects of Clinging are dukkha.'

Bhikkhus, this is called the Noble Truth of Dukkha.

Exposition of the Noble Truth of the Origin of Dukkha

133. And, bhikkhus, what is the Noble Truth of the origin of dukkha? The origin of dukkha is the Craving (*taṇhā*) which gives rise to fresh rebirth, and, accompanied by pleasure and passion, finds great delight in this or that existence,

namely, Craving for pleasures of the senses (*kāma-taṇhā*)⁴⁵, Craving for (better) existence (*bhava-taṇhā*)⁴⁵, and Craving for non-existence (*vibhava-taṇhā*)⁴⁵.

But, bhikkhus, when this Craving arises, where does it arise? When it establishes itself, where does it establish itself? When this Craving arises and establishes⁴⁶ itself, it does so in the delightful and pleasurable characteristics of the *upādānakkhandhas*⁴⁷.

What are the delightful and pleasurable characteristics of the *upādānakkhandhas*?

In the *upādānakkhandhas*, the eye has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there (i.e., in the eye); When it establishes itself, it establishes itself there. In the *upādānakkhandhas*, the ear..... In the *upādānakkhandhas*, the nose In the *upādānakkhandhas*, the tongue.... In the *upādānakkhandhas*, the body..... In the *upādānakkhandhas*, the mind has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; When it establishes itself, it establishes itself there.

In the *upādānakkhandhas*, visible objects...In the *upādānakkhandhas*, sounds...In the *upādānakkhandhas*, odours...In the *upādānakkhandhas*, tastes... In the *upādānakkhandhas*,

45. *kāma-taṇhā* is hankering after and becoming attached to pleasures of the senses. *Bhava-taṇhā* is hankering after and becoming attached to continued existence, either the current sensual existence or a better and higher existence in the *rūpa* (fine material) or *arūpa* (non-material) *brahmā* realms, or becoming attached to the *rūpa* and *arūpa jhānas*. *Vibhava-taṇhā* is hankering after and becoming attached to the idea that there is no *kamma* for rebirth, and hence no future existence.

46. establishes: *nivisati*= recurs again and again. (The Commentary)

47. *upādānakkhandhas*: In the *pāli* text, *loka*, which the Commentary explains as the Aggregates which are the objects of Clinging.

tactual objects ... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-consciousness (i.e., consciousness arising in the eye).... In the upādānakkhandhas, ear-consciousness ... In the upādānakkhandhas, nose-consciousness... In the upādānakkhandhas, tongue-consciousness....In the upādānakkhandhas, body-consciousness.... In the upādānakkhandhas, mind-consciousness has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; When it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-contact (i.e., contact with the sense of sight) ... In the upādānakkhandhas, ear-contact (i.e., contact with the sense of hearing)...In the upādānakkhandhas, nose-contact (i.e., contact with the sense of smell) ...In the upādānakkhandhas, tongue-contact ...In the upādānakkhandhas, body contact.... In the upādānakkhandhas, mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, the sensation born of eye-contact ... In the upādānakkhandhas, the sensation born of ear-contact In the upādānakkhandhas, the sensation born of nose-contact ... In the upādānakkhandhas, the sensation born of tongue-contact ... In the upādānakkhandhas, the sensation born of body-contact ... In the upādānakkhandhas, the sensation born of mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, perception of visible objectsIn the upādānakkhandhas, perception of sounds ... In the

upādānakkhandhas, perception of odours ... In the upādānakkhandhas, perception of tastes ... In the upādānakkhandhas, perception of tactual objects In the upādānakkhandhas, perception of mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, volition (*sañcetanā*) focussed on visible objects In the upādānakkhandhas, volition focussed on sounds In the upādānakkhandhas, volition focussed on odours In the upādānakkhandhas, volition focussed on tastes In the upādānakkhandhas, volition focussed on tactual objects In the upādānakkhandhas, volition focussed on mind-object has the characteristic of being delightful and pleasurable. When this Craving arises; it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, Craving for visible objects ... In the upādānakkhandhas, Craving for sounds ... In the upādānakkhandhas, Craving for odours..In the upādānakkhandhas, Craving for tastes In the upādānakkhandhas, Craving for tactual objects... In the upādānakkhandhas, Craving for mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, *vitakka*⁴⁸, initial application of the mind to visible objects ... In the upādānakkhandhas, initial application of the mind to sounds..... In the upādānakkhandhas, initial application of the mind to odours In the

48. *Vitakka* is the initial turning of the mind towards the object of attention. It is also rendered as 'reflection' 'thinking' or 'thought-conception'. *Vicāra* is the deliberate investigation or examination by the mind of the object of attention.

upādānakkhandhas, initial application of the mind to tastes ... In the upādānakkhandhas, initial application of the mind to tactual objects ... In the upādānakkhandhas, initial application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; When it establishes itself, it establishes itself there.

In the upādānakkhandhas, vicāra,⁴⁸ sustained application of the mind to visible objects... In the upādānakkhandhas, sustained application of the mind to sounds..... In the upādānakkhandhas, sustained application of the mind to odours In the upādānakkhandhas, sustained application of the mind to tastes ... In the upādānakkhandhas, sustained application of the mind to tactual objects In the upādānakkhandhas, sustained application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; When it establishes itself, it establishes itself there.

Bhikkhus, this is called the Noble Truth of the Origin of Dukkha.

Exposition of the Noble Truth of the Cessation of Dukkha

134. And, bhikkhus, what is the Noble Truth of the Cessation of Dukkha?

It is the complete extinction and cessation of this very Craving, its abandoning and discarding, the liberation and detachment from it. (This, in fact, is realization of Nibbāna).

But, bhikkhus, when this Craving is abandoned, where is it abandoned? When it ceases, where does it cease? When this Craving is abandoned or ceases, it is abandoned, or it ceases in the delightful and pleasurable characteristics of the upādānakkhandhas.

What are the delightful and pleasurable characteristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there (i.e., in the eye); When it ceases, it ceases there. In the upādānakkhandhas, the ear... In the upādānakkhandhas, the nose.... In the upādānakkhandhas, the tongue In the upādānakkhandhas, the body.... In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, visible objects.....In the upādānakkhandhas, sounds In the upādānakkhandhas, odours In the upādānakkhandhas, tastes ...In the upādānakkhandhas, tactual objectsIn the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, the sensation born of eye-contact, the sensation born of ear-contact, the sensation born of nose-contact, the sensation born of tongue-contact, the sensation born of body-contact, the sensation born of mind-contact, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, perception of visible objects, perception of sounds, perception of odours, perception of tastes, perception of tactual objects, perception of mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, volition focussed on visible objects, volition focussed on sounds, volition focussed on odours, volition focussed on tastes, volition focussed on tactual objects, volition focussed on mind-objects (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, Craving for visible objects, Craving for sounds, Craving for odours, Craving for tastes, Craving for tactual objects, Craving for mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, vitakka, initial application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, vicāra, sustained application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

Bhikkhus, this is called the Noble Truth of the Cessation of Dukkha.

Exposition of the Noble Truth of the Path leading to the Cessation of Dukkha

135. And, bhikkhus, what is the Noble Truth of the Path leading to the Cessation of Dukkha?

It is the Noble Path of Eight Constituents, namely, sammādiṭṭhi, Right View, sammāsaṅkappa, Right Thinking, sammāvācā, Right Speech, sammākammanta, Right Action, sammā-ājīva, Right Livelihood, sammāvāyāma, Right Effort, sammāsati, Right Mindfulness, sammāsamādhi, Right Concentration.

And, bhikkhus, What is Right View? Insight-knowledge of dukkha, Insight-knowledge of the origin of dukkha, Insight-knowledge of the cessation of dukkha (i.e., Nibbāna), Insight-knowledge of the path leading to the cessation of dukkha (i.e., the Path leading to Nibbāna). This, bhikkhus, is called Right View.

And, bhikkhus, What is Right Thinking? Thoughts directed to liberation from sensuality, thoughts free from ill will (i.e., thoughts of loving-kindness), and thoughts free from cruelty (i.e., thoughts of compassion). This, bhikkhus, is called Right Thinking.

And, bhikkhus, What is Right Speech? Abstaining from falsehood, from back-biting, from coarse speech, from vain and unbeneficial talk. This, bhikkhus, is called Right Speech.

And, bhikkhus, What is Right Action? Abstaining from killing, from taking what is not given, from wrongful indulgence in sensual pleasures. This, bhikkhus, is called Right Action.

And, bhikkhus, What is Right Livelihood? Bhikkhus, the ariya disciple following my Teaching completely abstains from a wrong way of livelihood, and makes his living by a right means of livelihood. This, bhikkhus, is called Right Livelihood.

And, bhikkhus, what is Right Effort?

Bhikkhus, the bhikkhu following my Teaching generates will, makes effort, rouses energy, applies his mind, and strives most ardently to prevent the arising of evil demeritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to abandon evil demeritorious states of mind that have arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to attain meritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to maintain the meritorious states of mind that have arisen, to prevent their lapsing, to increase them, to cause them to grow, to make them develop in full (in samatha, vipassanā meditation). This, bhikkhus, is called Right Effort.

And, bhikkhus, what is Right Mindfulness?

Bhikkhus, the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (vedanā), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu concentrates steadfastly on the mind (citta), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on the dhammā, with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus

keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

This, bhikkhus, is called Right Mindfulness.

And, bhikkhus, what is Right Concentration? Bhikkhus, the bhikkhu who follows my Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhana, which has vitakka (initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction) and sukha (bliss), born of detachment from the hindrances (nīvaraṇas).

Having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of vitakka and vicāra, but with pīti and sukha born of Concentration.

Having been detached from pīti, that bhikkhu dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in *sukha*.

By dispelling both pain, and pleasure, and by the previous disappearance of sadness, and gladness, that bhikkhu achieves and remains in the fourth jhāna, a state of equanimity and absolute purity of mindfulness, without pain or pleasure.

This, bhikkhus, is called Right Concentration.

Bhikkhus, this is called the Noble Truth of the Path leading to the Cessation of Dukkha.

136. Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to

keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration),he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the Four Noble Truths, (perceiving their true nature).

End of the Section on the Noble Truths

End of “ Perception of the True Nature of Dhammā”

137. Indeed, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven years, one of two results is to be certainly expected in him: arahatship (aññā, the knowledge of final emancipation, arahatta phala) in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi (the state of Non-return to the world of sense-existence, anāgāmi phala).

Let alone seven years, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for six years for five years for four yearsfor three years for two years for one year

Let alone one year, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven months, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi.

Let alone seven months, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this

manner for six months for five months for four months for three months for two months for one month for half-a-month

Let alone half-a-month, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven days, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi.

138. Because of these beneficial results, I have declared (at the beginning) thus: “Bhikkhus, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (Ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Statipaṭṭhāna.”

Thus spoke the Bhagavā. Delighted, the bhikkhus received the words of the Buddha with respectful appreciation.

End of the Mahā satipaṭṭhāna Sutta,
the tenth sutta in this vagga,
End of Mūlapariyāya Vagga,
the first division.

Namo tassa bhagavato arahatto sammāsambuddhassa

(ii) SĪHANĀDA VAGGA

1. Cūḷasīhanāda Sutta
2. Mahāsīhanāda Sutta
3. Mahādukkhakkhandha Sutta
4. Cūḷadukkhakkhandha Sutta
5. Anumāna Sutta
6. Cetokhila Sutta
7. Vanapatha Sutta
8. Madhupiṇḍika Sutta
9. Dvedhāvitakka Sutta
10. Vitakkasaṅḥāna Sutta

1. CŪḶASĪHANĀDA SUTTA

The Lesser Discourse on Bold Declaration

139. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. Then the Bhagavā addressed the bhikkhus, saying “Bhikkhus!” The bhikkhus answered the Bhagavā “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! Only in this Teaching are there a samaṇa a second samaṇa, a third samaṇa and a fourth samaṇa,¹ Other systems of teaching² are devoid of samaṇas who know

1. a samaṇa a fourth samaṇa:

This refers to the four types of samaṇas, namely (1) the Stream-winner, sotāpanna, (2) the Once-Returner, sakadāgāmi, (3) the Non-Returner, anāgāmi and (4) the arahat; these cannot be found in others systems of teaching.

2. Other systems of teaching:

In systems other than the Buddha’s Teaching, the following views are prevalent:

- (1) Four kinds of sassatavāda, the eternity view,
- (2) Four kinds of ekaccasassatavāda, the dualistic view of eternity and non-eternity,
- (3) Four kinds of antānantikavāda, the view of atta as finite or infinite,
- (4) Four kinds of amarāvikkhepavāda, the elusive view,
- (5) Two kinds of adhiccasamuppannavāda, the view of non-causality,
- (6) Sixteen kinds of saññīvāda, the view of existence of saññā after death,
- (7) Eight kinds of asaññīvāda, the view of non-existence of saññā after death.
- (8) Eight kinds of nevasaññīnāsaññīvāda, the view of existence of neither saññā nor asaññā,
- (9) Seven kinds of ucchedavāda, the view of annihilation,
- (10) Five kinds of diṭṭhadhammanibbānavāda, the view that immediate (mundane) nibbāna can be realized in this very life.

In the systems adhering to one or other of these sixty-two views, there can be no ariyas, classified into twelve, namely, the four individuals attaining Magga Insight, the four attaining Fruition, the four striving after the four Magga Insights. These twelve can flourish only in the Buddha’s Teaching.

(the Four Truths). This, you may **rightly** and boldly proclaim.

140. Bhikkhus, there is this possibility: Wandering ascetics (paribbājakas) holding other doctrines³ (titthiyas) might say: “Venerable Sirs! You assert that ‘Only in this Teaching (of the Buddha) there is a samaṇa, a second samaṇa, a third samaṇa and a fourth samaṇa. **Other** systems of teaching are devoid of samaṇas who know (**the Four Truths**)’. What basis have you, Venerable Sirs, and **what** authority?”

Bhikkhus, to such ascetics holding other doctrines who say thus, you should answer: “ Friends, it is because we see rightly for ourselves the four factors taught to us by the Bhagavā who knows and sees,⁴ who is worthy of special veneration and who is perfectly self-enlightened, that we declare: ‘Only in this Teaching there is a samaṇa, a second

3. other doctrines: The sixty-two views as taught by sect leaders such as Pūraṇakassapa. The followers of these sects, although ascetics practising a religious life, do not follow the Buddha’s teaching, and are thus designated by the overall terms of paribbājakas or titthiyas.

4. who knows and sees: jānatā passatā:

- (1) The Buddha knows the manifold dispositions of sentient beings, and sees the true nature of phenomena clearly.
- (2) He knows his past existences. He sees with all-pervading sight.
- (3) He knows with three kinds of knowledge, and with six kinds of supernormal knowledge. He sees with the eye of all-round knowledge.
- (4) He knows all dhammas. His physical eye surpasses the eyes of all beings.
- (5) By means of insight developed through concentration, he knows penetratingly and intuitively what is beneficial to him; and by means of the faculty of exposition, developed through compassion, he sees what is beneficial to others.

samaṇa, a third samaṇa and a fourth samaṇa. Other systems of teaching are devoid of samaṇas who know (the Four Truths).’

“And what are the four factors? Friends! We have faith in the Teacher,⁵ and faith in the dhamma.⁶ We practise fully in the observance of the precepts. We have, as companions in the practice of the dhamma,⁷ likable and pleasing laymen and those who have given up the worldly life. It is because we see rightly for ourselves the four factors taught to us by the Bhagavā, who knows and sees, who is worthy of special veneration and who is perfectly self-enlightened, that we declare: ‘Only in this Teaching there is a samaṇa, a second samaṇa, a third samaṇa and a fourth samaṇa. Other systems of teaching are devoid of samaṇas who know (the Four Truths).’ ”

141. Bhikkhus, there is another possibility: Wandering ascetics holding other doctrines might say: “Friends! We too have a teacher and we too have faith in the teacher; we too have (our) dhamma, and we too have faith in (our) dhamma. We too have precepts and we too practise fully in the observance of (our) precepts. We too have, as companions in the practice of (our) dhamma, likable and pleasing laymen

5. faith in the Teacher: unwavering faith in the Buddha, based on conviction gained through reflecting on his nine virtues.

6. faith in the dhamma: unwavering faith in the Teaching of the Buddha, based on conviction gained through reflecting on its six virtues.

7. companions in the dhamma:

There are seven companions in the dhamma, namely:

(1) bhikkhus, (2) bhikkhunīs, (3) probationary bhikkhunīs (4) male novices, (5) female novices, (6) layman disciples and (7) laywoman disciples.

and those who have given up the worldly life. What, friends, is the distinction, what the superiority and what the difference between you and us? ”

If, bhikkhus, the wandering ascetics holding other doctrines should say thus, they should be asked: “ Friends, is the goal single, or is the goal manifold?”

If, bhikkhus, the wandering ascetics holding other doctrines desire to answer rightly, they would answer thus: “The goal is single, friends, and not manifold.”

(Then they should be asked:) “Friends! Is that goal the goal of one with attachment (*rāga*),⁸ or of one without attachment?”

If, bhikkhu, the wandering ascetics holding other doctrines desire to answer rightly, they would answer thus: “That goal is the goal of one without attachment, and not of one with attachment.”

(Then they should be asked:) “ Is that goal the goal of one with hatred (*dosa*)⁹, or of one without hatred.

If, bhikkhus, the wandering ascetics holding other doctrines desire to answer rightly, they would answer thus: “That goal is the goal of one without hatred, and not of one with hatred.

(Then they should be asked:) “ Is that goal the goal of one with bewilderment (*moha*),¹⁰ or of one without bewilderment?”

8. *rāga*: attachment: strong desire, craving, yearning, uncontrolled attachment to sensual things, Although having an element of excitement, *rāga*, rendered passion, is practically a synonym for *taṇhā*, Craving.

9. *dosa*: hatred, anger, ill will, evil intention, wickedness, corruption, malice.

10. *moha*: the bewildered inability to distinguish right from wrong, what is correct from what is incorrect, and to know the true path to liberation.

If, bhikkhus, the wandering ascetics holding other doctrines desire to answer rightly, they would answer thus: “That goal is the goal of one without bewilderment, and not of one with bewilderment.”

(Then they should be asked:) “Is that goal the goal of one with Craving (*taṇhā*), or of one without Craving?”

If, bhikkhus, the wandering ascetics holding other doctrines desire to answer rightly, they would answer thus: “That goal is the goal of one without Craving, and not of one with Craving.”

(Then they should be asked:) “Is that goal the goal of one with Clinging (*upādāna*),¹¹ or of one without Clinging?”

If, bhikkhus, the wandering ascetics holding other doctrines desire to answer rightly, they would answer thus: “That goal is the goal of one without Clinging, and not of one with Clinging.”

(Then they should be asked:) “Is that goal the goal of one with wisdom, or of one without wisdom?”

If, bhikkhus, the wandering ascetics holding other doctrines desire to answer rightly, they would answer thus: “That goal is the goal of one with wisdom, and not of one without wisdom.”

(Then they should be asked:) “Is that goal the goal of one who harbours love and enmity,¹² or of one who does not harbour love and enmity?”

If, bhikkhus, the wandering ascetics holding other

11. *upādāna*: Clinging (to something or some view) is strong, repeated and persistent craving (for that thing) or attachment (to that view).

12. love, *anuruddha*, lit., compliance; enmity, *paṭiviruddha*, antagonism, opposition.

doctrines desire to answer rightly, they would answer thus: “That goal is the goal of one who does not harbour love and enmity, and not of one who harbours love and enmity.”

(Then they should be asked:) “Is that goal the goal of one who delights and revels in lengthening the course of saṃsāra (the round of existences), or of one who does not delight and revel in lengthening the course of saṃsāra?”

If, bhikkhus, the wandering ascetics holding other doctrines desire to answer rightly, they would answer thus: “That goal is the goal of one who does not delight and revel in lengthening the course of saṃsāra, and not of one who delights and revels in lengthening the course of saṃsāra.”

142. Bhikkhus! There are two(wrong) beliefs: bhavadiṭṭhi, belief in eternal existence, and vibhavadiṭṭhi, belief in annihilation. Bhikkhus! Some samaṇas and brāhmaṇas who adhere to the belief in eternal existence, who accept the belief in eternal existence, and who cleave to the belief in eternal existence are in opposition to the belief in annihilation. And, bhikkhus, some samaṇas and brāhmaṇas who adhere to the belief in annihilation, who accept the belief in annihilation and who cleave to the belief in annihilation are in opposition to the belief in eternal existence. Bhikkhus! There are some samaṇas and brāhmaṇas who do not comprehend fundamentally and really the arising of these two (wrong) beliefs, their disappearance, their attractiveness, their faults and the escape¹³ from them. Those samaṇas and brāhmaṇas have attachment; they have hatred; they have bewilderment; they have Craving; they have Clinging; they have no wisdom; they harbour no love and enmity; they delight and revel in lengthening the course of saṃsāra.

13. escape; nissaraṇa: escape from all wrong views. This means Nibbāna.

I declare that those samaṇas and brāhmaṇas are not set free from rebirth, ageing, death, grief, lamentation, pain, distress and despair, and are not set free from the dukkha of saṃsāra.

And, bhikkhus, there are some samaṇas and brāhmaṇas who comprehend fundamentally and really the arising of these two (wrong) beliefs, their disappearance, their attractiveness, their faults and the escape from them. Those samaṇas and brāhmaṇas are without attachment, without anger, without bewilderment, without Craving, without Clinging; they have wisdom, they harbour no love and enmity, and they do not delight or revel in lengthening the course of saṃsāra.

I declare that those samaṇas and brāhmaṇas are set free from rebirth, ageing, death, grief, lamentation, pain, distress and despair, and are set free from the dukkha of saṃsāra.

143. Bhikkhus! There are four kinds of Clinging. What are they? They are: clinging to sense-pleasure (i.e., sensuality), clinging to (wrong) beliefs, clinging to practices and rituals outside the Ariya Path of Eight Constituents, and clinging to the view that there is *atta*, Self, Soul, Ego.

Bhikkhus! There are some samaṇas and brāhmaṇas who profess full understanding of the way to get rid of all forms of Clinging. But they do not rightly point out the way (lit., the exact knowledge) to get rid of all forms of Clinging. They only point out the way to get rid of clinging to sense-pleasure. They do not point out the way to get rid of clinging to (wrong) beliefs, clinging to practices and rituals outside the Ariya Path of Eight Constituents, and clinging to the view that there is *atta*, Self, Soul, Ego. What is the reason for this? Those respected samaṇas and brāhmaṇas do not comprehend fundamentally and really these three factors (that cause the continuation of saṃsāra). That is why, although those respected samaṇas and brāhmaṇas profess full under-

standing of the way to get rid of all forms of Clinging, they do not rightly point out the way to get rid of all forms of Clinging; they only point out the way to get rid of clinging to sense-pleasure, but not the way to get rid of clinging to (wrong) beliefs, and not the way to get rid of clinging to practices and rituals outside the Ariya Path of Eight Constituents, and not the way to get rid of clinging to the view that there is *atta*, Self, Soul, Ego.

Bhikkhus! There are some *samaṇas* and *brāhmaṇas* who profess full understanding of the way to get rid of all forms of Clinging. But they do not rightly point out the way to get rid of all forms of Clinging. They only point out the way to get rid of clinging to sense-pleasure and clinging to (wrong) beliefs. They do not point out the way to get rid of clinging to practices and rituals outside the Ariya Path of Eight Constituents, and to get rid of clinging to the view that there is *atta*, Self, Soul, Ego. What is the reason for this? Those respected *samaṇas* and *brāhmaṇas* do not comprehend fundamentally and really these two factors (that cause the continuation of *saṃsāra*). That is why, although those respected *samaṇas* and *brāhmaṇas* profess full understanding of the way to get rid of all forms of Clinging, they do not rightly point out the way to get rid of all forms of Clinging; they only point out the way to get rid of clinging to sense-pleasure, and the way to get rid of clinging to (wrong) beliefs, but not the way to get rid of clinging to practices and rituals outside the Ariya Path of Eight Constituents, and not the way to get rid of clinging to the view that there is *atta*, Self, Soul, Ego.

Bhikkhus! There are some *samaṇas* and *brāhmaṇas* who profess full understanding of the way to get rid of all forms of Clinging. But they do not rightly point out the way to get rid of all forms of Clinging. They only point out the way to get rid of clinging to sense-pleasure, clinging to (wrong) beliefs, and clinging to practices and rituals outside

the Ariya Path of Eight Constituents. They do not point out the way to get rid of clinging to the view that there is *atta*, Self, Soul, Ego. What is the reason for this? Those respected *samaṇas* and *brāhmaṇas* do not comprehend fundamentally and really this one factor (that causes the continuation of *Sam̐sāra*). That is why, although those respected *samaṇas* and *brāhmaṇas* profess full understanding of the way to get rid of all forms of Clinging, they do not rightly point out the way to get rid of all forms of Clinging; they only point out the way to get rid of clinging to sense-pleasure, clinging to (wrong) beliefs and clinging to practices and rituals outside the Ariya Path of Eight Constituents. They do not point out the way to get rid of clinging to the view that there is *atta*, Self, Soul, Ego.

Bhikkhus! In such kind of *dhammavinaya*, doctrine and discipline (i.e., the teaching of the *titthiyas*), faith in the teacher cannot be said to be good and proper; faith in the *dhamma* (i.e., of the *titthiyas*) cannot be said to be good and proper; full observance of the (*titthiya*) precepts cannot be said to be good and proper; having as companions in the practice of the (*titthiya*) *dhamma* likable and pleasing laymen and those who have given up the worldly life cannot be said to be good and proper. What is the reason for this? Bhikkhus, it is because such is (the nature of) the *dhammavinaya* (of the *titthiyas*) which is ill expounded, ill taught, not directed to escape from *saṃsāra*, not conducive to the allaying of *kilesas*, taught by one who is not perfectly self-enlightened.

144. Bhikkhus! The Tathāgata, worthy of special veneration, perfectly self-enlightened, professes full understanding of the way to get rid of all forms of Clinging, and points out correctly the way to get rid of all forms of Clinging.¹⁴ He

14. Clinging to the pleasures of the senses can only be destroyed by *arahattamagga*, the Insight of an arahat. The remaining three forms of Clinging can be dispelled by *sotāpattimagga*, the Insight of a Stream-Winner. The way to conquer Clinging can be found only in the Teaching of the Buddha.

points out the way to get rid of clinging to sense-pleasure; he points out the way to get rid of clinging to (wrong) beliefs; he points out the way to get rid of clinging to practices and rituals outside the Ariya Path of Eight Constituents; and he points out the way to get rid of clinging to the view that there is *atta*, Self, Soul, Ego. Bhikkhus! In such kind of dhammavinaya, doctrine and discipline, faith in the Buddha can be said to be good and proper; faith in the dhamma can be said to be good and proper; full observance of precepts can be said to be good and proper; having as companions in the practice of the dhamma likable and pleasing laymen and those who have given up the worldly life can be said to be good and proper. What is the reason for this? Bhikkhus, it is because such is (the nature of) the dhammavinaya which is well expounded, well taught, directed to escape from *samsāra*, conducive to the allaying of kilesas, taught by one who is perfectly self-enlightened.

145. What, bhikkhus, is the cause, what the origin, what the genesis and what the source of these four types of Clinging?

These four types of Clinging have Craving as cause, Craving as origin, Craving as genesis and Craving as source.

What, bhikkhus, is the cause, what the origin, what the genesis and what the source of this Craving?

Craving has Sensation as cause, Sensation as origin, Sensation as genesis and Sensation as source.

What, bhikkhus, is the cause, what the origin, what the genesis and what the source of this Sensation?

Sensation has Contact as cause, Contact as origin, Contact as genesis and Contact as source.

What, bhikkhus, is the cause, what the origin, what the genesis and what the source of this Contact?

Contact has the six sense-bases as cause, the six sense-bases as origin, the six sense-bases as genesis and the six sense-bases as source.

What, bhikkhus, is the cause, what the origin, what the genesis and what the source of these six sense-bases?

The six sense-bases have nāmarūpa, mind-and-body, as cause, nāmarūpa as origin, nāmarūpa as genesis and nāmarūpa as source.

What, bhikkhus, is the cause, what the origin, what the genesis and what the source of this nāmarūpa, mind-and-body?

Nāmarūpa has Consciousness as cause, Consciousness as origin, Consciousness as genesis and Consciousness as source.

What, bhikkhus, is the cause, what the origin, what the genesis and what the source of this Consciousness?

Consciousness has saṅkhāra, volitional activity, as cause, saṅkhāra as origin, saṅkhāra as genesis and saṅkhāra as source.

What, bhikkhus, is the cause, what the origin, what the genesis and what the source of this saṅkhāra, volitional activity?

Saṅkhāra has ignorance as cause, ignorance as origin, ignorance as genesis and ignorance as source.

When, bhikkhus, a bhikkhu rids himself of ignorance and has knowledge arisen in him,¹⁵ he, with the absence of ignorance and with the arising of knowledge, does not have

15. ignorance, Avijjā, is the root-cause of saṃsāra, the round of rebirths, where the aggregates of mind and matter are constantly in a state of flux. With the attainment of the Insight of arahattamagga, ignorance is uprooted.

clinging to sense-pleasure, does not have clinging to (wrong) beliefs, does not have clinging to practices and rituals outside the Ariya Path of Eight Constituents, and does not have clinging to the view that there is *atta*, Self, Soul, Ego. Being without Clinging, he has no Craving. Being without Craving, he attains in this very life the peace (of the extinction of defilements).

And he knows: “Ended is rebirth, accomplished is the brahmacariya, the Noble Practice of Purity, and done is what needed to be done (for the attainment of Magga Insight) and there remains nothing more to do (to attain Magga Insight).”

The Bhagavā delivered this discourse. Delighted, the bhikkhus rejoiced in what the Bhagavā had said.

End of the Cūlasīhanāda Sutta,
the first in this vagga.

2. MAHĀSĪHANĀDA SUTTA

The Greater Discourse On Bold Declaration

146. Thus have I heard:

At one time, the Bhagavā was staying in the Aparapura forest outside Vesālī. At that time, Sunakkhatta, a Lacchavī prince, had recently left the Dhamma and Discipline of the Buddha. He spoke these words in the midst of an assembly of the people of Vesālī.

“Samaṇa Gotama possesses no special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Samaṇa Gotama teaches the dhamma that comes of itself with his own reflection, and investigation. The Teaching of Samaṇa Gotama leads one who practises it as taught by him to the extinction of dukkha.”

Then, in the morning the Venerable Sāriputta, having rearranged his robes and taking the alms-bowl and great robe entered Vesālī for alms-food. He heard the words of Sunakkhatta, a Lacchavī prince, speaking in the midst of an assembly of the people of Vesālī, thus: ‘Samaṇa Gotama possesses no special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Samaṇa Gotama teaches the dhamma that comes of itself with his own reflection and investigation. The Teaching of Samaṇa Gotama leads one who practises it as taught by him to the extinction of dukkha.’

Then, having made his round for alms-food, having had his meal and having left the place of the meal, the Venerable Sāriputta approached the Bhagavā, paid his respects, sat in a suitable place and said to the Bhagavā:

“Venerable Sir”! Sunakkhatta, the Licchavī prince, who had recently left the Dhamma and Discipline of the Buddha, spoke these words in the midst of an assembly of the people of Vesālī:

“Samaṇa Gotama possesses no special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Samaṇa Gotama teaches the dhamma that comes of itself with his own reflection, and investigation. The Teaching of Samaṇa Gotama leads one who practises it as taught by him to the extinction of dukkha”.

147. Sāriputta (said the Bhagavā), Sunakkhatta, the empty man,¹ is given to anger; and he spoke these words in anger. Intending, “I will speak dispraise of the Tathāgata.” Sunakkhatta the empty man spoke words of praise for the Tathāgata. Sāriputta, if one were to say: “The Teaching of Samaṇa Gotama leads one who practises it as taught by him to the extinction of dukkha”, he is speaking in praise of the Tathāgata.

And Sāriputta, not even the knowledge by inference from the dhamma (dhammanvayañāṇa)² would seem to have arisen in Sunakkhatta, the empty man, concerning me (of whom it is said): “Thus indeed is that Bhagavā, worthy of special veneration, he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three worlds; he is incomparable in taming those who deserve to be tamed; he is

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1. empty man(Moghapūrisa): Empty man who has no chance of attaining Magga and Phala in this life. It also means one who has so far not attained Magga and Phala although endowed with past merit to do so in this life.
 2. dhammanvayañāṇa: The knowledge that aligns itself with the knowledge of the Buddha.

the Teacher of devas and men; he is the Enlightened One knowing and teaching the four Ariya Truths; he is the Most Exalted”.

And Sāriputta, not even the knowledge by inference from the dhamma (dhammanvayañāṇa) would seem to have arisen in Sunakkhatta, the empty man, concerning me (of whom it is said): “Thus indeed that Bhagavā enjoys various forms of psychic power; from being one, he becomes many; from being many, he becomes one; he makes himself visible or invisible. He goes through walls, enclosures and mountains unhindered as though going through space. He plunges into or out of the earth as though plunging into or out of water. He walks on the water without parting it as though walking on earth. He travels in space cross-legged, just like a winged bird. With his hand, he touches and strokes the moon and the sun which are so mighty and so powerful. He has mastery over his body (to reach) even up to the world of Brahmās”.

And, Sāriputta, not even the knowledge by inference from the dhamma, (dhammanvayañāṇa) would seem to have arisen in Sunakkhatta, the empty man, concerning me (of whom it is said): “Thus indeed, that the Bhagavā hears both kinds of sounds of devas and of men, whether far or near, with the divine hearing power which is extremely clear, surpassing the hearing power of men”

And, Sāriputta, not even the knowledge by inference from the dhamma (dhammanvayañāṇa) would seem to have arisen in Sunakkhatta, the empty man, concerning me (of whom it is said): “Thus indeed, that Bhagavā knows discriminatingly with his own mind, the mind of beings and other individuals. He knows the mind with attachment, as mind with attachment; he knows the mind without attachment, as mind without attachment; he knows the mind with hatred, as mind with hatred; he knows the mind without hatred, as mind without hatred; he knows the mind with bewilderment, as

mind with bewilderment; he knows the mind without bewilderment, as mind without bewilderment; he knows the indolent mind, as indolent mind; he knows the distracted mind, as distracted mind; he knows the exalted mind, as exalted mind; he knows the unexalted mind, as unexalted mind; he knows the inferior mind, as inferior mind; he knows the superior mind, as superior mind; he knows the concentrated mind, as concentrated mind; he knows the unconcentrated mind, as unconcentrated mind; he knows the liberated mind, as liberated mind; he knows the unliberated mind, as unliberated mind.”

148. A Tathāgata, Sāriputta, has these ten powers of a Tathāgata³. Endowed with these powers, the Tathāgata claims himself as occupying the topmost position. And he makes the bold speeches like the roaring of the lion in assemblies and sets rolling the Wheel of the Noble Dhamma. What are the ten Powers?

In this world, Sāriputta, the Tathāgata knows a cause as it really is as a cause and what is not a cause as no cause. In as much as a Tathāgata knows a cause as it really is as a cause and what is not a cause as no cause, this, Sāriputta, is the power of the Tathāgata. Endowed with this power, a Tathāgata claims himself as occupying the topmost position. And he makes the bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.(1)

And again, Sāriputta, the Tathāgata, knows as it really is the fruits of the past, future and present actions done by oneself, both in their supportive factors and in their causality. In as much as the Tathāgata knows as it really is the fruits of the past, future and present actions done by oneself, both in their supportive factors and in their causality, this also, Sāriputta, is the power of the Tathāgata. Endowed with this

3. ten Powers of the Tathāgata: *Dassa Tathāgata balāni*: It means the ten kinds of knowledge inherent in the Buddha.

power, the Tathāgata claims himself as occupying the topmost position. And he makes the bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.(2)

And again, Sāriputta, the Tathāgata knows as it really is the practice leading to all destinations. In as much as the Tathāgata knows as it really is the practice leading to all destinations, this Sāriputta also, is the power of the Tathāgata. Endowed with this power the Tathāgata claims himself as occupying the topmost position. And he makes the bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma. (3)

And again, Sāriputta, the Tathāgata knows as it really is the loka with its various and diverse dhātus. In as much as the Tathāgata knows as it really is the loka with its various and diverse dhātus, this, Sāriputta also, is the power of the Tathāgata. Endowed with this power, the Tathāgata claims himself as occupying the topmost position. And he makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.(4)

And again, Sāriputta, the Tathāgata knows as they really are the diverse dispositions of beings. In as much as the Tathāgata knows the diverse dispositions of beings, this, Sāriputta, also is the power of the Tathāgata. Endowed with this power, the Tathāgata claims himself as occupying the topmost position. And he makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma. (5)

And again, Sāriputta, the Tathāgata knows as they really are the growth and the decline of faculties, (such as conviction, energetic effort, etc.). In as much as the Tathāgata knows the growth and the decline of faculties, this, Sāriputta, also is the power of the Tathāgata. Endowed with this power, the Tathāgata claims himself as occupying the topmost position. And he makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.(6)

And again, Sāriputta, the Tathāgata knows as they really are the defilement of, the purification of, and the emergence from jhāna, deliverance, concentration and attainment. In as much as a Tathāgata discriminatingly knows as they really are the defilement of, the purification of, and the emergence from jhāna, deliverance, concentration and attainment, this, Sāriputta, also is the power of the Tathāgata. Endowed with this power, the Tathāgata claims himself as occupying the topmost position. And he makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.(7)

And again, Sāriputta, the Tathāgata can recollect his many and varied existences of the past. And what does he recollect?

He recollects his one past existence, two past existences, three, four, five, ten, twenty, thirty, forty, fifty, hundred, a thousand, a hundred thousand, many hundred thousand past existences, past existences in many cycles of dissolution, past existences in many cycles of development, past existences in many cycles of the rounds of dissolution and development, in this way: "In that past existence I was known by such a name; I was born into such a clan. I was of such an appearance; I was thus nourished; I enjoyed pleasure thus and suffered pain thus; my life-span was such. I died in that existence and was born in another existence. In that (new) existence also I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus and suffered pain thus; my life-span was such. I died in that existence and was born in this existence." In this way he recollects his many and varied past existences together with their characteristics and related facts (such as names and clans). Sāriputta, in as much as the Tathāgata recollects his many and varied past existences; he recollects one existence, two existencesp... In this way he recollects his many and varied past existences

together with their characteristics and related facts (such as names and clans). This, Sāriputta, also is the power of the Tathāgata. Endowed with this power, the Tathāgata claims himself as occupying the topmost position. And he makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.(8)

And again, Sāriputta, the Tathāgata with the divine power of sight, which is extremely clear, surpassing the sight of men, sees beings in the process of passing away and of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma-actions. Likewise he knows: "Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the ariyas, held wrong views and performed actions according to wrong views. On the dissolution of their body after death, they appeared in miserable existences, in wretched destinations, in states of ruin and realms of continuous suffering. But, friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the ariyas and held right views and performed actions according to right views. On the dissolution of their body after death, they appeared in good destinations, the happy world of the devas". Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions.

In as much as the Tathāgata, with the divine power of sight, which is extremely clear, surpassing the sight of men, sees beings...p ...This, Sāriputta, also is the power of the Tathāgata. Endowed with this power, the Tathāgata claims himself as occupying the topmost position. And he makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma. (9)

And again, Sāriputta, the Tathāgata, because of the extinction of āsavas, remains, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind and the emancipation by insight, which are free from āsavas. In as much as the Tathāgata, because of the extinction of āsavas, remains, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind and the emancipation by insight, which are free from āsavas. This, Sāriputta, also is the power of the Tathāgata. Endowed with this power, the Tathāgata claims himself as occupying the topmost position. And he makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.(10)

These, Sāriputta, are the ten powers of the Tathāgata possessed by the Tathāgata. Endowed with these ten powers, the Tathāgata claims himself as occupying the topmost position. And he makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.

149. Whoever, Sāriputta, should say about me who knows thus and who sees thus: "Samaṇa Gotama possesses no special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Samaṇa Gotama teaches the dhamma that comes of itself with his own reflection and investigation." Sāriputta, if such a person did not retract that statement, did not abandon that thought, did not abandon that view, he would be cast into niraya, the realm of continuous suffering; just like a burden thrown down by one who had borne it. Just as, Sāriputta, a bhikkhu, endowed with morality, concentration and knowledge, could gain the knowledge of arahatta fruition here and now, even so, Sāriputta, do I declare this⁴. He who did not retract that statement, did not abandon that

4. do I declare this, *evamsampadamidam vadāmi*: It means that the slanderer against the Bhagavā is as sure to fall into niraya as a bhikkhu endowed with morality, concentration and wisdom is sure to attain arahatship.

thought, did not abandon that view, would be cast into niraya, the realm of continuous suffering, just like a burden thrown down by one who had borne it. He who did not retract that statement, did not abandon that thought, did not abandon that view, would be cast into niraya, the realm of continuous suffering, just like a burden thrown down by one who had borne it.

150. Sāriputta, the Tathāgata's knowledge of fearlessness out of self confidence is fourfold. Endowed with these four kinds of knowledge, the Tathāgata claims himself as occupying the topmost position, makes bold speeches in assemblies and sets rolling the Wheel of Noble dhamma.

And what are these four kinds of knowledge of fearlessness?

“Sāriputta, I do not see any sign of any samaṇa or any brahmaṇa, or any deva, or any Māra, or any brahmā or anyone in the world who can reprove me with reason, saying: “You who claim yourself as fully self-enlightened have not yet become fully enlightened. “ Sāriputta, seeing no such indication I remain having attained the state of safety, of dangerlessness, and of fearlessness.(1)

Sāriputta, I do not see any sign of any samaṇa or any brahmaṇa, or any deva, or any Māra, or any brahmā, or anyone in the world who can reprove me with reason, saying: “You who claim yourself as having destroyed all āsavas, have not yet destroyed these āsavas.” Sāriputta, seeing no such indication, I remain having attained the state of safety, of dangerlessness and of fearlessness. (2)

Sāriputta, I do not see any sign of any samaṇa or brahmaṇa, or any deva, or any Māra, or any brahmā, or anyone in the world who can reprove me with reason, saying: “The dhammas that are declared by you to be detri-

mental to the attainment of Path and Fruition Knowledge⁵ are unable to stand in the way of attainment of such knowledge for those who take them up.” Sāriputta, seeing no such indication, I remain having attained the state of safety, of dangerlessness and of fearlessness.(3)

Sāriputta, I do not see any sign of any samaṇa or any brahmaṇa, or any deva, or any Māra, or any brahmā, or anyone in the world who can reprove me with reason, saying:“The dhamma taught by you as leading to the extinction of dukkha does not lead one, who practises accordingly, to the extinction of dukkha.”Sāriputta, seeing no such indication, I remain having attained the state of safety, of dangerlessness and of fearlessness”(4)

These, Sāriputta, are the four kinds of knowledge of fearlessness out of self-confidence of the Tathāgata. Endowed with these four kinds of knowledge of fearlessness, the Tathāgata claims himself as occupying the topmost position, makes bold speeches in assemblies and sets rolling the Wheel of the Noble Dhamma.

Whoever, Sāriputta, should say about me who knows thus and who sees thus: “Samaṇa Gotama possesses no special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. The Samaṇa Gotama teaches the dhamma that comes of itself with his own reflection and investigation.” Sāriputta, if such a person did not retract that statement, did not abandon that thought, did not abandon that view, he would be cast into niraya, the realm of continuous suffering, just like a burden thrown down by one who had borne it.

5. The dhammas that are detrimental to the attainment of Path and Fruition Knowledge, *Antarāyikādhammā*:The seven kinds of wilful breaches of the rules of bhikkhu's conduct are detrimental to the attainment of Path and Fruition knowledge. Herein, sexual intercourse is specifically meant.

Just as, Sāriputta, a bhikkhu endowed with morality, concentration and knowledge could gain the knowledge of arahatta fruition here and now, even so, Sāriputta, do I declare this. He who did not retract that statement, did not abandon that thought, did not abandon that view, would be cast into niraya, the realm of continuous suffering, just like a burden thrown down by one who had borne it.

151. Sāriputta, there are eight kinds of assemblies. What are the eight? They are: Assembly of nobles, assembly of brahmins, assembly of householders, assembly of recluses, assembly of Cātumahārājika devas, assembly of Tāvātimsa devas, assembly of Paranimmitavassavatī devas led by Māra and assembly of brahmās. These, Sāriputta, are the eight kinds of assemblies. Sāriputta, endowed with these four kinds of knowledge of fearlessness out of self-confidence, the Tathāgata approaches the eight assemblies and merges with them.

Sāriputta, I remember, having attended hundreds of assemblies of nobles. In those assemblies I sat together with them, conversed with them, and had discussion with them. Sāriputta, I do not see any sign of fear or timidity arising in me in their midst. Sāriputta, seeing no such sign, I remain having attained the state of safety of dangerlessness and of fearlessness.

Sāriputta, I remember having attended hundreds of assemblies of brahminsp....

assemblies of householders

assemblies of recluses

assemblies of Cātumahārājika devas

assemblies of Paranimmitavassavatī devas led by Māra. I have attended the assemblies of brahmas. In those assemblies too, I sat together with them, conversed with them, and had discussion with them. Sāriputta, I do not see any indication

of fear or timidity arising in me in their midst. Sāriputta, seeing no such indication, I remain having attained the state of safety, of dangerlessness and of fearlessness.

Whoever, Sāriputta, should say about me who knows thus and who sees thus: 'Samaṇa Gotama possesses no special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Samaṇa Gotama teaches the dhamma that comes of itself with his own reflection and investigation'. Sāriputta, if such a person did not retract that statement, did not abandon that thought, did not abandon that view, he would be cast into niraya, the realm of continuous suffering, just like a burden thrown down by one who had borne it. Just as, Sāriputta, a bhikkhu endowed with morality, concentration and knowledge could gain the knowledge of arahatta fruition here and now, even so, Sāriputta, do I declare this. He who did not retract that statement, did not abandon that thought, did not abandon that view, he would be cast into niraya, the realm of continuous suffering, just like a burden thrown down by one who had borne it. He who did not retract that statement, did not abandon that thought, did not abandon that view would be cast into niraya, just like a burden thrown down by one who had borne it.

152. Sāriputta, there are four modes of birth. What are the four? They are birth from egg, birth from mother's womb, birth from moisture, and spontaneous birth.

What, Sāriputta, is birth from egg? Sāriputta, some beings are born breaking open the egg-shell. This is called birth from egg.

What, Sāriputta, is birth from mother's womb? Sāriputta, some beings are born emerging out of the mother's womb. This is called birth from mother's womb.

What, Sāriputta, is birth from moisture? Sāriputta, some beings arise out of rotten carcass or stale bread or a garbage heap, or a filthy drain. This is called birth from moisture.

What, Sāriputta, is spontaneous birth? Sāriputta, there are devas, inhabitants of niraya, and some human beings and being in the state of ruin (asūras). Sāriputta, the birth of these beings is called spontaneous birth. Sāriputta, these are the four modes of birth.

Whoever, Sāriputta, should say about me who knows thus and who sees thus: "Samaṇa Gotama possesses no special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Samaṇa Gotama teaches the dhamma that comes of itself with his own reflection and investigation". Sāriputta, if such a person did not retract that statement, did not abandon that thought, did not abandon that view, he would be cast into niraya, the realm of continuous suffering, just like a burden thrown down by one who had borne it. Just as, Sāriputta, a bhikkhu, endowed with morality, concentration and knowledge, could gain the knowledge of arahatta fruition here and now, even so, Sāriputta, do I declare this. He who did not retract that statement, did not abandon that thought, did not abandon that view, would be cast into niraya, the realm of continuous suffering, just like a burden thrown down by one who had borne it.

153. Sāriputta, there are five destinations. What are the five? They are niraya, the realm of continuous suffering, tiracchānayoṇi, the animal world, pettivisaya, the peta world, manussā, human beings; devā, celestial beings.

Sāriputta, I know niraya, the way leading to niraya, and the practice leading to niraya. I also know the practice whereby one, on dissolution of the body after death, appears in wretched destinations, in miserable existences, in states of ruin, in realms of continuous suffering.

Sāriputta, I know tiracchānayoni, the way leading to tiracchānayoni and the practice leading to tiracchānayoni. I also know the practice whereby one, on dissolution of the body after death, appears in animal world.

Sāriputta, I know the Pettivisaya, the way leading to the Pettivisaya and the practice leading to the Pettivisaya. I also know the practice whereby one, on dissolution of the body after death, appears in petivisaya.

Sāriputta, I also know manussa, human beings, the way leading to the human world and the practice leading to the human world. I also know the practice whereby one, on dissolution of the body after death, appears amongst human beings.

Sāriputta, I know the devas, the way leading to the deva world, and the practice leading to the deva world. I also know the practice whereby one on dissolution of the body after death, reappears in the good destination, the happy world of the devas.

Sāriputta, I know Nibbāna, the way leading to Nibbāna and the practice leading to Nibbāna. I also know the practice whereby one, because of the extinction of āsavas, remains realizing by himself through Magga insight, the emancipation of mind and the emancipation by insight free from defilement.

154. In this world, Sāriputta, I know with my mind, the mind of some individual thus: "This person is taking upon himself the practice, exerting according to it, and taking that way whereby, on dissolution of the body after death, he will appear in wretched destinations, in miserable existences, in states of ruin, in realms of continuous suffering." Thereafter, with divine power of sight, which is extremely clear, surpassing the sight of men, I see that person, on dissolution of the body after death, has appeared in the wretched destinations, in miserable existences, in states of ruin, in realms of continu-

ous suffering, experiencing excruciating, acute and severely painful sensations.

Suppose, Sāriputta, there were a pit more than a man's height (five cubits) deep full of live coal, burning without flame or smoke. Then a man, oppressed with the heat of the sun, parched, exhausted, feeling hungry and thirsty, were to take the only way directing him to that pit of live coal. Observing him, a man with (good) eye-sight might say: "This worthy man is proceeding by the only way that leads to the pit full of live coals, exerting to get there and is taking that way." Afterwards, he might see that man having fallen into the pit of live coals, experiencing excruciating, acute and severely painful sensations.

Sāriputta, even so, in this world, I know with my mind the mind of some individual thus: "This person is taking upon himself the practice, exerting according to it, and taking that way whereby, on dissolution of the body after death, he will appear in wretched destination, in miserable existences, in states of ruin, in realms of continuous suffering. Thereafter, with divine power of sight, which is extremely clear, surpassing the sight of men, I see that person, on dissolution of the body after death, having appeared in the wretched destination, in miserable existences, in states of ruin, in realms of continuous suffering, experiencing excruciating, acute and severely painful sensations.(1)

And again, Sāriputta, in this world, I know with my mind the mind of some individuals thus: "This person is taking upon himself the practice, exerting according to it, and taking that way, whereby, on dissolution of the body after death, he will appear in the animal world." Afterwards, with the divine power of sight, which is extremely clear, surpassing the sight of men, I see that person on dissolution of the body after death, having appeared in the animal world, experiencing excruciating, acute and severely painful sensations.

Suppose, Sāriputta, there were a cesspool more than a man's height deep. Then a man oppressed with the heat of the sun, parched, exhausted, and feeling hungry and thirsty, were to take the way directing him to the cesspool. Observing him, a man with good eye-sight might say: "This worthy man is proceeding by the only way that leads to the cesspool, exerting to get there and is taking that way." Afterwards, he might see that man having fallen into that cesspool, experiencing excruciating, acute and severely painful sensations.

Sāriputta, even so, in this world, I know with my mind the mind of some individual thus: "This person is taking upon himself the practice, exerting according to it and taking that way, whereby, on dissolution of the body after death, he will appear in the animal world." Thereafter, with the divine power of sight, which is extremely clear, surpassing the sight of men, I see that person, on dissolution of the body after death, having appeared in the animal world, experiencing excruciating, acute and severely painful sensations.(2)

And again, Sāriputta, in this world, I know with my mind the mind of some individual thus: "This person is taking upon himself the practice, exerting according to it and taking that way, whereby, on dissolution of the body after death, he will appear in the peta world". Thereafter, with the divine power of sight, which is extremely clear, surpassing the sight of men, I see that person on dissolution of the body after death, having appeared in the peta world, experiencing painful sensations, in abundance.

Suppose, Sāriputta, there were a tree growing on uneven ground and giving patchy shade with its sparse foliage. Then a man oppressed with the heat of the sun, parched, exhausted, and feeling hungry and thirsty, were to take the only way, directing him to that tree. Observing him, a man with (good) eye-sight might say: "This worthy man is proceeding by the only way that leads to this tree, exerting to

get there and is taking that way”. Afterwards, he might see that man sitting or lying in the shade under that tree experiencing painful sensations in abundance.

Sāriputta, even so, in this world, I know with my mind the mind of some individual thus: “This person is taking upon himself the practice, exerting according to it and taking that way, whereby, on dissolution of the body after death, he will appear in the peta world. Thereafter, with the divine power of sight, which is extremely clear, surpassing the sight of men, I see that person, on dissolution of the body after death, having appeared in peta world, experiencing painful sensations in abundance. (3)

And again, Sāriputta, in this world, I know with my mind the mind of some individual thus: “This person is taking upon himself the practice, exerting according to it and taking that way, whereby, on dissolution of the body after death, he will appear amongst human beings”. Thereafter, with the divine power of sight, which is extremely clear, surpassing, the sight of men, I see that person, on dissolution of the body after death, having appeared amongst human beings, experiencing pleasant sensations in abundance.

Suppose, Sāriputta, there were a tree growing on even ground and giving thick shade with its luxuriant foliage. Then a man, oppressed with the heat of the sun, parched, exhausted, and feeling hungry and thirsty, were to take the only way directing him to that tree. Observing him, a man with (good) eye-sight might say: “ This worthy man is proceeding by the only way that leads to this tree, exerting to get there and taking that way.” Afterwards, he might see that man sitting or lying in the shade under that tree, experiencing pleasant sensations in abundance.

Sāriputta, even so, in this world, I know with my mind the mind of some individual thus: “This person is taking upon himself the practice, exerting according to it and

taking that way, whereby, on dissolution of the body after death, he will appear amongst human beings." Thereafter with the divine power of sight, which is extremely clear, surpassing the sight of men, I see that person, on dissolution of the body after death, having appeared amongst human beings, experiencing pleasant sensations in abundance.(4)

And again, Sāriputta, in this world, I know with my mind the mind of some individual thus: "This person is taking upon himself the practice, exerting according to it and taking that way, whereby, on dissolution of the body after death, he will appear in the good destination, the happy world of the devas." Thereafter, with the divine power of sight, which is extremely clear, surpassing the sight of men, I see that person on dissolution of the body after death, having appeared in the good destination, the happy world of the devas, experiencing absolutely pleasant sensations.

Suppose, Sāriputta, there were a turreted mansion with a pannacled hall painted inside and out, protected from the wind, with door fastened and windows closed. Inside that hall, there were a throne spread with long-fleeced carpets, carpets of variegated designs and white woollen coverlets, wollen coverlet with floral designs and rugs made of antelope's hide, with an awning above and scarlet foot-rest and head-rest at each end. Then, a man, oppressed with the heat of the sun, parched, exhausted, feeling hungry and thirsty, were to take the only way directing him to that turreted mansion. Observing him, a man with (good) eye-sight might say: "This worthy man is proceeding by the only way that leads to this turreted mansion, exerting to get there, and taking that way." Afterwards, he might see that man sitting or lying on that throne in the main hall of the turreted mansion, experiencing absolutely pleasant sensations.

Sāriputta, even so, in this world, I know with my mind the mind of some individual thus: “ This person is taking upon himself the practice, exerting according to it and taking that way, whereby, on dissolution of the body after death, he will appear in the good destination, the happy world of the devas. Thereafter, with the divine power of sight, which is extremely clear, surpassing the sight of men, I see that person, on the dissolution of the body after death, having appeared in the good destination, the happy world of devas, experiencing absolutely pleasant sensations. (5)

And again, Sāriputta, in this world, I know with my mind the mind of some individuals thus: “This person is taking upon himself the practice, exerting according to it and taking that way, whereby, because of the destruction of āsavas, he will remain, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind and the emancipation by insight which are free from āsavas.” Thereafter, I see that person, due to the destruction of āsavas, who remains, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind and the emancipation by insight which are free from āsavas, experiencing absolutely pleasant sensations.

Suppose, Sāriputta, there were a pleasant lotus pond with clear, sweet, cool and limpid water, with good landing-places. And near that pond there might be a dense forest. Then, a man oppressed with the heat of the sun, parched, exhausted and feeling hungry and thirsty were to take the only way directing him to that pond. Observing him, a man with (good) eye-sight might say: “This worthy man is proceeding by the only way that leads to this pond, exerting to get there and taking that way”. Afterwards, he might see that man plunging into that pond, having a bath in it, drinking of it and having allayed all oppressive heat, exhaustion and fever, come out of it and sitting down or lying down in that forest, experiencing absolutely pleasant sensations.

Sāriputta, even so, in this world, I know with my mind the mind of some individuals thus: “This person is taking upon himself the practice, exerting according to it and taking that way, whereby, due to the destruction of āsavas, he will remain, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind and the emancipation by Insight which are free from āsavas.” Thereafter; I see that person, due to the destruction of āsavas who remains, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind and the emancipation by Insight which are free from āsavas, experiencing absolutely pleasant sensations. These, Sāriputta, are the five destinations.

Whoever, Sāriputta, should say about me who knows thus and who sees thus: “Samaṇa Gotama possesses no special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Samaṇa Gotama teaches the dhamma that comes of itself with his own reflection and investigation.” Sāriputta, if such a person did not retract that statement, did not abandon that thought, did not abandon that view, he would be cast into niraya, just like a burden thrown down by one who had borne it. Just as, Sāriputta, a bhikkhu endowed with morality, concentration and knowledge, could gain the knowledge of arahatta fruition here and now, even so, Sāriputta, do I declare this. He who did not retract that statement, did not abandon that thought, did not abandon that view, would be cast into niraya, just like a burden thrown down by one who had borne it.

155. I recollect, Sāriputta, that (as a Bodhisatta) I practised the noble conduct, comprising four parts. Indeed, I was an ascetic who practised austerity more than anyone whoever practised austerity. I was an ascetic who practised self-denial more than anyone whoever practised self-denial. I

was an ascetic who abhorred evil more than anyone whoever abhorred evil. I was an ascetic who resorted to seclusion more than anyone whoever resorted to seclusion.

Of the Fourfold noble conduct, what follows, Sāriputta, is my practice of austerity---

I go about naked, adopt loose habits (of urinating or defecating while standing); wipe my stool clean with my hand; do not accept alms-food from one who says “Come, Sir! ”; do not accept alms-food from one who says “Wait, sir! ” do not accept alms-food brought before I show up; do not accept alms-food prepared purposely for me; do not accept alms-food offered by invitation.

I do not accept alms-food ladled out from the pot or from a food-basket; do not accept alms-food offered across the threshold; or across the stick or across the pestle; do not accept alms-food offered when two persons are eating together; do not accept alms-food offered by a pregnant woman or by a woman giving suck, or by a woman cohabiting with a man; do not accept alms-food collected from the public by inducement; do not accept alms-food offered where a dog awaits feeding; do not accept alms-food swarming with flies. I do not take fish or meat; do not take fermented beverages or spirits or fermented gruel buried in husks.

I go for alms-food to one house only and take only one morsel. I go to two houses and take only two morsels ...p... I go for alms-food to seven houses and take only seven morsels. I remain contented with only one small cupful of food or only two small cupfuls of foodp... I remain contented with only seven small cupfuls of food. I take food only on alternate days, or only once after two days...p...I take food once in seven days, in this manner, I dwell with the practice of taking food at long intervals up to once every half-month.

I maintain myself on green vegetables, or on millet, or on wild rice, or on scrapings of leather, or on duckweed, or on broken rice, or on overcooked crust of rice, or on sesamum oil-cake, or on grass, or on cowdung. I live on wild roots, wild fruits, berries and fruits falling from trees by themselves.

And I wear coarse hempen clothes or clothes of hemp interwoven with other fibres, clothes made from shrouds, rugs collected from dust heaps, or clothes made of barks or of the black antelope hide, or strips of the black antelope hide; wear clothes made of kusa grass or of fibres or of strips of wood; wear clothes made of human hair or of horse tails or of owl feathers.

I pluck out my hair and my beard, and am given to practise of plucking out hair and beard. I practise standing upright refusing a seat, I sit on my haunches, and am given to the practice of sitting on my haunches. I lie on a bed of thorns and sleep on it. I abide in the habit of descending into the water for the third time in the evening. Thus I abide in the manifold practice of self-mortification tormenting my body. This, Sāriputta, is my practice of austerity.(1)

156. Of that fourfold noble conduct what follows, Sāriputta, is my practice of self-denial --

The dust and dirt accumulated for many years on my body and formed a coating. It is, Sāriputta, as if dead tissues accumulated on the stump of a tinduka-tree had formed an incrustation, even so, the dust and dirt accumulating for many years on my body formed a coating. Sāriputta, it never occurred to me thus: "How well it would be if I were to rub off this dust and dirt with my hand or if others were to rub off this dust and dirt with their hands." This, Sāriputta, is my practice of self-denial(2)

Of that fourfold noble conduct, what follows, Sāriputta, is the practice of abhorrence of evil--

Sāriputta, I was mindful whether I moved forward or backward. My kindness is always present even in a small drop of water, with the thought; 'Let no harm befall on any tiny beings that may be in it'⁶. This, Sāriputta, is my practice of abhorrence of evil. (3)

Of that fourfold noble conduct, Sāriputta, what follows is my practice of resorting to seclusion.

Sāriputta, having gone forth deep into a certain forest, I lived there. When, I saw a cowherd or any other herdsman or a grass-cutter, or a wood-cutter, or one who works in the forest⁷, I fled from grove to grove, from thicket to thicket, from dale to dale and from hill to hill. Why did I run away thus? It is because, I wished "May they not see me! May I not see them!"

It is, Sāriputta, as if a deer, the habitant of the forest were to see a man flee from grove to grove, from thicket to thicket, from dale to dale and from hill to hill, and even so did I flee, Sāriputta, when he saw a cowherd or any other herdsman or a grass-cutter or a wood-cutter, or one who works in the forest. Why then did I flee from grove to grove, from thicket to thicket, from dale to dale, and from hill to hill? It is because, I wished "May they not see me! May I not see them!" This, Sāriputta, practice is my resorting to seclusion.

Then I, Sāriputta, went on all fours to cow-pens where cattle and herdsmen had left, approached them and ate the droppings of young suckling calves. And, Sāriputta, so long as my own urine and excrements held out, I fed on them. This,

6. *Visamagate*: It means beings that might happen to be in that drop of water.

7. One who works in the forest, *Vanakāmika*: One who gathers forest produce.

Sāriputta, is my practice of eating unnatural food.⁸

157. Sāriputta, I went forth deep into a terrifying forest and lived there. What was the most terrifying thing of this terrifying forest is this: “Whoever, not rid of attachment, enters that forest would mostly have his hairs stand on end.” And I, Sāriputta, used to spend the night in the open air and the day in the forest thicket during the eight intervening days⁹ in the cold season when snow falls. Then, Sāriputta, this wonderful verse, never heard before, come into my mind.

“Alone in the woods so terrifying, unclothed, not receiving the warmth of a fire, enduring extreme heat and cold, the recluse is bent on his quest for purity.”

And, Sāriputta, I slept in cemeteries with (a bundle of) skeletons for a pillow. Then young cowherds came up to me, spat on me, made water on me, showered me with dust and stuck twigs into the hole of my ear-lobe. But, Sāriputta, I do not remember ever having any ill will against them. This, Sāriputta, is my abiding in equanimity.

158. There are, Sāriputta, some samaṇas and brahmaṇas who say thus and who view thus: “Purity is achieved through food.” They said “We remain subsisting on jujube fruits”. And they ate jujube fruits, powdered jujube fruits, drank jujube fruit-juice. They took various preparations out of jujube fruits. But I, Sāriputta, remember having subsisted only on one jujube fruit. You, Sāriputta, might have thought: “In those days, a jujube fruit might be large.” You should not, Sāriputta, take it so. At that time also, the size of a jujube fruit was the same as it is now.

8. Unnatural food, Mahāvīkata bhojana: It means disgusting food not eaten by any other person.

9. Eight intervening days: Antaratthaka: The last four days in Māgha and the first four days in Phagguṇa.

As I, Sāriputta, was subsisting on only one jujube fruit my body became extremely emaciated. So little did I eat that the limbs of my body, large and small became like the joint of a vine or of a climbing creeper. So little did I eat that my buttocks became like a camel's hoof. So little did I eat that my spine had knobs like a string of beads, bulging here and sunken there. So little did I eat that my gaunt ribs collapsed in disarray like the rafters of a tumbledown rest house, falling one upon another. So little did I eat that the pupils of my eyes appeared sunk deep in the sockets like the gleam of water lying at the bottom of a deep well. So little did I eat that my scalp became shrivelled and shrunk like a bitter white gourd, freshly plucked when green that shrivels and shrinks due to the heat of the sun and the wind.

Sāriputta, when I touched the skin of my belly, it was my backbone that I felt and when I touched my backbone it was the skin of my belly that I felt. So little did I eat that the skin of my belly appeared to be sticking fast to my backbone. When I, Sāriputta, rose to defecate or urinate I fell down on my face then and there because I ate so little.

Sāriputta, I rubbed my body with my hands to soothe it. As I thus rubbed my body with my hands, the hairs, rotted at the roots, fell away from my body because I ate so little.

159. There are, Sāriputta, some samaṇas and brahmaṇas who say thus and who view thus: "Purity is achieved through food." They said: "We remain subsisting on kidney beans ...p... on sesamum ...p... on grains of rice." They ate rice-grains and powdered rice grains, and drank rice-grain water and took various preparations out of rice-grains. But I, Sāriputta, remember having subsisted only on one grain of rice. You, Sāriputta, might have thought: "In those days a rice-grain might be large." You should, Sāriputta not take it so. At that time also, the size of a rice -grain was the same as it is now.

As I, Sāriputta, was subsisting only on one grain of rice, my body became emaciated. So little did I eat that the limbs of my body, large or small became like a joint of vine or of a climbing creeper. So little did I eat that my buttocks became like a camel's hoof. So little did I eat that my spine had knobs like a string of beads, bulging here and sunken there. So little did I eat that my gaunt ribs collapsed in disarray like the rafters of a tumbledown rest house, falling one upon another, So little did I eat that the pupils of my eyes appeared sunk deep in the sockets like the gleam of water lying at the bottom of a deep well. So little did I eat that my scalp became shrivelled and shrunk like a bitter white gourd, freshly plucked when green, that shrivels and shrinks due to the heat of the sun and the wind.

Sāriputta, when I touched the skin of my belly, it was my backbone that I felt; and when I touched my backbone it was the skin of my belly that I felt. So little did I eat that the skin of my belly appeared to be sticking fast to my backbone. When I, Sāriputta, rose to defecate or urinate, I fell down on my face then and there because I ate so little. Sāriputta, I rubbed my body with my hands to soothe it. As I thus rubbed my body with my hands, the hairs, rotted at the roots, fell away from my body because I ate so little.

Sāriputta, even with that effort, with that practice and with that difficult method, I failed to attain the special knowledge, that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. What was the reason for this? It was because I failed to attain the ariya knowledge, which will lead one, who practices accordingly, to the extinction of dukkha.

160. There are, Sāriputta, some samaṇas and brahmaṇas who say thus and who view thus: "Purity is achieved through going the round of existences, Saṃsāra." But, Sāriputta, it will not be easy (for one) to point out to any existence

to which I have not gone through in this long journey of Saṃsāra, except for the existence among the Suddhāvāsa devas. Had I, Sāriputta, gone through among Suddhāvāsa devas, I would not have come again to this (human) world.

There are, Sāriputta, some samaṇas and brahmaṇas who say thus and who view thus: “Purity is achieved through rebirths.” But, Sāriputta, It will not be easy (for one) to point out to any (kind of) rebirth which I have not gone through in this long journey of Saṃsāra, except for rebirth among Suddhāvāsa devas. Had I, Sāriputta, been reborn among Suddhāvāsa devas, I would not have come again to this (human) world.

There are, Sāriputta, some samaṇas and Brahmaṇas who say thus and who view thus: “Purity is achieved through dwelling in the rounds of rebirths, Saṃsāra.” But, Sāriputta, it will not be easy (for one) to point out to any dwelling where I have not lived in this long journey of Saṃsāra except dwelling among Suddhāvāsa devas. Had I, Sāriputta, ever dwelt among Suddhāvāsa devas, I would not have come again to this (human) world.

There are, Sāriputta, some samaṇas and brahmaṇas who say thus and who view thus: “Purity is achieved through making sacrificial offerings”. But, Sāriputta, it will not be easy (for one) to point out to any sacrificial offerings I have not made in this long journey of the Saṃsāra. I made sacrificial offerings as a duly anointed king, or as an immensely wealthy brahmin .

There are, Sāriputta, some samaṇas and brahmaṇas who say thus and who view thus: “ Purity is achieved through attending to the sacrificial fire”.But, Sāriputta, it will not be easy (for one) to point out to any sacrificial fire which I have not attended to in this long journey of Saṃsāra. I attended to that sacrificial fire as a duly anointed king or as an immensely wealthy brahmin.

161. There are, Sāriputta, some samaṇas and brahmaṇas who say thus and who view thus: "As long as this good young man is possessed of youthfulness and black hair, being in his prime of life, he will be possessed of the noble wisdom, but when he gets old and worn, stricken in years; having lived his lifespan, advanced in life, reaching the age of eighty, ninety or a hundred, he loses that noble wisdom. But, Sāriputta, you should not take it so. Sāriputta, now I become old and worn, stricken in years, having lived my lifespan, advanced in life, and reached the age of eighty. Were I, in this Teaching, to have four disciples with a hundred years' life span, living a hundred years, endowed with the utmost mindfulness, retentive memory, recitative energy and the best wisdom; for instance, Sāriputta, there must be an archer, trained, well practised, tested as a true marksman, having a strong bow, sending effortlessly his light arrow across the shadow of a palm-tree; these four disciples, endowed with the utmost mindfulness, retentive memory, recitative energy and the best **wisdom**, might ask me repeatedly questions about the four **methods** of steadfast mindfulness all the time, except when **eating**, drinking, taking hard food, tasting, defecating, urinating, sleeping and relaxing; I would then answer the questions of those four disciples of mine whenever they asked me and they would be able to bear them in mind. And they would not ask any questions for the second time. And yet, Sāriputta, the Tathāgata's exposition of the dhamma would still be unexhausted; the Tathāgata's exposition on the words and phrases on the dhamma would still be unexhausted; the Tathāgata's answers to the questions asked would still be unexhausted. Indeed the four disciples of mine with a hundred years' lifespan, living for a hundred years, would pass away at the end of a hundred years, and yet Sāriputta, verily, the Tathāgata's wisdom would suffer no change in acuity, even when, Sāriputta, I would have to be carried in a litter.

Sāriputta, whoever wishing to speak rightly, should say rightly of me thus: “A being, not subject to bewilderment, has arisen in this world for the welfare and happiness of many people, out of compassion for the world, welfare, for the benefit and happiness of devas and men”. He should say rightly of me thus: “A being not subject to bewilderment has arisen in this world for the welfare and happiness of many people, out of compassion for the world, for the welfare, benefit and happiness of devas and men.”

162. At that time, the Venerable Nāgasamāla was sitting behind the Bhagavā, fanning him. The Venerable Nāgasamāla said to the Bhagavā thus: “Wonderful, Venerable Sir; Marvellous, Venerable Sir! On hearing this discourse; Venerable Sir, my hair stood on end, what is the name of this discourse.

That being so, you, Nāgasamāla, may bear this discourse in mind as “The Hair-raising Discourse.”

Thus said the Bhagavā. Delighted, the Venerable Nāgasamāla rejoiced in what the Bhagavā had said.

End of Mahāsīhanāda Sutta,

the second in this vāgga.

3. MAHĀDUKKHAKKHANDHA SUTTA

The Longer Discourse on the Mass of Dukkha

163. Thus have I heard:

At one time, the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then, in the morning, many bhikkhus, having rerobed themselves and carrying alms-bowls and great robes, made their rounds for alms-food in Sāvattī. Then it occurred to those bhikkhus: “It is too early to go on the rounds for alms-food, it were better that we approach the place of the wandering ascetics (paribbajakas) who hold alien views.”

Then those bhikkhus approached the place of the wandering ascetics holding alien views. And, having approached there, they exchanged friendly greetings with them, having concluded the felicitous and memorable conversation, they sat in a suitable place. Then the wandering ascetics holding alien views spoke to them who were thus sitting.

Friends, Samaṇa Gotama declares the knowledge that transcends sense-pleasures and so do we also declare the knowledge that transcends sense-pleasures. Friends, Samaṇa Gotama declares the knowledge that transcends corporeality and so do we also declare the knowledge that transcends corporeality. Friends, Samaṇa Gotama declares the knowledge that transcends sensation, and so do we also declare the knowledge that transcends sensation. Friends ! In this matter, what is the distinction, what the superiority, and what the difference between Samaṇa Gotama and us in teaching as against teaching and in instruction as against instruction of the dhamma?”

Then those bhikkhus neither expressed approval nor dissent regarding what the wandering ascetics holding alien views had said. Having expressed neither approval nor dissent, having arisen from their seats they departed, thinking:

“We shall learn the meaning of these words in the presence of the Bhagavā.”

164. Then those bhikkhus, having made their rounds for alms-food, having had their meal, having returned from the rounds, approached the Bhagavā. Having approached and having done their obeisance to him, sat in a suitable place. Having sat in a suitable place, those bhikkhus said to the Bhagavā these words: “Venerable Sir, in the morning we, having robed ourselves and carrying alms-bowl and great robe, entered Sāvathī for alms - food. Then, Venerable Sir, it occurred to us: “It is too early to go on the rounds for alms-food in Sāvathī. It were better that we approach the place of the wandering ascetics who hold alien views”.

Then Venerable Sir, we approached the place of the wandering ascetics, and having approached there, exchanged friendly greetings with them and having concluded the felicitous and memorable conversation, we sat in a suitable place. Then, Venerable Sir, the wandering ascetics holding alien views spoke to us who were thus sitting: “Friends, Samaṇa Gotama declares knowledge that transcends sense-pleasures; and so do we also declare the knowledge that transcends sense-pleasures. Friends, Samaṇa Gotama declares the knowledge that transcends corporeality; and so do we also declare the knowledge that transcends corporeality. Friends, Samaṇa Gotama declares the knowledge that transcends sensation; and so do we also declare the knowledge that transcends sensation. Friends! In this matter what is the distinction, what the superiority, and what the difference between Samaṇa Gotama and us in teaching as against teaching and in instruction as against instruction of the dhamma?”

Then, Venerable Sir, we expressed neither approval nor dissent regarding what the wandering ascetics holding alien views had said. Having expressed neither approval nor dissent, having risen from our seats, we departed, thinking: “We

shall learn the meaning of those words in the presence of the Bhagavā.”

165. Bhikkhus! The wading ascetics holding alien views who spoke thus should be asked: “ Friends, what is the enjoyableness of sense-pleasures? What are their faults? What is the escape (from them)? What is the enjoyableness of corporeality? What are their faults? What is the escape (from them)? What is the enjoyableness of sensations? What are their fault? What is the escape (from them)?”

Bhikkhus! When thus asked, the wandering ascetics holding alien views will not be able to give a full answer; but they will become greatly distressed. Why is it so? It is because (such questions) are beyond the range of their knowledge. Bhikkhus! I see no one in the world comprising devas, Māras and Brahmas and amongst beings comprising samaṇas, brahmaṇas, kings (sammutideva) and men who can satisfy the mind with answers to these questions except the Tathāgata, or the Tathāgata’s disciple or one who has heard from this Teaching.

166. Bhikkhus! What is the enjoyableness of sense-pleasures? Bhikkhus! There are five (kinds of)sense-pleasures. And what are the five? They are: visible object cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing; sound cognizable by ear-consciousness. ..p... smell cognizable by nose-consciousness taste cognizable by tongue-consciousness physical contact cognizable by body-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. Bhikkhus! these are the five (kinds of) sense-pleasures. Bhikkhus! Whatever happiness and satisfaction that arise in consequence of these five (kinds of) sense-pleasures is enjoyableness of sense-pleasures.

167. Bhikkhus! What are the faults of sense-pleasures? In this world, bhikkhus, a worthy man earns his living by some craft such as reckoning on the fingers, calculating, computing, tilling the soil, trading, tending cattle, serving in the army and serving the king and by some other vocation, enduring the cold, enduring the heat, encountering the attack of gadflies, mosquitoes, wind, sun and crawling creatures (such as snakes, scorpions and lice), facing (the danger of) death through hunger and thirst. Bhikkhus! This is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

Bhikkhus! If that worthy man, making effort, exertion and endeavour, fails to acquire wealth, he grieves, mourns, laments, wails while beating his breast, and becomes bewildered, (saying to himself), 'Vain, indeed, is my effort; fruitless, indeed, is my endeavour.' Bhikkhus! This too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

Bhikkhus! If that worthy man, making effort, exertion and endeavour, succeeds in acquiring wealth, he undergoes discomfort and anxiety in having to look after it, (saying to himself), 'How can I safeguard my wealth so that neither kings nor thieves may deprive me of it, nor fire burn it, nor water carry it away, nor heirs for whom I have no affection take it?'. But, although that worthy man protects and guards his wealth, if kings take it away, if thieves take it away, if fire burns it, if water carries it away and if heirs for whom he has no affection take it, then that worthy man grieves, mourns, laments, wails while beating his breast, and becomes bewildered, (saying to himself), 'The wealth that has been acquired is of no avail to me. It is no more.' Bhikkhus! This too, is the fault of sense-pleasures. This is the mass of

dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

168. And, again, bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasure that kings dispute with kings, khattiyas (feudal lords) dispute with khattiyas, brāhmaṇas dispute with brāhmaṇas, householders dispute with householders, a mother disputes with her son or daughter, a son or daughter disputes with his or her mother, a father disputes with his son or daughter, a son or daughter disputes with his or her father, a brother disputes with his brother, a brother disputes with his sister, a sister disputes with her brother, and a friend disputes with his friend. Having come to dispute, quarrel and disagreement, they beat one another with their hands; they throw stones at one another; they attack one another with sticks; they hack at one another with weapons; and they die or are grievously wounded at the very place of their quarrels. Bhikkhus! This too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

And, again, bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people, having armed themselves with swords and shields and having slung bows and quivers (on their shoulders), plunge into battle as both sides fight with arrows and spears flying and with swords flashing. There, on that battlefield, they are shot with arrows, pierced with spears and their heads are cut off with swords. So they either die or are grievously wounded on that very battlefield. Bhikkhus! this too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

And, again, bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people, having armed themselves with swords and shields and having slung bows and quivers (on their shoulders), rush to the base of ramparts which have been smeared with soggy, sticky mud, as arrows and spears fly and swords flash. In that very place they are struck with arrows, speared, poured over with boiling dung, crushed with pounding logs and decapitated with swords. So they either die or are grievously wounded in that very place. Bhikkhus! This too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

169, And, again, bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people commit house-breaking, that they raid an entire village, that they loot a home, that they waylay travellers and that they seduce others' wives. That man (committing such crimes) is seized by the king who metes out various punishments to him. (The king's) men whip him. They cane him. They beat him with sticks. They cut off his hands. They cut off his legs. They cut off both his hands and legs. They cut off his ears. They cut off his nose. They cut off his ears and his nose. They open the skull and pour molten iron into the brain like pouring boiling sour-gruel. They scalp his head to look white like a conch-shell. With blood they fill his mouth which is agape like Rāhu's that swallows the sun. They make fire-works by wrapping his body in oilcloth and setting it afire. They make a flaming torch by wrapping his two hands in oilcloth and setting them afire. They flay him so that the skin of his whole body falls down to the ankle, looking like a mass of leaves at the base of an arum plant. They flay him upwards from ankle to neck, with the skin looking like a robe made of bark. They make a crawling antelope out of

him by impaling him with stakes in all his four limbs. They pull down his skin, flesh and sinews with iron spikes as sharp as fish-hooks. They chop up the flesh of his body piece by piece each weighing one tical. They beat him with iron spikes and sprinkle (the wounds) with salt. They impale him on an iron stake and revolve him round it as if turning a door-bolt in its door-post. They reduce his bones into a pulp which is formed into the shape of a straw-ring that serves as a stand for the rice-pot. They pour boiling oil over him. They cause him to be devoured by dogs. They impale him alive on an iron stake. They cut off his head with the sword. That man either dies or is grievously wounded in that very place. Bhikkhus! This too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

And, again, bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasure those people, having committed evil in deed, word and thought, fall into apāya, miserable existences, duggati, wretched destinations, vinipāta, states of ruin, and niraya, realms of continuous suffering, on dissolution of their bodies after death. Bhikkhus! this too, is the fault of sense-pleasures. This is the mass of dukkha in future existences. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis and it is only sense-pleasure that gives rise to this.

170. Bhikkhus! What is the escape from sense-pleasures? Bhikkhus! Removing and abandoning desire for and attachment to sense-pleasures is the escape from sense-pleasures.

Bhikkhus! There is no reason (to believe) that whoever, be they samaṇas or brahmaṇas do not comprehend truly, as it is, the enjoyableness of sense-pleasures as enjoyableness,

the fault of sense-pleasures as fault, and the escape from sense-pleasures as escape, will either comprehend sense-pleasures by themselves or will incite others to take up the practice for understanding sense-pleasures.

Bhikkhus! There is reason (to believe) that whoever, be they *samaṇas* or *brahmaṇas*, comprehend truly, as it is, the enjoyableness of sense-pleasures as enjoyableness, the fault of sense-pleasures as fault and the escape from sense-pleasures as escape, will either comprehend sense-pleasures by themselves or will incite others to take up the practice for understanding sense-pleasures.

171. Bhikkhus! What is enjoyableness of corporeality. Bhikkhus! Suppose there were a fifteen or sixteen-year old girl belonging to a royal family, or to a family of *brahmaṇas*, or to a family of householders, who is neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Bhikkhus! At her age would not she be very beautiful and lovely?

“Yes, Venerable Sir!” (said the bhikkhus). Bhikkhus! This pleasure and happiness arising from beauty and loveliness is enjoyableness of corporeality. Bhikkhus, what are the faults of corporeality? Bhikkhus, with the lapse of time one might find that same lady (lit, sister) reaching the age of eighty, ninety or a hundred years, getting old, arched as rafters, bent double, supported by a staff, walking with a trembling gait, afflicted with disease, youth gone, teeth broken, hair greying and falling off, bald-headed, wrinkled, freckled all over. Bhikkhus! What do you think of this? Is it not that (her) former beauty and loveliness have gone? Are not the faults obvious? “Yes, Venerable Sir,” (said the bhikkhus).

These, too, bhikkhus are the faults of corporeality.

And again, bhikkhus, one might see that same lady ill, suffering, sorely afflicted with disease, wallowing in her own

urine and stool and lying (in bed) able to get up or lie down only with the help of others. Bhikkhus! What do you think of that? Is it not that (her) former beauty and loveliness have gone? Are not the faults obvious? “Yes, Venerable Sir,” (said the bhikkhus) These, too, bhikkhus, are the faults of corporeality.

172. And again, bhikkhus, one might see that same lady, her body, abandoned in a cemetery, dead for one day, or dead for two days, or dead for three days, swollen, turning blue and black, and festering. Bhikkhus! What do you think of that? Is it not that (her) former beauty and loveliness have gone? Is not the fault obvious? “Yes, Venerable Sir,” (said the bhikkhus). These, too, bhikkhus, are the faults of corporeality.

And again, bhikkhus, one might see that same lady, her dead body abandoned in a cemetery, being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals or being devoured by various kinds of worms. Bhikkhus! What do you think of that? Is it not that (her) former beauty and loveliness have gone? Is not the fault obvious? “Yes, Venerable Sir” said the bhikkhus. These, too, bhikkhus, are the faults of corporeality.

And again, bhikkhus, one might see that same lady her dead body abandoned in a cemetery, a skeleton held together by the tendons, with some flesh and blood still adhering to it, a skeleton held together by the tendons, blood besmeared, fleshless, a skeleton still held together by the tendons, without flesh and blood; loose bones scattered in all directions,---at one place bones of a hand, at another place bones of a foot, at another place ankle-bones, at another place shin-bones, at another place thigh-bones, at another place hip-bones, at another place rib-bones, at another place spinal-bones, at another place shoulder-bones, at another place neck-bones, at

another place the jawbone, at another place the teeth, at another place the skull.

Bhikkhus, What do you think of that? Is it not that (her) former beauty and loveliness have gone? Are not the faults obvious? “Yes, Venerable Sir,” (said the Bhikkhus.) These, too, bhikkhus, are the faults of corporeality.

And again, bhikkhus, one might see that same lady, her dead body abandoned in a cemetery, reduced to bleached bones of conch-like colour, and turned into a heap of bones, many years old, and rotted bones, crumbling to dust. Bhikkhus, what do you think of that? Is it not that (her) former beauty and loveliness have gone? Are not the faults obvious? “Yes, Venerable Sir,” (said the bhikkhus.) These, too, bhikkhus, are the faults of corporeality.

Bhikkhus! What is the escape from corporeality? Bhikkhus! Removing and abandoning of desire for, and attachment to corporeality is the escape from corporeality.

Bhikkhus! There is no reason (to believe) that whoever, be they samaṇas or brahmaṇas, do not comprehend truly as it is the enjoyableness of corporeality as enjoyableness, the fault of corporeality as fault and the escape from corporeality as escape, will either comprehend, corporeality by itself or will incite others to take up the practice for understanding corporeality.

Bhikkhus! There is reason to believe that whoever, be they samaṇas or brahmaṇas, comprehend truly, as it is, the enjoyableness of corporeality as enjoyableness, the faults of corporeality as faults, and the escape from corporeality as escape, will either comprehend corporeality by itself or will incite others to take up the practice for understanding corporeality.

173. Bhikkhus! What is the enjoyableness of sensations? In this Teaching, bhikkhus, a bhikkhu, being detached from

sensual pleasures and being detached from demeritorious factors, achieves and remains in the first jhāna, which has vitakka and vicāra and which has pīti and sukha born of detachment from hindrances (nīvaraṇas,). Bhikkhus! When a bhikkhu being detached from sensual pleasures and being detached from demeritorious factors, achieves and remains in the first jhāna which has vitakka, vicāra, pīti and sukha, born out of detachment from hindrances (nīvaraṇas) he does not exercise the will to make himself miserable, or to make others miserable. Then, he enjoys sensation which is devoid of misery. Bhikkhus! I do declare that absence of misery is the best kind of enjoyableness of sensation.

And then, bhikkhus, a bhikkhu, having got rid of vitakka and vicāra, achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration ...p...

And then, bhikkhus, when a bhikkhu, having been detached from pīti as well, dwells in equanimity with mindfulness and clear comprehension, experiences sukha in mind and body and achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness ...p...

And then, bhikkhu, when a bhikkhu, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, achieves and remains in the fourth jhāna, which has neither pain nor pleasure, but has purity of mindfulness born of equanimity he does not exercise the will to make himself miserable, or to make others miserable, or to make both himself and others miserable. Then he enjoys sensation which is devoid of misery. Bhikkhus! I do declare that absence of misery is the best kind of enjoyableness of sensations.

174. Bhikkhus! What is the fault of sensation? The impermanence, the suffering and the changeableness of sensation is the fault of sensations.

Bhikkhus, what is the escape from sensation?

Bhikkhus, removing and abandoning of desire for, and attachment to sensations is the escape from sensation.

Bhikkhus, there is no reason (to believe) that whoever, be they samaṇas or brahmanas, do not comprehend truly, as it is, the enjoyableness of sensations as enjoyableness, the faults of sensations as faults and the escape from sensations as escape, will either comprehend sensations by themselves or will incite others to take up the practice for understanding sensations.

Bhikkhus, there is reason to believe that whoever be they Samaṇas or brahmaṇas comprehend truly, as it is, the enjoyableness of sensations as enjoyableness, the faults of sensations as faults and the escape from sensations as escape, will either comprehend sensations by themselves or will incite others to take up the practice for understanding sensations.

Thus, spoke the Bhagavā. Delighted, the bhikkhus rejoiced in what the Bhagavā had said.

End of Mahādukkhakkhandha Sutta,
the third in this vagga.

4. CŪḶADUKKHAKKHANDHA SUTTA

The Shorter Discourse on the Mass of Dukkha

175, Thus have I heard:

At one time the Bhagavā was staying at the Nigrodhārāma monastery¹ in Kapilavatthu in the kingdom of the Sakyans. Then Mahānāma,² a Sakyan prince, approached the Bhagavā, and having made his obeisance to the Bhagavā, sat in a suitable place and addressed the Bhagavā thus:

“Venerable Sir! For quite a long time I have known the dhamma taught by the Bhagavā thus: ‘Greed (lobha) is an impurity of the mind; anger (dosa) is an impurity of the mind; bewilderment (moha) is an impurity of the mind.’ But although I know the dhamma taught by the Bhagavā thus: ‘Greed (lobha) is an impurity of the mind; anger (dosa) is an impurity of the mind; bewilderment (moha) is an impurity of the mind,’ sometimes factors of greed take complete hold of my mind and overpower it, factors of anger take complete hold of my mind and overpower it, and factors of bewilderment take complete hold of my mind and overpower it.³ Then, Venerable Sir, it occurs to me thus: ‘What have I not dispelled from within myself which sometimes makes factors of greed, anger and bewilderment take complete hold of my mind and overpower it?’”

1. Nigrodhārāma monastery: When the Buddha came to Kapilavatthu, Nigrodha, a Sakyan prince, donated a monastery built in his park to honour the Buddha. That monastery went by the name of Nigrodhārāma.

2. Mahānāma was already a sakadāgāmi. (The Commentary)

3. Mahānāma was under the impression that he had got rid of greed, anger and bewilderment totally with sakadāgāmi-magga. But he also knew that he had (some) kilesas (defilements) which he had not been able to dispel. It also occurred to him that because of kilesas which he had not yet dispelled, the very kilesas he thought he had dispelled arise in him again sometimes. So, he addressed the Buddha on this subject.

176. Mahānāma! Indeed, from within yourself you have still not got rid of factors greed, anger and bewilderment, and therefore these sometimes take complete hold of your mind and overpower it. Mahānāma! If, from within yourself, you have got rid of those factors, you would not be leading a householder's life and you would not be enjoying the pleasures of the senses. Mahānāma ! It is because you have not got rid of those factors, you lead a householder's life and enjoy the pleasures of the senses.

177. Mahānāma! Even if an ariya disciple has properly seen, fundamentally and really and with right knowledge⁴ that 'There is little enjoyment in sense-pleasures⁵ which are fraught with manifold dukkha, with much tribulation and are full of faults,' he would not be one who does not advert back⁶ to pleasures of the senses unless, having detached himself from sense-pleasures and demeritorious factors,⁷ he attains the (first and second) jhānas of pīti (delightful satisfaction) and sukha (bliss), or the more tranquil other (higher) jhānas or the two higher Magga Insights. Mahānāma! If, however, an ariya disciple has properly seen, fundamentally and really and with right knowledge, that 'There is little enjoyment in sense-pleasures which are fraught with manifold dukkha, with much tribulation and are full of faults,' and (also) if, having detached himself from sense-pleasures and demeritorious factors,

4. **right knowledge:** vipassanā insight and the two lower magga insights, namely, sotāpattimagga and sakadāgāmicimagga.

5. **sense-pleasures:kāma:**The objects of desire, such as visible object, sound, smell, taste and physical contact are called vatthukāma; while chanda (desire) and rāga (attachment) are called kilesākāma. Both the objective and subjective aspects are meant here.

6. **advert back:** Those who have realized only sotāpattimagga and sakadāgāmicimagga, if they have not attained any jhāna, are prone to turn their minds back to sense-pleasures.

7. **demeritorious factors:** here, the five nīvaraṇas, hindrances, (or the remaining four if sense-desire is taken separately) are meant.

he attains the jhānas of pīti and sukha, or the more tranquil other (higher) jhānas, or the two higher Magga Insights, he would not be one who adverts back to the pleasures of the senses.

Mahānāma! When I was only a Bodhisatta, before having penetrating knowledge of the Four Ariya Truths and not yet a Buddha, I too saw properly, fundamentally and with right knowledge⁸, that ‘There is little enjoyment in sense-pleasures which are fraught with manifold dukkha, with much tribulation and are full of faults.’ But I never acknowledged myself as one who would not advert back to pleasures of the senses for so long as I had not attained the jhānas of pīti and sukha after having detached myself from sense-pleasures and demeritorious factors, or the more tranquil other (higher) jhānas or Magga Insights. However, Mahānāma, when I properly saw, fundamentally and with right knowledge, that ‘There is little enjoyment in sense-pleasures which are fraught with manifold dukkha, with much tribulation and are full of faults, and when, having detached myself from sense-pleasures and demeritorious factors, I attained the jhānas of pīti and sukha, or the more tranquil other (higher) jhānas and Magga Insights, only then I acknowledged myself as one who would not advert back to the pleasures of the senses.

178. Mahānāma! What is the enjoyableness of sense-pleasures? Mahānāma! There are five (kinds of) sense-pleasures. And what are the five? They are: visible object cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing; sound cognizable by ear-consciousness ...p... smell cognizable by nose-consciousness ...p... taste cognizable by tongue-consciousness ...p... physical contact cognizable by body-con-

8. right knowledge: here, in the case of the bodhisatta only the knowledge of the faults of sense-pleasures is meant and not magga insight.

sciousness, desirable, **delightful**, pleasing, alluring, accompanied by sensual attachment, and enticing. Mahānāma! These are the five (kinds of) sense-pleasures. Mahānāma! Whatever happiness and satisfaction that arise in consequence of these five (kinds of) sense-pleasures is enjoyableness of sense-pleasures.

Mahānāma! what is the fault of sense-pleasures? In this world, Mahānāma, a worthy man earns his living by some craft such as reckoning on the fingers, calculating, computing, tilling the soil, trading, tending cattle, serving in the army and serving the king and by some other vocation, enduring the cold, enduring the heat, encountering the attack of gadflies, mosquitoes, wind, sun and crawling creatures (such as snakes, scorpions and lice), facing (the danger of) death through hunger and thirst. Mahānāma! This is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

Mahānāma! If that worthy man, making effort, exertion and endeavour, fails to acquire wealth, he grieves, mourns, laments, wails while beating his breast, and becomes bewildered, (saying to himself), 'Vain, indeed, is my effort; fruitless, indeed, is my endeavour.' Mahānāma! This is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

Mahānāma! If that worthy man, making effort, exertion and endeavour, succeeds in acquiring wealth, he undergoes discomfort and anxiety in having to look after it, (saying to himself), 'How can I safeguard my wealth so that neither kings nor thieves may deprive me of it, nor fire burn it, nor water carry it away, nor heirs for whom I have no affection take it?' 'But, although that worthy man protects and guards

his wealth, if kings take it away, if thieves take it away, if fire burns it, if water carries it away and if heirs for whom he has no affection take it, then that worthy man grieves, mourns, laments, wails while beating his breast, and becomes bewildered, (saying to himself), 'The wealth that has been acquired is of no avail to me. It is no more.' Mahānāma! This is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

And, again, Mahānāma, it is through this cause, this source, this basis, this motivation which is sense-pleasure that kings dispute with kings, khattiyas (feudal lords) dispute with khattiyas, brahmanas dispute with brahmanas, householders dispute with householders, a mother disputes with her son or daughter, a son or daughter disputes with his or her mother, a father disputes with his son or daughter, a son or daughter disputes with his or her father, a brother disputes with his brother, a brother disputes with his sister, a sister disputes with her brother, and a friend disputes with his friend. Having come to dispute, quarrel and disagreement, they beat one another; they throw stones at one another; they attack one another with sticks; they hack at one another with weapons; and they die or are grievously wounded at the very place of their quarrels. Mahānāma! This is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

And, again, Mahānāma, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people, having armed themselves with swords and shields and having slung bows and quivers (on their shoulders), plunge into battle as both sides fight with arrows and spears flying and with swords flashing. There, on that battlefield, they are

shot with arrows, pierced with spears and their heads are cut off with swords. So they either die or are grievously wounded on that very battlefield. Mahānāma! This is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this,

And, again, Mahānāma, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people, having armed themselves with swords and shields and having slung bows and quivers (on their shoulders), rush to the base of ramparts which have been smeared with soggy, sticky mud, as arrows and spears fly and swords flash. In that very place they are struck with arrows, speared, poured over with boiling dung, crushed with pounding logs and decapitated with swords. So they either die or are grievously wounded in that very place. Mahānāma! This is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

And, again, Mahānāma, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people commit house-breaking, that they raid an entire village, that they loot a home, that they waylay travellers and that they seduce others' wives. That man (committing such crimes) is seized by the king who metes out various punishments to him. (The king's) men whip him. They cane him. They beat him with sticks. They cut off his hands. They cut off his legs. They cut off both his hands and legs. They cut off his ears. They cut off his nose. They cut off his ears and his nose. They open the skull and pour in molten iron into the brain like pouring boiling sour-gruel. They scalp his head to look white like a conch-shell. With blood they fill his mouth which is agape like Rāhu's that swallows the sun.

They make fire-works by wrapping his body in oilcloth and setting it afire. They make a flaming torch by wrapping his two hands in oilcloth and setting them afire. They flay him so that the skin of his whole body falls down to the ankle, looking like a mass of leaves at the base of an arum plant. They flay him upwards from ankle to neck, with the skin looking like a robe made of bark. They make a crawling antelope out of him by impaling him with stakes in all his four limbs. They pull down his skin, flesh and sinews with iron spikes as sharp as fish-hooks. They chop up the flesh of his body piece by piece each weighing one tical. They beat him with iron spikes and sprinkle(the wounds) with salt. They impale him on an iron stake and revolve him round it as if turning a door-bolt in its door-post. They reduce his bones into a pulp which is formed into the shape of a straw-ring that serves as a stand for the rice-pot. They pour boiling oil over him. They cause him to be devoured by dogs. They impale him alive on an iron stake. They cut off his head with the sword. That man either dies or is grievously wounded in that very place. Mahānāma! This is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

And, again, Mahānāma, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people, having committed evil in deed, word and thought, fall into apāya, realms of woe, duggati, bad destinations, vinipāta, realms of ruin, and niraya, realms of continuous suffering, after death and dissolution of their bodies. Mahānāma! This is the fault of sense-pleasures. This is the mass of dukkha in future existences. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

179. Mahānāma! At one time I was staying at Gijjakūta Hill near Rājagaha. At that time, many nigaṇṭhas (followers of Nāṭaputtanigaṇṭha), who were on the Black Rock situated on the slopes of Mount Isigili, refrained from sitting down and kept standing (continuously). They suffered acutely, painfully, severely, sharply and bitterly. Then I rose from meditation in solitude in the evening and approached those nigaṇṭhas on the Black Rock on the slopes of Mount Isigili, and said:

“Friend nigaṇṭhas! Why are you subjecting yourselves to acute, painful, severe, sharp and bitter suffering, by refraining from sitting down and by standing (continuously)?”

Mahānāma! When I said this, they replied: “Friend! The nigaṇṭha known as Nāṭaputta knows all and sees all. He professes complete possession of knowledge and vision, saying that knowledge and vision abide with him always while walking, standing, sleeping or waking. He has said: ‘Nigaṇṭhas! Past evil kamma-actions do exist. Destroy those evil kamma-actions with the practice of the severities which are difficult of execution. Control of body, control of speech and control of thought by this (practice) here in this existence means not doing evil kamma-actions in the future (existences). Thus by annihilation the old evil kamma-actions through tormenting ascetic practice and by not doing fresh kamma-actions, there will be no further effect in the future (existences). Having no further effect in the future (existences), kamma-actions will become exhausted. With the exhaustion of kamma-actions, dukkha will become extinct. With the extinction of dukkha, sensation will become extinct. With the extinction of sensation, all dukkha will be destroyed.’ We appreciate these words and are pleased and delighted with them.”

180. Mahānāma! When this was said, I asked the nigaṇṭhas: “Friend nigaṇṭhas! Do you know thus: We existed in the past; it is not that we did not?” They replied: “Friend! We know not.” (Again) I asked: “Friend nigaṇṭhas! Do you know

thus: ‘We did evil kamma-actions in the past (existences); it is not that we did not do them?’ They replied: “Friend! We know not.” (Again) I asked them: “Friend nigaṇṭhas! Do you know thus: ‘We have done such and such evil kamma-actions,?’” They replied: “ Friend! We know not.”(Again) I asked them: “Friend nigaṇṭhas! Do you know thus: ‘That much of dukkha has been destroyed; and this much of dukkha remains to be destroyed. If this much of dukkha is destroyed, all dukkha will be destroyed?’” They replied: “Friend! We know not.” (Again) I asked them: “ Friend nigaṇṭhas! Do you know the disappearance of demeritorious factors and the fulfilment of meritorious factors in this very life”? They replied: “ Friend! We know not.”

“Friend nigaṇṭhas! You do not know thus: ‘We existed in the past; it is not that we did not.’ You do not know thus: ‘We did evil kamma-actions in the past; it is not that we did not do them.’ You do not know thus: ‘We have done such and such evil kamma-actions.’ You do not know thus: ‘That much of dukkha has been destroyed; and this much of dukkha remains to be destroyed. If this much of dukkha is destroyed, all dukkha will be destroyed.’ You do not know the disappearance of demeritorious factors and the fulfilment of meritorious factors in this very life. Friend nigaṇṭhas! If that be so, it appears that those who had been brutal, bloody-handed and cruel in livelihood in the world, when they are reborn as human beings, become ascetics in the Order of nigaṇṭhas.”

“Friend Gotama, happiness cannot be achieved through happiness, it can only be achieved through pain. Friend Gotama! If happiness is achieved through happiness, King Seniya Bimbisāra of Magadha should have happiness. King Seniya Bimbisāra of Magadha should be living in greater happiness than the Venerable Gotama”.

“The Venerable nigaṇṭhas have definitely, hastily and without due reflection said: ‘Friend Gotama! Happiness cannot be achieved through happiness, it can only be achieved through pain. Friend Gotama! If happiness is achieved through happiness, King Seniya Bimbisāra of Magadha should have happiness. King Seniya Bimbisāra of Magadha should be living in greater happiness than the Venerable Gotama’. In fact, in this respect, it is I who should be asked: Who lives in greater happiness--- King Seniya Bimbisāra of Magadha or the Venerable Gotama?”

“Friend Gotama, we have definitely, hastily and without due reflection said: ‘Friend Gotama! Happiness cannot be achieved through happiness, it can only be achieved through pain. Friend Gotama! If happiness is achieved through happiness, King Seniya Bimbisāra of Magadha should have happiness. King Seniya Bimbisāra of Magadha should be living in greater happiness than the Venerable Gotama’. But, let that be. We now ask the Venerable Gotama: “Who lives in greater happiness---- King Seniya Bimbisāra or the Venerable Gotama?”

“Well, then, friend nigaṇṭhas! I will ask you a question in return on that subject. You may reply as you wish. Friend nigaṇṭhas! What do you think of this? Is King Seniya Bimbisāra of Magadha able to live in the enjoyment of nothing but happiness for seven nights and days without moving his body or uttering a word?”

“No, friend, he is not.”

“Friend nigaṇṭhas! What do you think of this? Is King Seniya Bimbisāra of Magadha able to live without moving his body or uttering a word for six nights and six days ... p... for five nights and five days ...p... for four nights and four days.... p.... for three nights and three days ...p... for two nights and two days ... p... for one night and one day in the enjoyment of nothing but happiness?”

“No, friend, he is not.”

“Friend nigaṇṭhas! Indeed, I am able to live without moving my body or uttering a word for one night and one day in the enjoyment of nothing but happiness.⁹ Friend nigaṇṭhas! Indeed, I am able to live without moving my body or uttering a word for two nights and two days ...p... for three nights and three days ...p... for four nights and four days ...p... for five nights and five days ...p... for six nights and six days ...p... for seven nights and seven days in the enjoyment of nothing but happiness. Friend nigaṇṭhas! What do you think of this? This being so, who lives in the enjoyment of greater happiness -- King Seniya Bimbisāra of Māgadha or I?”

“This being so, the Venerable Gotama lives in the enjoyment of greater happiness than King Seniya Bimbisāra of Māgadha.”

Thus spoke the Bhagavā. Delighted, Mahānāma the Sakyan rejoiced in what the Bhagavā said.

End of the Cūḷadukkhakkhandha Sutta,
the fourth in this vagga.

9. This means that the Buddha was able to dwell in the sustained bliss of Fruition of Insight.

5. ANUMĀNA SUTTA

Discourse on Reflecting upon Oneself

181, Thus have I heard:

At one time the Venerable Mahāmogallāna was staying in the deer park known as Bhesakaḷā grove near the city of Susumāragira in the country of Bhaggas. Then, the Venerable Mahāmogallāna addressed the bhikkhus, saying, “Revered bhikkhus!” The bhikkhus replied to the Venerable Mahāmogallāna, saying: “Venerable Sir!” And the Venerable Mahāmogallāna spoke thus:

Your Reverences! Even if a bhikkhu invites other bhikkhus, saying: “May the Revered ones be pleased to speak to me;¹ I deserve to be spoken to by Your Reverences,” if he is one who is difficult to speak to, one who possesses the dhammas characteristic of such a person, one who lacks forbearance and one who does not respectfully receive instructions, then his companions in the Noble Practice would not consider him as worthy to speak to, to instruct and to make friends with.

Your Reverences! what are the dhammas that make one difficult to speak to? Your Reverences! In this Teaching, a bhikkhu has evil desires; he yields to evil desires. Your Reverences! This state of having evil desires and yielding to them, is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu exalts himself and disparages others. Your Reverences! This exalting oneself and disparaging others, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu is wrathful and is overpowered by wrath. Your Reverences! This state of being wrathful and being overpowered by wrath, also is a dhamma that makes one difficult to speak to.

1. To speak to me: Vadantu maṃ: Admonish and instruct me.

And again, Your Reverences, a bhikkhu is wrathful and bears others a grudge on account of wrath. Your Reverences! This, wrathfulness and bearing a grudge on account of wrath, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu is wrathful and is strongly attached to himself on account of wrath. Your Reverences! This state of being wrathful and being strongly attached to oneself on account of wrath, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu is wrathful and speaks words bordering on wrath. Your Reverences! This wrathfulness and speaking words bordering on wrath, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, counters him with a reproof. Your Reverences! This countering a reprover, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, intimidates him. Your Reverences! This intimidation of the reprover, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, retorts him. Your Reverences! This, retorting the reprover, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, covers up the issue with another, pushes (the subject of) the talk aside, and shows anger, hatred and annoyance. Your Reverences! This covering up the issue with another, pushing (the subject of) the talk aside, and showing anger, hatred and annoyance, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, is unable to give an account of himself fully to the questioner. Your Reverences! This inability to give an account of himself fully to the questioner, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu denigrates others and is given to improper rivalry. Your Reverences! This denigrating others and being given to improper rivalry, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu is envious and avaricious. Your Reverences! This envy and avarice, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu is deceitful and hypocritical. Your Reverences! This deceit and hypocrisy, also is a dhamma that makes one difficult to speak to.

And again, your Reverences, a bhikkhu is truculent and arrogant. Your Reverences! This truculence and arrogance, also is a dhamma that makes one difficult to speak to.

And again, Your Reverences, a bhikkhu is infatuated with wrong views, holds them firmly, and is unable to release them. Your Reverences! This infatuation with wrong views, holding them firmly and inability to release them, also is a dhamma that makes one difficult to speak to.

Your Reverences! These are said to be the dhammas that make one difficult to speak to.

182. Your Reverences! Even if a bhikkhu does not invite other bhikkhus, saying: "May the Revered ones be pleased to speak to me; I deserve to be spoken to by Your Reverences," if he is one who is easy to speak to, one who possesses the dhamma characteristic of such a person, one who is endowed with forbearance and one who respectfully receives instructions, then his companions in the Noble Practice would consider him as worthy to speak to, to instruct and to make friends with.

Your Reverences! What are the dhammas that make one easy to speak to? Your Reverences! In this Teaching, a bhikkhu has no evil desires; he does not yield to evil desires. This state of being without evil desires and not yielding to them is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu does not exalt himself and disparage others. This state of not exalting oneself and disparaging others also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu is not wrathful and not overpowered by wrath. Your Reverences! This state of not being wrathful and not being overpowered by wrath also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu is not wrathful and bears no one any grudge on account of wrath. Your Reverences! This state of not being wrathful and not bearing any grudge against anyone on account of wrath also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu is not wrathful and is not strongly attached to himself on account of wrath. Your Reverences! This state of not being wrathful and not being strongly attached to oneself on account of wrath also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu is not wrathful and does not speak words bordering on wrath. Your Reverences! This state of not being wrathful and not speaking words bordering on wrath also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, does not counter him with a reproof. Your Reverences! This state of not countering the reprover also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, does not intimidate him. Your Reverences! This absence of intimidation against the reprover also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, does not retort. Your Reverences! This absence of retort against the reprover also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, does not cover up the issue with another, does not push (the subject of) the talk aside and does not show anger, hatred and annoyance. Your Reverences! This absence of covering up the issue with another, not pushing (the subject of) the talk aside, and not showing anger, hatred and annoyance also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu, on being reproved by another, is able to give an account of himself fully to the questioner. Your Reverences! This ability to give an account of himself fully to the questioner also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu does not denigrate others and is not given to improper rivalry. This absence of denigrating others and not being given to improper rivalry also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu is not envious and not avaricious. Your Reverences! This lack of envy and avarice also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu is not deceitful and not hypocritical. Your Reverences! This lack of deceit and hypocrisy also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu is not truculent and not arrogant. Your Reverences! This lack of truculence and arrogance also is a dhamma that makes one easy to speak to.

And again, Your Reverences, a bhikkhu is not infatuated with wrong views, does not hold them firmly, and is able to release them. Your Reverences! This detachment from wrong views, not holding them firmly, being able to release them also is a dhamma that makes one easy to speak to.

Your Reverences! These dhammas are said to be the dhammas that make a bhikkhu easy to speak to.

183. Your Reverences! Regarding those dhammas, a bhikkhu should personally compare himself (with others) thus: “I have no love or liking for an individual who has evil desires and who yields to evil desires. If I have evil desires and if I yield to evil desires, others would also have no love or liking for me.” Your Reverences! A bhikkhu realizing this should make up his mind thus: “I will not be one who has evil desires; I will not be one who yields to evil desires.”

“I have no love or liking for an individual who exalts himself and disparages others. If I too exalt myself and disparage others, they would also have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be one who exalts myself and disparages others.”

“I have no love or liking for an individual who is wrathful and overpowered by wrath. If I am wrathful and overpowered by wrath, others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be wrathful and be overpowered by wrath.”

“I have no love or liking for an individual who is wrathful and, because of wrath, bears others grudge. If I too am wrathful, and I bear others a grudge on account of wrath,

they would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be wrathful and I will not bear others a grudge on account of wrath.”

“I have no love or liking for an individual who is wrathful, and who is strongly attached to himself on account of wrath. If I am wrathful and I am strongly attached to myself on account of wrath, others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be wrathful, and I will not be strongly attached to myself on account of wrath.”

“I have no love or liking for an individual who is wrathful and who speaks words bordering on wrath. If I too am wrathful and I speak words bordering on wrath, others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be wrathful and will not speak words bordering on wrath.”

“I have no love or liking for an individual who, on being reproved by another, counters him with a reproof. If I too am one who, on being reproved by another, counters him with a reproof, others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be one who, on being reproved by another, counters him with a reproof.”

“I have no love or liking for an individual who, on being reproved by another, intimidates him. If I too am one who, on being reproved by another, intimidates him, others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be one who, on being reproved by another, intimidates him.”

“I have no love or liking for an individual who, on being reproved by another, retorts. If I too am one who, on being reproved by another, retorts, others would have no love or liking for me.”Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be one who, on being reproved by another, retorts.”

“I have no love or liking for an individual who, on being reproved by another, covers up the issue with another, pushes (the subject of) the talk aside, and shows anger, hatred and annoyance. If I too am one who, on being reproved by another, covers up the issue with another, pushes (the subject of) the talk aside, and shows anger, hatred and annoyance, others would have no love or liking for me.”Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be one who, on being reproved by another, covers up the issue with another, pushes (the subject of) the talk aside, and shows anger, hatred and annoyance.”

“I have no love or liking for an individual who, on being reproved by another, is unable to give an account of himself fully. If I too am one who, on being reproved by another, is unable to give an account of oneself fully, others would have no love and liking for me.”Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be one who, on being reproved by another, is unable to give an account of oneself fully.”

“I have no love or liking for an individual who denigrates others and is given to improper rivalry. If I too am one who denigrates others and is given to improper rivalry, others would have no love or liking for me.”Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not denigrate others and be given to improper rivalry.”

“I have no love or liking for an individual who is envious and avaricious. If I too am envious and avaricious,

others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be envious and avaricious.”

“I have no love or liking for an individual who is deceitful and hypocritical. If I too am deceitful and hypocritical, others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be deceitful and hypocritical.”

“I have no love or liking for an individual who is truculent and arrogant. If I too am truculent and arrogant, others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be truculent and arrogant.”

“I have no love or liking for an individual who is infatuated with (wrong) views, holding them firmly, unable to release them. If I too am infatuated with (wrong) views, holding them firmly, unable to release them, others would have no love or liking for me.” Your Reverences! A bhikkhu realizing thus should make up his mind thus: “I will not be infatuated with (wrong) views, not holding them firmly and am able to release them.”

184. Your Reverences! Regarding those dhammas, a bhikkhu should personally reflect upon himself thus: “Have I evil desires? Do I yield to evil desires?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I have evil desires and I yield to evil desires,” that bhikkhu, Your Reverences, must strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “I have no evil desires, I do not yield to evil desires,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should reflect upon himself thus: “Do I exalt myself and disparage others? Your Reverences! If that bhikkhu, reflecting thus, comes to know: ‘I exalt myself and disparage others,’ that bhikkhu, Your Reverences, must strive to get rid of evil and demeritorious dhammas. If that bhikkhu, reflecting thus, knows: ‘I do not exalt myself and disparage others,’ that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should reflect upon himself thus: “Am I wrathful and overpowered by wrath?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I am wrathful and am overpowered by wrath,” that bhikkhu, Your Reverences, must strive to get rid of evil and demeritorious dhammas. If that bhikkhu, reflecting thus, knows: “I am not wrathful and not overpowered by wrath,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should reflect upon himself thus: “Am I wrathful and do I bear others a grudge on account of wrath?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I am wrathful and I bear others a grudge on account of wrath”, that bhikkhu, Your Reverences, must strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “I am not wrathful and I do not bear others a grudge on account of wrath”, that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Am I wrathful and am I strongly attached to myself on account of wrath? “Your Reverences! If that bhikkhu, reflecting thus, comes to know:

“I am wrathful and I am strongly attached to myself on account of wrath,” that bhikkhu, Your Reverences, must strive to get rid of evil and meritorious dhammas. If that bhikkhu, reflecting thus, knows: “I am not wrathful and I am not strongly attached to myself on account of wrath,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Am I wrathful and do I speak words bordering on wrath?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I am wrathful and I speak words bordering on wrath,” that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. If that bhikkhu, reflecting thus, knows: “I am not wrathful and I do not speak words bordering on wrath,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Do I, on being reprovved by another, counter him with a reproof?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “On being reprovved by another, I counter him with a reproof, that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. If that bhikkhu, reflecting thus, knows: “On being reprovved by another, I do not counter him with a reproof,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Do I, on being reprovved by another, intimidate him?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “On being reprovved by another, I intimidate him,” that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. If that bhikkhu,

reflecting thus, knows: “On being reprovved by another, I do not intimidate him,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Do I, on being reprovved by another, retort?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “On being reprovved by another, I do retort, that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “On being reprovved by another, I do not retort,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Do I, on being reprovved by another, cover up the issue with another, push (the subject of) the talk aside and show anger, hatred and annoyance?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “On being reprovved by another, I cover up the issue with another, push (the subject of) the talk aside and show anger, hatred and annoyance”, that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “On being reprovved by another, I do not cover up the issue with another, push (the subject of) the talk aside and show anger, hatred and annoyance,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Am I, on being reprovved by another, unable to give an account of myself fully? Your Reverences! If that bhikkhu, reflecting thus, comes to know: “On being reprovved by another, I am unable to give an account of myself fully, that bhikkhu, Your Reverences,

should strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “On being reproved by another, I am able to give an account of myself fully,” that bhikkhu, Your Reverences; should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Do I denigrate others and am I given to improper rivalry?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I do denigrate others and I am given to improper rivalry”, that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “I do not denigrate others and am not given to improper rivalry,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Am I envious and avaricious?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I am envious and avaricious,” that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “I am not envious nor avaricious,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Am I deceitful and hypocritical?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I am deceitful and hypocritical,” that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “I am not deceitful and not hypocriti-

cal,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Am I truculent and arrogant?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I am truculent and arrogant,” that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “I am not truculent and not arrogant,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

And again, Your Reverences, a bhikkhu should personally reflect upon himself thus: “Am I infatuated with wrong views, holding them firmly, unable to release them?” Your Reverences! If that bhikkhu, reflecting thus, comes to know: “I am infatuated with wrong views, holding them firmly, unable to release them,” that bhikkhu, Your Reverences, should strive to get rid of evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting thus, knows: “I am not infatuated with wrong views, I do not hold them firmly and am able to release them,” that bhikkhu, Your Reverences, should dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

Your Reverences! If a bhikkhu, personally reflecting upon himself, sees clearly that he has not got rid of all those evil and demeritorious dhammas (present) in him, that bhikkhu, Your Reverences, should strive to get rid of all those evil and demeritorious dhammas. Your Reverences! If that bhikkhu, reflecting upon himself, sees clearly that he has got rid of all those evil and demeritorious dhammas (present) in him, he should, Your Reverences, dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

Your Reverences! Just as a woman or a man, young and tender, accustomed to adornment, were to look at the reflection

of (her or his) own face in the clear and bright mirror or in a bowl of limpid water. If (she or he) were to find dust or blemish on (her or his) face, (she or he) would strive to get rid of it. If (she or he) were not to find dust or blemish on (her or his) face, (she or he) would feel delightful satisfaction and joy, saying: "It is good, indeed, that I have (a face) which is quite clean, Your Reverences! Even so, if a bhikkhu, personally reflecting upon himself, sees clearly that he has not got rid of all those evil and demeritorious dhammas (present) in him, that bhikkhu, Your Reverences, should strive to get rid of all those evil and demeritorious dhammas. Your Reverences! If that bhikkhu, personally reflecting upon himself, sees clearly that he has got rid of all those evil and demeritorious dhammas (present) in him, he should, Your Reverences, dwell in delightful satisfaction and joy in the practice of meritorious dhammas day and night.

Thus spoke the Venerable Mahāmoggallāna. Delighted, those bhikkhus rejoiced in what the Venerable Mahāmoggallāna had said.

End of Anumāna Sutta,
the fifth in this vagga.

General Remark on the Anumāna Sutta

This sutta was called by the old teachers, the Principle Code of Conduct for bhikkhus (Bhikkhupātimokkha), They advised bhikkhus to recite this sutta thrice daily, once in the morning, once in the day and once at night. If not thrice, they should strive to recite this sutta twice daily. In any case, they should strive to recite it once daily, (The commentry)

6. CETOKHILA SUTTA

Discourse on Obstructions in the Mind

185. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying “Bhikkhus!” and those bhikkhus answered the Bhagavā, saying “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! In this Teaching,¹ there is indeed no possibility for any bhikkhu who has not got rid of the five obstructions in the mind and who has not cut off the five bondages of the mind to achieve progress² (through moral purity), development³ (through Magga Insight) and fullness⁴ of attainment (through realization of Nibbāna).

What are the five obstructions in the mind which that bhikkhu has not got rid of? Bhikkhus! A bhikkhu in this sāsana has doubt,⁵ perplexity,⁶ uncertainty⁷ and lack of

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1. Teaching: dhammavinaya, lit., Doctrine and Discipline. Also rendered sāsana.
 2. Progress: vuddhi: lit., increase, growth, furtherance, prosperity; i.e., development through moral purity. (The Commentary) Vuddhi, virūḥhi and vepulla are synonyms.
 3. development: virūḥhi: lit., growth, furtherance, prosperity; i.e., through the achievement of Magga Insight. (The Commentary)
 4. fullness: vepulla: lit., full development, maturation, abundance; i.e., fullness of attainment through realization of Nibbāna. (The Commentary)
 5. doubt: uncertainty such as whether the Teacher possesses the 32 distinguishing signs of greatness, whether he truly knows the past, the present and the future, and whether he really possesses sabbaññutañāṇa (omniscience).
 6. perplexity: a doubtful person is perplexed in his mind as to whether the Teacher is really a Buddha or not.
 7. uncertainty: not being able to make up one's mind. A perplexed person remains undecided as to whether the Teacher is really a Buddha.

clarity⁸ concerning the Teacher. Bhikkhus! The mind of the bhikkhu who is doubtful, perplexed, uncertain and unclear concerning the Teacher is not directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the first obstruction in the mind is not got rid of by that bhikkhu, as his mind is not directed to exertion, repeated exertion, continued exertion and strenuous exertion.

And again, bhikkhus, the bhikkhu has doubt, perplexity, uncertainty and lack of clarity concerning the Dhamma⁹ ...p... Thus, the second obstruction in the mind is not got rid of by that bhikkhu.

And again, bhikkhus, the bhikkhu has doubt, perplexity, uncertainty and lack of clarity concerning the Saṃgha¹⁰ ...p... Thus, the third obstruction in the mind is not got rid of by that bhikkhu.

And again, bhikkhus, the bhikkhu has doubt, perplexity, uncertainty and lack of clarity concerning the practice of training oneself.¹¹ Bhikkhus! The mind of the bhikkhu who

8. lack of clarity: not being reassured; not being clear or confident in the mind.

9. doubt etc., concerning the Dhamma: (i) Doubt etc., as to the true existence of the three piṭakas, the five Nikāyas and the 84,000 texts of the Dhamma. This is being doubtful about pariyatti dhamma. (ii) Doubt about insight-meditation leading progressively to Magga, Phala and Nibbāna. This is being doubtful about paṭivedha dhamma.

10. doubt etc., concerning the Saṃgha: doubt etc., regarding the true existence of ariyapuggalas, i.e., those who have attained Magga and phala.

11. the practice of training oneself: sikkhā, lit., study, training, discipline; i.e., practice of higher morality, practice of higher concentration and practice of higher insight-wisdom. To feel doubtful about these is to feel doubtful about the practice of training oneself according to the dhamma.

is doubtful, perplexed, uncertain and unclear concerning the practice of training oneself is not directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the fourth obstruction in the mind is not got rid of by that bhikkhu as his mind is not directed to exertion, repeated exertion, continued exertion and strenuous exertion.

And again, bhikkhus, the bhikkhu is angry, displeased, sore at heart and fractious with (his) companions in the practice of the dhamma. Bhikkhus! The mind of the bhikkhu who is angry, displeased, sore at heart and fractious with (his) companions in the practice of the dhamma is not directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the fifth obstruction in the mind is not got rid of by that bhikkhu, as his mind is not directed to exertion, repeated exertion, continued exertion and strenuous exertion. These are the five obstructions in the mind (of the bhikkhu) which are not got rid of.

186. What are the five bondages of the mind which that bhikkhu has not cut off? Bhikkhus! A bhikkhu in this sāsana is not free from attachment to sense-pleasures, from desire (for sense-pleasures), from love (of sense-pleasures), from thirst (for sense-pleasures), from (the) burning pain (of sense-pleasures) and from craving (for sense-pleasures). Bhikkhus! The mind of the bhikkhu who is not free from attachment, from desire, from love, from thirst, from burning pain and from craving for sense-pleasures is not directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the first bondage is not cut off from the mind of that bhikkhu, as his mind is not directed to exertion, repeated exertion, continued exertion and strenuous exertion.

And again, bhikkhus, the bhikkhu is not free from attachment to (his own) bodyp... Thus, the second bondage is not cut off from the mind of that bhikkhu.

attachment to (his own) bodyp... thus, the second bondage is not cut off from the mind of that bhikkhu.

And again, bhikkhus, the bhikkhu is not free from attachment to (external) forms¹².... p... Thus, the third bondage is **not** cut off from the mind of that bhikkhu.

And again, bhikkhus, the bhikkhu, having eaten as much **as** he wanted till his hunger is satisfied, lives addicted to the comforts of reclining, lying on the sides,¹³ and sleeping. Bhikkhus! The mind of the bhikkhu who, having eaten as much as he wanted till his hunger is satisfied, lives addicted to the comforts of reclining, lying on the sides, and sleeping, is not directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind).

Thus, the fourth bondage is not cut off from the mind of that bhikkhu, as his mind is not directed to exertion, repeated exertion, continued exertion and strenuous exertion.

12. (external) forms: the Pāli text has rūpe, loṇ, of rūpa. This is explained by the Commentary as external rūpa. The Sub-Commentary further explains that this means the possessions of the bhikkhu, such as the four requisites, and also his relatives, friends, disciples and lay devotees.

13. comforts of lying on the sides: lying on his sides, now on the left, and now on the right, the bhikkhu enjoys the comfort and ease of this posture.

And again, bhikkhus, the bhikkhu takes up brahmacariya, the Noble Practice of Purity, aspiring to reach some realm of the devas, thinking: 'With this observance of morality,¹⁴ with this practice¹⁵ (of austerity), with this endeavour (to practise calm and insight-meditation) and with this abstinence from sexual intercourse, I shall become a powerful deva or (at least) an ordinary deva.' Bhikkhus! The mind of the bhikkhu who takes up brahmacariya, the Noble Practice of Purity, aspiring to reach some realm of the devas, thinking: 'With this observance of morality, with this practice (of austerity), with this endeavour (to practise calm and insight-meditation) and with this abstinence from sexual intercourse, I shall become a powerful deva or (at least) an ordinary deva,' is not directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the fifth bondage is not cut off from the mind of that bhikkhu, as his mind is not directed to exertion, repeated exertion, continued exertion and strenuous exertion. These are the five bondages of the mind which are not cut off (by that bhikkhu).

Bhikkhus! In this Teaching, there is indeed no possibility for any bhikkhu who has not got rid of the five obstructions in the mind and who has not cut off the five bondages of the mind to achieve progress (through moral purity), development (through Magga Insight) and fullness of attainment (through realization of Nibbāna).

14. observance of morality:consisting of

- (i) Pātimokkhasamvara sīla,observance of the prescribed precepts;
- (ii) Indriyasamvara sīla,observance of restraint of the sense-faculties;
- (iii)Ājivapārisuddhi sīla, observance of a blameless way of getting alms-food to sustain life;
- (iv) Paccayasannissita sīla,observance of admonitions on the use of the four requisites.

15. practice (of austerity): scrupulous observance of one or more of thirteen kinds of self-denying austere practices, dhutaṅgas, to shake off evil dispositions or obstacles to spiritual progress.

187. Bhikkhus! In this Teaching, it is indeed possible for any bhikkhu who has got rid of the five obstructions in the mind and who has cut off the five bondages of the mind to achieve progress (through moral purity), development (through Magga Insight) and fullness of attainment (through realization of Nibbāna).

What are the five obstructions in the mind which that bhikkhu has got rid of? Bhikkhus! A bhikkhu in this sāsana has no doubt, perplexity, uncertainty or lack of clarity concerning the Teacher. Bhikkhus! The mind of the bhikkhu who is free from doubt, perplexity, uncertainty and lack of clarity concerning the Teacher is directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the first obstruction in the mind is got rid of by that bhikkhu, as his mind is directed to exertion, repeated exertion, continued exertion and strenuous exertion.

And again, bhikkhus, the bhikkhu has no doubt, perplexity, uncertainty or lack of clarity concerning the Dhammap... Thus, the second obstruction in the mind is got rid of by that bhikkhu.

And again, bhikkhus, the bhikkhu has no doubt, perplexity, uncertainty or lack of clarity concerning the Samghāp... Thus, the third obstruction in the mind is got rid of by that bhikkhu:

And again, bhikkhus, the bhikkhu has no doubt, perplexity, uncertainty or lack of clarity concerning the practice of training oneselfp... Thus, the fourth obstruction in the mind is got rid of by that bhikkhu.

And again, bhikkhus, the bhikkhu is not angry, not displeased, not sore at heart and not fractious with (his) companions in the practice of the dhamma. Bhikkhus! The mind of the bhikkhu who is not angry, not displeased, not sore at

heart and not fractious with (his) companions in the practice of the dhamma is directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the fifth obstruction in the mind is got rid of by that bhikkhu, as his mind is directed to exertion, repeated exertion, continued exertion and strenuous exertion. These are the five obstructions in the mind (of the bhikkhu) which are got rid of.

188. What are the five bondages of the mind which that bhikkhu has cut off? Bhikkhus! A bhikkhu in this sāsana is free from attachment to sense-pleasures, from desire (for sense-pleasures), from love (of sense-pleasures), from thirst (for sense-pleasures), from (the) burning pain (of sense-pleasures) and from craving (for sense-pleasures). Bhikkhus! The mind of the bhikkhu who is free from attachment, from desire, from love, from thirst, from burning pain and from craving for sense-pleasures is directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the first bondage is cut off from the mind of the bhikkhu, as his mind is directed to exertion, repeated exertion, continued exertion and strenuous exertion.

And again, bhikkhus, the bhikkhu is free from attachment to(his own) body ...p... from attachment to (external) forms ...p...

The bhikkhu who, having eaten as much as he wanted till his hunger is satisfied, does not live addicted to the comforts of reclining, lying on the sides and sleeping. Bhikkhus! The mind of the bhikkhu who, having eaten as much as he wanted till his hunger is satisfied, does not live addicted to the comforts of reclining, lying on his sides and sleeping, is directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the fourth bondage is cut off from the mind of that bhikkhu, as

his mind is directed to **exertion**, repeated exertion, continued exertion and strenuous **exertion**.

And again, bhikkhus, the bhikkhu in taking up brahmacariya, the Noble Practice of Purity, does not aspire to reach some realm of the devas and does not think: "With this observance of morality, with this practice (of austerity), with this endeavour (to practise calm and insight-meditation) and with this abstinence from sexual intercourse, I shall become a powerful deva or (at least) an ordinary deva.' Bhikkhus! The mind of the bhikkhu who in **taking** up brahmacariya, the Noble Practice of Purity, does **not aspire** to reach some realm of the devas and does not think: 'With this observance of morality, with this practice (of austerity), with this endeavour (to practise calm and insight-meditation) and with this abstinence from sexual intercourse, I shall become a powerful deva or (at least) an ordinary deva,' is directed to exertion, repeated exertion, continued exertion and strenuous exertion (to gain concentration of mind). Thus, the fifth bondage is cut off from the mind of that bhikkhu, as his mind is directed to exertion, repeated exertion, continued exertion and strenuous exertion. These are the five bondages of the mind which are cut off (by that bhikkhu).

Bhikkhus! In this Teaching, it is indeed possible for any bhikkhu who has got rid of the five obstructions in the mind and who has cut off the five bondages of the mind to achieve progress (through moral purity), development (through Magga Insight) and fullness of attainment (through realization of Nibbāna).

189. That bhikkhu develops a basis of psychic power¹⁶ characterized¹⁷ by concentration of will (chanda) and right exertion (in insight-meditation); he develops a basis of psychic power characterized by concentration of effort (vīriya) and right exertion; he develops a basis of psychic power characterized by concentration of mind (citta) and right exertion; he develops a basis of psychic power characterized by concentration of investigative knowledge (vīmaṁsā) and right exertion. (These make five) with strenuous exertion¹⁸ as the fifth (factor). Bhikkhus! If a bhikkhu is thus endowed with the fifteen factors,¹⁹ including strenuous exertion, he should certainly be able to destroy kilesas, defilements, (by means of Insight-knowledge), should certainly be able to attain the four Magga Insights and should certainly be able to gain the incomparable Arahatta Phala in which the (four) yogas, bonds of attachment, come to cessation.²⁰ Bhikkhus, for example, a hen lays eight, or ten, or a dozen eggs. She sits on them well. She gives them sufficient (body) warmth and suffuses (her body) odour all around them. Even though the hen may not wishfully think thus: 'It will be good if these chicks hatch

16. psychic power: *iddhi*: Iddhi, in its original sense, is successful accomplishment or fulfilment. When one strives after jhāna, Magga Insight and Phala (Fruition) and brings the task to a successful end, one is said to have achieved iddhi. The basis of this iddhi is concentration and effort which must be cultivated.

17. lit., endowed with.

18. strenuous exertion: *usso/hi*: exertion applicable to all forms of striving, especially striving to bring the arising of meritorious conditions that have not yet arisen and to augment those that have already arisen. This exertion is categorized as the fifth factor.

19. (i) The five obstructions in the mind that have been got rid of,
 (ii) The five bondages of the mind that have been cut off,
 (iii) The five factors consisting of the four bases of psychic power and strenuous exertion as the fifth factor.

20. Yogakkhemassa adhigamāya: lit., to reach the shelter of uttermost safety from bondage.

safely by breaking the egg-shells with the points of their claws and beaks,' those chicks should certainly be able to hatch safely by breaking the egg-shells with the points of their claws and beaks.²¹ In the same way, the bhikkhu endowed with the fifteen factors, including strenuous exertion, should certainly be able to destroy kilesas, defilements, (by means of Insight-Knowledge), should certainly be able to attain the four Magga Insights and should certainly be able to gain the incomparable Arahatta Phala in which the (four) yogas, bonds of attachment, come to cessation.

Thus spoke the Bhagavā. Delighted with what the Bhagavā had said, those bhikkhus rejoiced.

End of the Cetokhila Sutta,
the sixth in this vagga.

21. Application of the simile:

(i) The hen does her three tasks, sitting, giving her body warmth and suffusing the eggs with her body odour. In the same way, a bhikkhu must fulfil all the fifteen factors set forth for his task.

(ii) The three tasks that the hen takes upon herself prevent the eggs from becoming rotten. A bhikkhu endowed with the fifteen factors meditates on the three Characteristics of anicca (impermanence), dukkha, and anatta (non-soul), thus preventing any retrogression of insight gained from meditation.

(iii) The three tasks that the hen undertakes cleanse all slime from the eggs. Just so, a bhikkhu who meditates fully on these three Characteristics will cleanse himself of the slime of kilesas, defilements.

(iv) The shell of a hen's eggs is thin. Just so, the layer of ignorance should be thin in the case of a bhikkhu.

(v) Just as the chicks' claws and beaks are sharp, a bhikkhu's insight-knowledge must be sharp.

(vi) The development of a chick may be likened to the development of insight-knowledge.

(vii) The chicks pierce the shells with their pointed claws and beaks and come out safely into this world. Just so, a bhikkhu develops insight-knowledge, and breaks through ignorance by means of Arahatta Magga.

7. VANAPATTHA SUTTA

Discourse on Forest-dwelling

190. Thus have I heard:

At one time the **Bhagavā** was staying at the Jetavana monastery of **Anāthapiṇḍika in Sāvattī**. Then the **Bhagavā** addressed the bhikkhus, saying, “**Bhikkhus!**” And the bhikkhus, answered the **Bhagavā**, saying, “**Venerable Sir!**” The **Bhagavā** spoke these words: “**Bhikkhus**, I will deliver a discourse on the forest grove. Listen to it, and pay attention well to it. I shall speak.” The bhikkhus replied, “**Very well, Venerable Sir!**” Then the **Bhagavā** delivered this discourse.

191. In this Teaching, bhikkhus, a bhikkhu lives depending on a forest grove. As he lives depending on that forest grove, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life, are obtained with trouble. **Bhikkhus!** That bhikkhu should reflect thus: “I live depending on this forest grove. As I live depending on this forest grove, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life, are obtained with trouble.” **Bhikkhus!** That bhikkhu should leave that forest grove (at any time) by night or by day. He should not go on living there.

192. Bhikkhus! In this Teaching, a bhikkhu lives depending on a certain forest grove. As he lives depending on that forest grove, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life are obtained with no trouble. Bhikkhus! That bhikkhu should reflect thus: “I live depending on this forest grove. As I live depending on this forest grove, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life are obtained with no trouble. But I have not left household life and taken up the homeless life of a bhikkhu for the sake of robes --- for the sake of alms-food for the sake of shelter I have not left household life and taken up the homeless life of a bhikkhu for the sake of medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life. But while I live depending on this forest grove, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained.” Bhikkhus! That bhikkhu, realizing that he has not completed his task, should leave that forest grove. He should not go on living there.

193. Bhikkhus! In this Teaching, a bhikkhu lives depending on a certain forest grove. As he lives depending on that forest grove, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained. But, the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life, are obtained with trouble. Bhikkhus! That bhikkhu should reflect thus: “I live depending on this forest grove. As I live depending on this forest grove, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained. But the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life, are obtained with trouble. But I have not left household life and taken up the homeless life of a bhikkhu for the sake of robes; I have not left household life for the sake of alms-food; I have not left household life..... for the sake of shelter; I have not left household life and taken up the homeless life of a bhikkhu for the sake of medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life. But, indeed, while I live depending on this forest grove, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained.” Bhikkhus! That bhikkhu, realizing that his task has been completed, should remain in that forest grove. He should not leave it.

194. Bhikkhu! In this Teaching, a bhikkhu lives depending on a certain forest grove. As he lives depending on that forest grove, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life also are obtained with no trouble. Bhikkhus! That bhikkhu should reflect thus: “ I live depending on this forest grove. As I live depending on this forest grove, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained. And the four requisites of robes, alms- food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life also are obtained with no trouble.” Bhikkhus! That bhikkhu should remain in that forest grove till the end of his life. He should not leave it.

195. Bhikkhus! In this Teaching, a bhikkhu lives depending on a certain village ...p... on a certain market town.....p.....on a certain city ...p... on a certain person . As that bhikkhu lives depending on that person, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life are obtained with trouble. Bhikkhus!

That bhikkhu should reflect thus: "I live depending on this person. As I live depending on this person, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life are obtained with trouble." Bhikkhus! That bhikkhu should leave that person any time by night or by day without asking his permission. He should not cling to him.

196. Bhikkhus! In this Teaching, a bhikkhu lives depending on a certain person. As that bhikkhu lives depending on that person, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained. But the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life are obtained with no trouble. Bhikkhus! That bhikkhu should reflect thus: "I live depending on this person. As I live depending on this person, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained. But the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life are obtained with no trouble. But I have not left the household life and taken up the homeless life of a

bhikkhu for the sake of robes--- for the sake of alms-food for the sake of shelter; I have not left the household life and taken up the homeless life of a bhikkhu for the sake of medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life. Indeed, as I live depending on this person, mindfulness that has not been set up is still not set up, the mind that has not become concentrated is still not concentrated, āsavas that have not been exhausted are still not exhausted, and the incomparable state of extinction of the four bonds that has not been attained is still not attained.” Bhikkhus! That bhikkhu, realizing that he has not completed his task, should leave that person having asked his permission. He should not cling to him.

197. Bhikkhus! In this Teaching, a bhikkhu lives depending on a certain person. As that bhikkhu lives depending on that person, the mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained. But the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life are obtained with trouble. Bhikkhus! That bhikkhu should reflect thus: “I live depending on this person. As I live depending on this person, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained. But the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life are obtained with trouble. But I have not left the household life and taken up the homeless life of a bhikkhu for the sake of robes for the sake of alms-food for the sake of shelter; I have not left the household life and taken up the homeless life

of a bhikkhu for the sake of medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life. Indeed, as I live depending on this person, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained.” Bhikkhus! That bhikkhu, realizing that he has completed his task, should cling to that person. He should not leave him.

198. Bhikkhus! In this Teaching, a bhikkhu lives depending on a certain person. As that bhikkhu lives depending on that person, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of four bonds that has not been attained is attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life also are obtained with no trouble. Bhikkhus! That bhikkhu should reflect thus: “ I live depending on this person. As I live depending on this person, mindfulness that has not been set up gets set up, the mind that has not become concentrated gets concentrated, āsavas that have not been exhausted get exhausted, and the incomparable state of extinction of the four bonds that has not been attained is attained. And the four requisites of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness that are procurable by a bhikkhu for sustenance of life also are obtained with no trouble.” Bhikkhus! That bhikkhu should cling to that person till the end of his life. He should not leave him even if that person drives him away.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said..

End of Vanapattha Sutta;

8. MADHUPIṄḌĪKA SUTTA

Round Honey-Cake Discourse

199. Thus have I heard:

At one time the Bhagavā was staying at the Nigrodhārāma monastery in Kapilavatthu in the Kingdom of the Sakyans. Then in the morning the Bhagavā suitably rearranged the robes he wore and carrying alms-bowl and great robe entered Kapilavatthu for alms-food. After going round Kapilavatthu for alms-food and having had (his) meal, he left the place and went to the Mahāvana forest to spend the day and entering the forest sat at the foot of a young bael tree to pass the day. (At that time) Daṇḍapāṇi,¹ a Sakyan, roaming and strolling for a walk, came to the Mahāvana forest. Entering the forest and approaching the young bael tree where the Bhagavā was, he exchanged greetings with the Bhagavā and, after the complimentary and meaningful greeting,² stood at one side leaning on his walking-stick.³ Standing there, Daṇḍapāṇi the Sakyan asked the Bhagavā: “What view does the samaṇa hold? What does he expound?”

1. Daṇḍapāṇi: lit., Stick-in-hand. This Sakyan was known by this name because of his habit of walking with a walking-stick in his hand, although he was not old or infirm.

2. after the complimentary and meaningful greeting: sammodaniyam katham saraṇiyam vitisāretvā: exchanging greetings of friendliness and courtesy. This is a stock phrase used when a visitor came and greeted the Buddha. But the behaviour of Daṇḍapāṇi shows that he was neither polite nor courteous. (Sāraṇiya is also interpreted as “memorable” or “fit to be remembered,” in that frivolous or unmeaningful words are not used in such a greeting.)

3. leaning on his walking-stick: the Commentary describes Daṇḍapāṇi as resting his chin on his two hands on top of the stick.

“Friend! One who holds that view⁴ does not engage in dispute⁵ with any in the world, be it the world of devas, māras and brahmās or human world comprising samaṇas, brāhmaṇas, rulers and men. (And) because of that view,⁶ there are no latent saññā,⁷ mental factors of kilesas, in (the mind of) the brāhmaṇa⁸ (holding that view) who remains

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4. One who holds that view: Yathā vādī, lit., one who asserts or holds a view or doctrine. Yathā vādī is to be connected up to tam brāhmaṇam occurring later in passage. Here ‘that view’ means the doctrine leading to extinction of kilesas, defilements, and thus to Nibbāna. In full, this phrase would mean ‘The brāhmaṇa (i.e., the arahat) who holds and asserts the doctrine of Nibbāna, the extinction of kilesas.’
 5. do not engage in dispute: non-ariyas, ordinary beings, tend to be contentious on religious tenets, such as impermanence or permanence. Arahats and Buddhas are not contentious.
 6. because of that view: Yathā (ca pana): that cause, that reason. This yathā has to be connected up to saññā nānusevanti. In full, this would mean ‘In the brāhmaṇa (i.e., the arahat) mental factors of kilesas (i.e., the kilesa-mind) do not arise for a certain reason. The doctrine setting forth the reason for the non-arising of kilesas is the doctrine I hold, assert and proclaim.’
 7. saññā: Here, this term means kilesa saññā, that is, saññā associated with or accompanied by defilements, or in short, just kilesas, defilements. An acceptable term would be kilesa-mind, or mind filled with defilements. In other contexts, such as in saññākkhandha, saññā is translated as ‘perception’ or ‘assimilation of sensation’. In still other contexts, the Commentary equates saññā with citta, mind.
 8. the brāhmaṇa: as pointed out in footnote (4) above, this is used with reference to yathā vādī. By ‘brāhmaṇa,’ lit., noble personage, is here meant one whose mind is solely oriented towards Nibbāna, as he has done away with all forms of defilements and demeritoriousness. Here, an arahat is meant, although the Buddha does not use the word ‘arahat’ explicitly. In other contexts, especially in the phrase samaṇa brāhmaṇa, a brāhmaṇa is one who, having left hearth and home, follows a religious life, seeking a way out of the woes of the mundane world.

detached from sense-pleasure, who has no wavering uncertainty, who has cut off worry and physical restlessness, and who has no craving for any realm of existence, high or low. Friend! I hold this view,⁹ this I expound.”¹⁰ When this was said, Daṇḍapāṇi the Sakyan nodded his head, wagged his tongue, knit his brow to form three wrinkles and departed, leaning on his walking-stick.

200. Then, in the evening, the Bhagavā, emerging from meditation in solitude, approached, Nigrodhārāma monastery, and, having sat on a seat prepared for him, said to the bhikkhus: “Bhikkhus! In the morning I rearranged my robes and, carrying alms-bowl and great robe, entered Kapilavatthu for alms-food. After going round Kapilavatthu for alms-food and having had (my) meal, I left the place and went to the Mahāvana forest to spend the day and entering the forest sat at the foot of a young bael tree to pass the day. (At that time) Daṇḍapāṇi, a Sakyan, roaming and strolling for a walk, came to the Mahāvana forest. Entering the forest and approaching the young bael tree where I was, he exchanged greetings with me and, after the complimentary and meaningful greeting, stood at one side leaning on his walking-stick. Standing there, Daṇḍapāṇi the Sakyan asked me: ‘What view does the samaṇa hold? What does he expound?’ Bhikkhus!

9. hold this view: *evam vādi*: the view meant here is the doctrine setting forth the extinction of kilesas, the source of or reason for their arising, and the means by which they come to cease.

10. this I expound: thus I proclaim the reason for the latent existence and cropping up of kilesas.

• The reply given by the Buddha is very cryptic, as Daṇḍapāṇi would not have been receptive to a fuller explanation. To have given no answer to him would not have been proper. After recounting his encounter with Daṇḍapāṇi to the bhikkhus that evening, the Buddha gave a brief explanation, which was later amplified by the Venerable Mahākaccāna at the request of the bhikkhus. This fuller explanation met with the approval of the Buddha.

When this was asked, I said to Daṇḍapāṇi thus: ‘Friend! One who holds that view does not engage in dispute with any in the world, be it the world of devas, māras, and brahmās or human world comprising samaṇas brāhmaṇas, rulers and men. (And) because of that view, there are no latent saññā, mental factors of kilesas, in (the mind of) the brāhmaṇa (holding that doctrine) who remains detached from sense-pleasure, who has no wavering uncertainty, who has cut off worry and physical restlessness, and who has no craving for any realm of existence, high or low. Friend! I hold this view, this I expound.’ Bhikkhus! When this was said, Daṇḍapāṇi the Sakyan nodded his head, wagged his tongue, knit his brow to form three wrinkles and departed, leaning on his walking-stick.”

201. When this was said, a certain bhikkhu said this to the Bhagavā: “Venerable Sir! Holding what view does the Bhagavā not engage in dispute with any in the world of devas comprising devas, māras and brahmās and in the human world comprising samaṇas, brāhmaṇas, rulers and men? Venerable Sir! For what reason are there no latent mental factors of kilesas in (the mind of) the Bhagavā who is a brāhmaṇa (i.e., an arahat) who remains detached from sense-pleasure, who has no wavering uncertainty, who has cut off worry and physical restlessness and who has no craving for any realm of existence, high or low?”

“Bhikkhu, there is the source of the group of mental factors that extends saṃsāra,¹¹ the round of existences, and

11. the group of mental factors that extends saṃsāra: papañcasaññāsaṅkhā:

These mental factors are craving, egotistic pride and wrong views that extend a being’s journey through saṃsāra, the cycle of rebirths. Here also saññā is rendered generally as mental factors. See footnote on saññā in Para 199. A literal translation would be: ‘Sensation-assimilation imbued with the group of mental factors that extends (saṃsāra).’

dominates beings. If there is nothing in the source¹² to be delighted with, (or) to affirm categorically, (or) to cleave to, this itself (i.e., the absence of delight, affirmation, cleaving to) is the end of latent attachment; this itself is the end of latent ill will; this itself is the end of latent wrong views; this itself is the end of latent uncertainty; this itself is the end of latent conceit; this itself is the end of latent attachment to existence; this itself is the end of latent ignorance; this itself is the end of resorting to sticks, resorting to weapons, quarrels, disagreements, contentious disputes, harsh terms of address such as 'You!You!', calumny and lying. It is in this source that these evil and demeritorious factors come to cessation without any remainder." The Bhagavā spoke these words. Having said this, the Sugata rose from his seat and entered the monastery.

202. Then, soon after the Bhagavā had left, it occurred to those bhikkus thus: "Sirs! The Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: 'Bhikkhu, there is the source of the group of mental factors that extends saṃsāra and dominates beings. If there is nothing in the source to be delighted with,(or) to affirm categorically, (or) to cleave to, this itself (i.e., the absence of delight, affirmation, cleaving to) is the end of latent attachment; ...p... It is in this source that these evil and demeritorious factors come to cessation without any remainder.' Who might be

12. in the source: It., in it: ettha.

The source consists of the group of twelve āyatanas, sense-bases such as eye, ear, nose, tongue, body, mind, sight, sound, smell, taste, tangible object and mind-objects. Here the delight is due to the satisfying belief that these twelve sense-bases are "I" or "mine", the affirmation is that they are "I" or "mine", and the cleaving is the absorbing attachment to the idea of "I" or "mine".

The gist of Para 201 is that kilesas (defilements) arise from the twelve sense-bases; and that they cease in these sense-bases. The cessation of these kilesas is Nibbāna.

able to explain in detail the significance of this brief exposition made without elaboration by the Bhagavā?”

Then it occurred to those bhikkhus thus: “The Venerable Mahākaccāna is praised by the Teacher and revered by wise companions in the practice of the dhamma. He has the ability to explain in full the meaning of this brief exposition which the Bhagavā has given without enlarging upon the meaning. Let us approach the Venerable Mahākaccāna and ask him for a full explanation of the meaning of this (exposition).”

Then those bhikkhus approached the Venerable Mahākaccāna, exchanged greetings with him, saying courteous and meaningful words of greeting, sat in a suitable place and addressed the Venerable Mahākaccāna in these words:

“Revered Kaccāna! The Bhagavā rose from his seat and entered the monastery having given this brief exposition without any elaboration on its meaning: ‘Bhikkhu, there is the source of the group of mental factors that extends saṃsāra, the round of existences, and dominates beings. If there is nothing in the source to be delighted with, (or) to affirm categorically, (or) to cleave to, this itself (i.e., the absence of delight, affirmation, cleaving to) is the end of latent attachment; ...p... It is in this source that these evil and demeritorious factors come to cessation without any remainder.’ Revered Kaccāna! Soon after the Bhagavā had left, it occurred to us thus: ‘Sirs!’ The Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: “Bhikkhu, there is the source of the group of mental factors that extends saṃsāra and dominates beings. If there is nothing in the source to be delighted with, (or) to affirm categorically, (or) to cleave to, this itself (i.e., the absence of delight, affirmation, cleaving to) is the end of latent attachment; ...p... It is in this source that these evil and demeritorious factors come to cessation without

any remainder.” Who might be able to explain in detail the significance of this brief exposition made without elaboration by the Bhagavā? ‘Revered Kaccāna!’ Again it also occurred to us: ‘The Venerable Mahākaccāna is praised by the Bhagavā and revered by wise companions in the practice of the dhamma. He has the ability to explain in full the meaning of the brief exposition which the Bhagavā has left unelaborated. Let us approach the Venerable Mahākaccāna and ask him for an explanation of the meaning of this exposition.’ May the Venerable Mahākaccāna explain the exposition in full.”

203. Sirs! It is as if a man desiring to get heartwood, seeking heartwood and wandering in search of heartwood, were to think that he should look for heartwood in the branches and foliage of a standing great tree which has heartwood, passing over the root and the trunk; even so, you think that you should ask us the meaning, disregarding (lit., going beyond) the Bhagavā, though you were in the presence of the Teacher. Indeed, Sirs, the Bhagavā knows what should be known and sees what should be seen. He is the very eye;¹³ he is the very knowledge;¹⁴ he is the Dhamma;¹⁵ he is the Ariya Magga;¹⁶ he proclaims (The Truth);¹⁷ he expounds (the Truth); he elucidates the meaning (of the Truth); he is the ‘giver’ of Deathlessness¹⁸ (Nibbāna); he is

13. the very eye: the Eye of Wisdom: The Buddha is the guide who makes people see things rightly.

14. the very knowledge: The Buddha is the guide who makes people attain right knowledge.

15. the Dhamma: The Buddha teaches the pariyatti, the texts of the Dhamma. He also teaches the factors of enlightenment (bodhipakkhiya). He is the embodiment of the Dhamma. Hence he is called the Lord of the Dhamma.

16. the Ariya Magga:brahma: Here the word brahma has the meaning of magga (Insight). In the Commentary brahma is explained as synonymous with settha, the noblest.

17. (The Truth): the Four Ariya Truths.

18. ‘giver’ of Deathlessness: He teaches sentient beings the way to realize Nibbāna.

the Lord of the Dhamma; he is the Tathāgata who follows in the path of the previous Buddhas and teaches in the same way. That was the time (i.e., when you were with the Buddha) when you should have asked the Bhagavā for the meaning. You should bear in mind the meaning as explained by the Bhagavā to you.

“Revered Kaccāna! Certainly, the Bhagavā knows what should be known and sees what should be seen. He is the very eye; he is the very knowledge; he is the Dhamma; he is the Ariya Magga; he proclaims (the Truth); he expounds (the Truth); he elucidates the meaning (of the Truth); he is the ‘giver’ of Deathlessness (Nibbāna); he is the Lord of the Dhamma; he is the Tathāgata who follows in the path of the previous Buddhas and teaches in the same way. When we were with the Bhagavā was the time we should have asked for the meaning so that we could bear it in mind as explained by the Bhagavā to us. But the Venerable Mahākaccāna is praised by the Bhagavā and revered by wise companions in the practice of the dhamma. The Venerable Mahākaccāna has the ability to explain in full the meaning of this brief exposition which the Bhagavā has left unelaborated. May the Venerable Mahākaccāna enlarge upon it in detail without regarding it as being burdensome.”

In that case, Sirs, listen and pay good attention! I shall speak. “Very well, Your Reverence,” replied those bhikkhus to the Venerable Mahākaccāna.

And the Venerable Mahākaccāna said this:

204. Sirs! The Bhagavā rose from his seat and entered the monastery, having given this brief exposition without enlarging upon its significance in detail: ‘Bhikkhu, there is the source of the group of mental factors that extends saṃsāra and dominates beings. If there is nothing in the source to be delighted with, (or) to affirm categorically, (or) to cleave to, this itself (i.e. the absence of delight, affirma-

tion, cleaving to) is the end of latent attachment; ...p... It is in this source that these evil and demeritorious factors come to cessation without any remainder.' Sirs! The meaning in detail of this brief exposition which the Bhagavā has given without making any elaboration I understand thus.

Sirs! Dependent on eye and visible object, eye-consciousness¹⁹ arises. The conjunction of these three results in contact (or sensory impingement). Because of contact sensation²⁰ arises. What is sensed is perceived.²¹ What is perceived is thought over. What is thought over is extended.²² That extension is the source of the group of mental factors (of kilesas) which arises in the past, present and future visible objects cognizable by eye-consciousness²³ and which dominates beings, lengthening saṃsāra.²⁴

Sirs! Dependent on ear and sound, ear-consciousness²⁵ arises ...p... Sirs! Dependent on nose and odour, nose-con-

19. eye-consciousness: cakkhuviññāṇa: visual consciousness; visual cognition.

20. sensation: vedanā: sometimes rendered 'feeling'.

21. perceived: sañjānāti; the sensation (which is the result of contact) is assimilated, noted, recognized by the mental faculty. A short rendering would be 'noted and recognized'.

22. extended: papañceti: What is thought over is extended (or expanded) and thought of or identified with 'I', 'mine', 'entity' of I. This extension is caused by the obsessions of craving, egotistic pride and wrong views.

23. cognizable by eye-consciousness: cakkhuviññeyya: apperceptible by the sense of sight.

24., lengthening saṃsāra: the visible object seen at the present moment is the source of the extension of saṃsāra, the cycle of rebirths, for a being, as it is dominated by craving, egotistic pride and wrong views. This is also true of all what was seen in the past and what will be seen in the future. This applies to all other āyatana, sense-bases.

25. ear-consciousness: sotaviññāṇa: auditory cognition; sense of hearing.

consciousness²⁶ arises ...p... Sirs! Dependent on tongue and taste, tongue-consciousness²⁷ arises ...p... Sirs! Dependent on body²⁸ and tangible object, body-consciousness²⁹ arises ...p... Sirs! Dependent on mind³⁰ and mind-objects,³¹ mind-consciousness³² arises. The conjunction of these three results in contact. Because of contact, sensation arises. What is sensed is perceived. What is perceived is thought over. What is thought over is extended. That extension is the source of the group of mental factors (of kilesas) which arises in the past, present and future mind-objects cognizable by mind-consciousness³³ and which dominates beings, lengthening saṃsāra.

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26. nose-consciousness: ghānaviññāṇa: odour cognition; sense of smelling an odour, pleasant or unpleasant.
27. tongue-consciousness: Jivhāviññāṇa: cognition of taste; sense of taste.
28. body: any part of the body as the means or base of the sense of touching something. As the eye is the organ of sight, the body is the organ of the sense of touch.
29. body-consciousness: kāyaviññāṇa: sensory consciousness of touch; cognition of touching something (by any part of the body).
30. mind: mana: mind in this specific context is to be taken as bhavaṅga mind, i.e., mind as functional sub-consciousness or sub-conscious life-continuum, or mind in its neutral state without any mental process or activity. Mind is the sixth sense-base.
31. mind-objects: dhammā: abstract or subjective phenomena including thought, idea, reflection, cogitation, imagination and any mental reaction to natural (substantive) phenomena. This term is also rendered 'cognizable objects'. Thoughts, ideas etc. represent the external world in an abstract way to be 'sensed' by the mind.
32. mind-consciousness: manoviññāṇa: mental cognition; cognitive reaction of the mind; apperception of thought, idea etc; the process of the mind twining to (or paying attention to) something, as well as mental impulses.
33. cognizable by mind-consciousness: manoviññeyya: apperceived, or comprehended, by the mind.

Sirs! **Indeed**, when there is eye, when there is **visible** object and **when there** is eye-consciousness, it is possible for one to designate (the result) by the term 'contact'. When what is called 'contact'³⁴ is manifested, it is possible for one to designate (the result) by the term 'sensation'. When what is called 'sensation' is manifested, it is possible for one to designate (the result) by the term 'perception'. When what is called 'perception' is manifested, it is possible for one to designate (the result) by the term 'thinking'. When what is called 'thinking' is manifested, it is possible for one to designate (the result) by the term 'the group of mental factors (of kilesas) that dominates beings and extends saṃsāra.'

Sirs! **Indeed**, when there is ear, when there is sound ...p... When there is nose, when there is odour ...p... When there is tongue, when there is taste ...p... When there is body, when there is tangible object ...p... When there is mind, when there is mind-object and when there is mind-consciousness, it is possible for one to designate (the result) by the term 'contact'. When what is called 'contact' is manifested, it is possible for one to designate (the result) by the term 'sensation'. When what is called 'sensation' is manifested, it is possible for one to designate (the result) by the term 'perception'. When what is called 'perception' is manifested, it is possible for one to designate (the result) by the term 'thinking'. When what is called 'thinking' is manifested, it is possible for one to designate (the result) by the term 'the group of mental factors (of kilesas) that dominates beings and extends saṃsāra'.

34. the term 'contact': **When** the eye, the visible object and the consciousness of **seeing** meet together, there is the sensory impingement between **the sense** and sense-object. This is called contact. This is the **situation** in which one gains the concept of contact. **These remarks** apply to the phenomenon of sensation, perception etc.

Sirs! Indeed when there is no eye, when there is no visible object or when there is no eye-consciousness, it is not possible for one to designate (anything) by the term 'contact'. When what is called 'contact' is not manifested, it is not possible for one to designate (anything) by the term 'sensation'. When what is called 'sensation' is not manifested, it is not possible for one to designate (anything) by the term 'perception'. When what is called 'perception' is not manifested, it is not possible for one to designate (anything) by the term thinking. When what is called 'thinking' is not manifested, it is not possible for one to designate (anything) by the term 'the group of mental factors (of kilesas) that dominates beings and extends saṃsāra'.

Sirs! Indeed, when there is no ear, when there is no sound ...p... When there is no nose, when there is no odour...p... when there is no tongue, when there is no taste...p... When there is no body, when there is no tangible object ...p... When there is no mind, when there is no mind-object or when there is no mind-consciousness, it is not possible for one to designate (anything) by the term 'contact'. When what is called 'contact' is not manifested, it is not possible for one to designate (anything) by the term 'sensation'. When what is called 'sensation' is not manifested, it is not possible for one to designate (anything) by the term 'perception'. When what is called 'perception' is not manifested, it is not possible for one to designate (anything) by the term 'thinking'. When what is called 'thinking' is not manifested, it is not possible for one to designate (anything) by the term 'the group of mental factors (of kilesas) that dominates beings and extends saṃsāra.'

Sirs! The Bhagavā gave this brief exposition: 'Bhikkhu, there is the source of the group of mental factors that extends saṃsāra and dominates beings. If there is nothing in the source to be delighted with, (or) to affirm categorically, (or)

to cleave to, this itself (i.e., the absence of delight, affirmation, cleaving to) is the end of latent attachment; ...p... It is in this source that these evil and demeritorious factors come to cessation without any remainder.' Having made this brief exposition without enlarging upon its meaning in detail, the Bhagavā rose from his seat and entered the monastery. Sirs, this is how I understand the full meaning of the brief exposition which the Bhagavā gave without enlarging upon the meaning. If you, the Venerable Sirs, so desire, you may approach the Bhagavā himself and ask him again about this meaning. You should bear it in mind as the Bhagavā explains it to you.

205. Then the bhikkhus, pleased and satisfied with what the Venerable Mahākaccāna had said, rose from their seats and approached the Bhaggavā. They paid obeisance to the Bhagavā and, sitting at a suitable place, addressed these words to him: "Venerable Sir! The Bhagavā rose from his seat and entered the monastery, having made this brief exposition without enlarging upon the meaning in detail: 'Bhikkhu, there is the source of the group of mental factors that extends saṃsāra and dominates beings. If there is nothing in the source to be delighted with, (or) to affirm categorically (or) to cleave to, this itself (i.e., the absence of delight, affirmation, cleaving to) is the end of latent attachment ...p... It is in this source that these evil and demeritorious factors come to cessation without any remainder.' Venerable Sir, soon after the Bhagavā had left it occurred to us thus: The Bhagavā rose from his seat and entered the monastery, having made this brief exposition without enlarging upon the meaning: 'Bhikkhu, there is the source of the group of mental factors that extends saṃsāra and dominates beings. If there is nothing in the source to be delighted with, (or) to affirm categorically, (or) to cleave to, this itself (i.e., the absence of delight, affirmation, cleaving to) is the end of latent attachment; this itself is the end of latent ill will; this itself is the end of latent wrong

views; this itself is the end of latent uncertainty; this itself is the end of latent conceit; this itself is the end of latent attachment to existence; this itself is the end of latent ignorance; this itself is the end of resorting to sticks, resorting to weapons, quarrels, disagreements, contentious disputes, harsh terms of address such as 'You! You', calumny and lying. It is in this source that these evil and demeritorious factors come to cessation without any remainder.' Who might be able to explain in detail the meaning of this brief exposition given without elaboration by the Bhagavā? Venerable Sir, It occurred to us thus: 'The Venerable Mahākaccāna is praised by the Teacher and revered by wise companions in the practice of the dhamma. The Venerable Mahākaccāna has the ability to explain in full the meaning of this brief exposition which the Bhagavā has given without enlarging upon the meaning. Let us approach the Venerable Mahākaccāna and ask him for a full explanation of the meaning of this exposition.' Then, Venerable Sir, we approached the Venerable Mahākaccāna and asked him the meaning of this exposition. Venerable Sir!, The Venerable Mahākaccāna fully explained to us the meaning by these means³⁵ by these sentences and by these words."

Bhikkhus, learned is Mahākaccāna. Of great wisdom is Mahākaccāna. Bhikkhus! Even had you questioned me as to this meaning, I would have answered you in the same way as Mahākaccāna has answered. This, indeed, is the very meaning of the exposition. Bear it in mind accordingly.

When this had been said, the Venerable Ānanda spoke to the Bhagavā: "Venerable Sir! It is as if a man

35. means:ākāra:lit., way, mode, manner, reason, ground, account. Here, this can be rendered 'by means of these reasons'. The means employed by the Venerable Mahākaccāna are the exposition of the sense-bases as the source of craving, egotistic pride and wrong views which are collectively called papañca dhammas that extend or prolong saṃsāra.

overcome by hunger and exhaustion might come upon a round honey-cake;³⁶ if he should lick it on any side, he would get the same delicious flavour with no need for added sweetness. Venerable Sir! In much the same way if an able bhikkhu who could think things out with due wisdom were to examine with due understanding the meaning of this discourse from any aspect, he would get satisfaction and clarity of mind. Venerable Sir! What might be the name of this discourse?"

Ānanda! Because of that (simile), you may take this exposition of the dhamma as the Round Honey-Cake Discourse.

Thus spoke the Bhagavā. Delighted, the Venerable Ānanda rejoiced in what the Bhagavā had said.

End of the Madhupiṇḍika Sutta,
the eighth in this vagga.

36. round honey-cake: madhupiṇḍika: Its ingredients are butter, molasses, honey and brown sugar.

9. DVEDHĀVITAKKA SUTTA

Discourse on Two Classes of Thoughts

206. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus as “Bhikkhus!” Those bhikkhus replied “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! Before I attained arahattamagga (the Insight of an arahat), while I was still a Bodhisatta who had not yet gained insight (into the Truth), this occurred to me: “It would be well if I were to make (a classification of) thoughts into two classes.” (Then) I put sensual thought,¹ destructive thought² and harmful thought³ into one class, and thought of liberation⁴ (from sense-pleasures), non-destructive⁵ thought (i.e., goodwill, mettā) and non-harmful thought⁶ (i.e., compassion) into the second class.

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1. sensual thought: *kāmavitakka*: Thought, based on desire, directed to sense-pleasures.
 2. destructive thought: *byāpādavitaḥka*: Thought, based on ill will, malevolence, directed to killing, destroying, harming.
 3. harmful thought: *vihimsāvitakka*: Thought, based on cruelty, injuring, hurting, directed to causing harm and injury to others.
 4. thought of liberation: *nekkhammavitakka*: Thought, associated with renunciation, seeking freedom from the clutches of desire for sense-pleasures.
 5. non-destructive thought: *abyāpādavitaḥka*: Thought opposite of ill will or malevolence that motivates killing or destroying. Positively put, this is goodwill (*mettā*).
 6. non-harmful thought: *avihimsāvitakka*: Thought opposite of cruelty or hurtful intention that motivates doing harm or injury to others. Positively put, this is compassion.

207. Bhikkhus! While I was abiding in mindfulness and diligence, directing my mind (to Nibbāna), sensual thought arose in me.⁷ (But) I understood thus: “This sensual thought has arisen in me. This sensual thought is injurious to me, injurious to others and injurious both to myself and others. It impedes wisdom;⁸ it is vexatious; and it is not conducive to Nibbāna. ”

Bhikkhus! When I reflected: “(This sensual thought is) injurious to me, or injurious to others, or injurious both to myself and others,” it vanished⁹ in me. Bhikkhus! When I also reflected: “(This sensual thought) impedes wisdom; it is vexatious; and it is not conducive to Nibbāna,” it vanished in me. Bhikkhus, every time sensual thought arose in me, I got rid of it, removed it, did away with it.

208. Bhikkhus! While I was thus abiding in mindfulness and diligence, directing my mind (to Nibbāna), destruc-

7. sensual thought arose in me: To the Bodhisatta, who, for six years, practised austerities known as dukkaracariya, difficult practice, there never occurred thoughts or sense-pleasures connected with the luxuries of the palace enjoyed by the royalty surrounded by queens and court-ladies. He was emaciated by a long period of self-denial after which he had recourse to taking food. Then he regained strength and his former physical condition. He thought about his physical condition that had been regained. But as he was a man of great wisdom, he noted that this thinking about his physical condition amounted to sensual thought.(The Commentary)

8. It impedes wisdom: paññānirodhika: He who has not got rid of sensual thought cannot hope to make progress in knowledge, both mundane (lokiya) and supramundane (lokuttara). In fact it can even obstruct and destroy the eight attainments (samāpatti) and the five supernormal psychic powers (abhīññā).

9. vanished: abbhattha: The thought comes to cessation, reaches the end and disappears like a bubble that bursts.

tive thought arose in me.¹⁰...p... harmful thought arose in me.¹¹ (But) I understood thus: "This harmful thought has arisen in me. This harmful thought is injurious to me, injurious to others and injurious both to myself and others. It impedes wisdom; it is vexatious; and it is not conducive to Nibbāna."

Bhikkhus! When I reflected: "(This harmful thought) is injurious to me, or injurious to others, or injurious both to myself and others," it vanished in me. Bhikkhus! When I also reflected: "(This harmful thought) impedes wisdom; it is vexatious; and it is not conducive to Nibbāna," it vanished in me. So, bhikkhus, every time harmful thought arose in me, I got rid of it, removed it, did away with it.

10. destructive thought arose in me: It is not in the nature of a Bodhisatta to entertain thoughts of **killing** or destroying others. Here, this thought means the **vexation of mind** caused by sudden changes in climatic conditions **such as heavy rains, excessive heat, extreme cold, etc.** It does not **mean murderous thoughts**, but rather annoyance with little things that **go away**. (The Commentary)
11. harmful thought arose in me: It is not in the nature of a Bodhisatta to have ill intentions to **cause** harm to others. But the mind of the Bodhisatta was **disturbed** when he encountered acts of harm or injury to others **perpetrated by some people or animals**. On such occasions his mind became **distracted**, oppressed by incidents that he saw. It is not that **harmful intentions** arose in him.

Bhikkhus! Whatever (kind of) thinking and pondering is repeatedly engaged in, the mind becomes inclined (i.e., habituated) to that way of thinking and pondering. If a bhikkhu repeatedly thinks and ponders on sensual things (i.e., if he has repeated sensual thoughts), (this means) he has abandoned thought of liberation (from sense-pleasures), and has indulged in repeated sensual thought. Then the mind of that bhikkhu is inclined only to sensual thought. If a bhikkhu repeatedly thinks and ponders destructive thoughtsp.... If a bhikkhu repeatedly thinks and ponders harmful thoughts,(this means) he has abandoned non-harmful thought and has indulged in repeated harmful thought. Then the mind of that bhikkhu is inclined only to harmful thought.

Bhikkhus! It is as if, in the last month of the rains, in the season of sarada (roughly autumn), a cowherd would tend cattle on a narrow piece of land in the midst of crops, and would beat the cows with a stick on their backs or on their sides and would restrain and check them. What is the reason for that? Bhikkhus! It is because the cowherd foresees the danger of slaughter or impounding or loss or censure as a consequence of (cows) eating the crop.¹² Bhikkhus! In the same way, I saw the fault, the vileness and the pollution in demeritorious thoughts and the advantages arising from purity of meritorious thoughts of liberation (from sense- pleasures).

12. In the simile of the cowherd and his cattle in Para 208, the field thick with crops denotes the six sense-objects such as visible object, sound. Demeritorious thoughts are likened to unruly cows. The cowherd is the Bodhisatta. Slaughter, impounding, loss and 'censure or blame are the four dangers arising from demeritorious actions that bring misery to oneself, to others and to both. Foreseeing such dangers, the cowherd tends his cows restraining and checking them from eating the crops. In like manner the Bodhisatta controlled and restrained his mind so that thoughts of sense-pleasures failed to arise when the mind came into contact with sense-objects such as visible object, sound, etc., for he foresaw the dangers of loss of control.

209. Bhikkhus! While I was thus abiding in mindfulness and diligence, directing my mind (to Nibbāna), thought of liberation¹³ (from sense-pleasures) arose in me. And I understood thus: “This thought of liberation has arisen in me. It is not injurious to me, nor injurious to others, nor injurious both to myself and to others. It makes for the growth of wisdom;¹⁴ causes no vexation; and it is conducive to Nibbāna.”

Bhikkhus! Even if that (i.e., the thought of liberation) should be thought and pondered throughout the night, I see no danger¹⁵ from that source. Bhikkhus! Even if that (i.e., the thought of liberation) should be thought and pondered throughout the day, I see no danger from that source. Bhikkhus! Even if that should be thought and pondered throughout night and day, I see no danger from that source.

However, after a long process of thinking and pondering, the body would be weary; if the body were to become weary, the mind would be distracted; and if the mind were to get distracted, it would be far removed from Concentration.¹⁶

13. thought of liberation: This means liberation from all kinds of demeritorious thoughts and from all kilesas, defilements. Meritorious thoughts and freedom from kilesas point the way to Nibbāna.

14. the growth of wisdom: The mundane (lokiya) and the supramundane (lokuttara) knowledges that have not yet arisen arise, and those that have arisen get developed.

15. I see no danger: the danger of causing harm or injury to oneself or to other or to both.

16. Herein the Buddha reveals the three kinds of experiences in the initial stages of insight-meditation which he practised. In the first instance the Bodhisatta practised vipassanā, insight-meditation, based on samāpatti, sustained jhāna. At this initial stage his practice of concentration, samādhi, and insight-meditation, vipassanā, had not yet been fully developed. Sitting long in meditation he felt tired and hot in the body. Sweat flowed from his arm-pits. He felt that his scalp was almost in flames. Then his mind became distracted, unable to concentrate. It is with reference to this personal experience that the Buddha spoke of a distracted mind far removed from concentration.

(Accordingly,) bhikkhus, I kept my mind only on an object (of concentration) within myself; I calmed it well; I brought it to one-pointedness of mind;¹⁷ and I set it up well (in concentration). What was the reason for this? It was so that my mind might not be distracted.

210. Bhikkhus! While I was thus abiding in mindfulness and diligence; directing my mind (to Nibbāna), goodwill (lit., non-destructive thought) arose in me ...p... compassion (lit., non-harmful thought) arose in me. And I understood thus: “This compassion (lit., non-harmful thought) has arisen in me. It is not injurious to me, nor injurious to others, nor injurious to both myself and others. It makes for the growth of wisdom; it causes no vexation; and it is conducive to Nibbāna.”

Bhikkhus! Even if that (i.e., the non-harmful thought) should be thought and pondered throughout the night, I see no danger from that source. Bhikkhus! Even if that (i.e., the non-harmful thought) should be thought and pondered throughout the day, I see no danger from that source. Bhikkhus! Even if that should be thought and pondered throughout night and day, I see no danger from that source. However, after a long process of thinking and pondering, the body would be weary; if the body were to become weary, the mind would be distracted; and if the mind were to get distracted, it would

17. When his mind became distracted during vipassanā, insight-meditation, the Bodhisatta had recourse to samāpatti, sustained jhāna or ecstatic meditation, and then he reverted to vipassanā after having regained composure. Just as strong fortifications prove beneficial to troops in battle, so does samāpatti to those practising vipassanā. Conversely, vipassanā is beneficial to samāpatti. When vipassanā is strengthened, it strengthens samāpatti, and samāpatti in turn fortifies vipassanā. They are like the cart and, the boat. The cart can carry the boat with all its load in journeys by road just as the boat can carry the cart with all its load when a river is to be crossed. This passage shows inter-dependence between samāpatti and vipassanā.

be far removed from Concentration. (Accordingly,) bhikkhus, I kept my mind only on an object (of concentration) within myself; I calmed it well; I brought it to one-pointedness of mind; and I set it up well (in concentration). What was the reason for this? It was so that my mind might not be distracted.

Bhikkhus! Whatever (kind of) thinking and pondering is repeatedly engaged in, the mind becomes inclined (i.e., habituated) to that way of thinking and pondering. If a bhikkhu repeatedly thinks and ponders on liberation (from sense-pleasures), he has abandoned thought of sense-pleasures and has engaged himself in repeated thought of liberation. The mind of that bhikkhu is inclined only to thought of liberation (from sense-pleasures). If a bhikkhu repeatedly thinks and ponders thoughts of goodwill ...p... If a bhikkhu repeatedly thinks and ponders thoughts of compassion, he has abandoned harmful thought, and has engaged himself in repeated thought of non-harmfulness (i.e., compassion). Then the mind of that bhikkhu is inclined only to non-harmful thought (i.e., compassion).

Bhikkhus! It is as if, in the last month of the hot season, when all crops have been brought to the vicinity of the village, a cowherd would tend cattle while staying at the foot of a tree or in the open, as he would need to be only mindful that those were the cattle (he was tending). In the same way, bhikkhus, I needed to be just mindful that those were the thoughts, (I had).¹⁸

211. Bhikkhus, I had made unrelenting effort. Mindfulness was steadfast in me. It was constant. My person (both in body and mind) was concentrated on one object.

18. Here the Bodhisatta's knowledge of samatha (calm) and vipassanā (insight) has become sharpened. At that stage he could attain the eight samāpattis by a single effort, and when he practised vipassanā, he could go through the seven anupassanā (modes of contemplation), on anicca (impermanence), dukkha and anatta (non-self), etc., very rapidly.

Bhikkhus, being detached from sensual pleasures and demeritorious factors, I achieved and remained in the first jhāna which has vitakka (initial application of the mind), vicāra, (sustained application of the mind) and which has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the nīvaraṇas (hindrances). Having got rid of vitakka and vicāra, I achieved and remained in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of Concentration.

Having been detached from pīti as well, I dwelt in equanimity with mindfulness and clear comprehension and experienced sukha in mind and body. I achieved and remained in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha.

By dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, I achieved and remained in the fourth jhāna, without pleasure and pain, a state of equanimity and absolute purity of mindfulness.

212. When the settled mind had thus become perfectly pure, cleansed, unsullied (by defilements), uncontaminated (by defilements), malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) pubbenivāsānussati ñāṇa, the power that recollects existences of the past.

I could recollect many (of my) existences of the past, namely, one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences. I could recollect existences in many cycles of dissolution, in many cycles of development, or in many cycles of the rounds of dissolution and development. I could recollect that: 'In such an existence, I had such a name, such a lineage (i.e. clan),

such an appearance, such food (nutriment), experienced such well-being and suffering, and had such a span of life. On my death in that existence, I was born in another existence. In that (new) existence, I had such a name, such a lineage, such an appearance, such food, experienced such well-being and suffering, and had such a span of life. On my death in that existence, I was reborn in this (present) existence.' In this way I could recollect my many and varied existences together with their characteristics and related facts (such as names and clans).*

Bhikkhus, in the first part of the night, I gained this first vijjā (psychic knowledge of past existences). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā¹⁹ (psychic knowledge of past existences) arises, darkness disappears and light appears, similarly (in me), avijjā disappeared, vijjā arose, darkness disappeared and light appeared.

213. When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) cutūpapāta ñāṇa, the power that can know the passing away of beings and their rebirth in their new destinations.

With dibbacakkhu ñāṇa, the psychic power of divine sight which is extremely clear, surpassing the sight of men, I could see beings in the process of passing away and also of coming into existence, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. I could

* The words omitted in the pāli text are shown in full in this paragraph.

19. vijjā is of three kinds: psychic knowledge of past existences; psychic power of divine sight; and the Insight which uproots āsavas.

know (about) beings arising in accordance with their own kamma- actions. I knew thus: 'These beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas, held wrong views and performed actions according to wrong views. After death and dissolution of their bodies, they have reappeared in wretched destinations, (duggati), in miserable existences (apāya), states of ruin, (vinipāta), realms of continuous suffering (niraya). But, friends, there are also beings who are endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed according to right views. After death and dissolution of their bodies, they have reappeared in good destinations, the happy world of the devas.*

Thus, with the psychic power of divine sight which is extremely clear, surpassing the sight of men, I could see beings in the process of passing away and also of coming into existence, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and could know(about) beings arising in accordance with their own kamma-actions.

Bhikkhus, in the middle part of the night, I gained this second vijjā (the psychic power of divine sight). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (lack of psychic power of divine sight) disappears, vijjā (the psychic power of divine sight) arises, darkness disappears and light appears, similarly (in me), avijjā disappeared, vijjā arose, darkness disappeared and light appeared.

214. When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed it towards

* The words omitted in the pāli text are shown in full in this paragraph.

(attainment of) āsavakkhaya ñāṇa, the Insight which uproots the āsavas.

I knew: “This is dukkha”²⁰ as it really is; I knew: “This is the cause of dukkha” as the cause really is; I knew: “This is the extinction of dukkha”²¹ as it really is; and I knew: “This is the practice²² leading to the extinction of dukkha” as it really is. I knew: “These are the āsavas”²³ as they really are; I knew: “This is the cause of the āsavas” as the cause really is; I knew: “This is the extinction of the āsavas”²⁴ as it really is; I knew: “This is the practice leading to the extinction of the āsavas” as it really is. Knowing thus and seeing thus, my mind became liberated from kāmāsava, the defilement of sense-pleasure, bhavāsava, the defilement of hankering after (better) existence, and avijjāsava, the defilement of ignorance of the Four Ariya Truths. When (the mind was thus) liberated, there occurred the knowledge ‘It is liberated’. I knew ‘Rebirth is no more; the Noble Practice of Purity has been fulfilled; what needed to be done for the attainment of magga Insight has been done; nothing else remains to be done for this attainment of Magga.’

20. I knew as it really is: The reference here is to penetrative knowledge, without confusion, of the true nature of all dukkha, in such terms as “There is no greater dukkha than the dukkha set out in the Ariya Truth of Dukkha.”

21. The extinction of dukkha is Nibbāna.

22. The practice leading to the extinction of dukkha: the Ariya Path of Eight Constituents.

23. āsavas: befuddling defilements; mental intoxicants; taints; cankers. The āsavas are rooted in lobha, desire, craving; diṭṭhi, false views; and moha, inability to distinguish what is right or true from what is wrong or false.

24. The extinction of āsavas is Nibbāna.

Bhikkhus, in the last part of the night, I gained this third vijjā (the Insight which uproots āsavas). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (lack of Insight which uproots āsavas) disappears, vijjā (the Insight which uproots āsavas) arises, darkness disappears and light appears, similarly (in me), avijjā disappeared, vijjā arose, darkness disappeared and light appeared.

215. Bhikkhus! Here is a simile. Suppose that in a great forest there were a low-lying marsh near which a great herd of deer lived, and suppose there came (lit., appeared) a man who desired (to bring about) loss, disadvantage and insecurity to the herd. He might block the safe, secure and pleasant path and open up a treacherous path, stationing there a male deer as a decoy and a doe as a lure. If this were done, bhikkhus, after a time that herd of deer would meet with misfortune and destruction. Bhikkhus! If there appeared a man desiring to do good, to bring well-being and to provide safety to the herd of deer, he would open up the safe, secure and pleasant path and block the treacherous path, remove the male decoy and do away with the female lure. If this were done, the great herd of deer would after a time grow, thrive and increase.

Bhikkhus! To illustrate the meaning (of this discourse) I gave (you) the simile. Here is the significance of the simile:

Bhikkhus! The low-lying marsh stands for sense-pleasures; the herd of deer beings. Bhikkhus! That man who desired (to bring about) loss, disadvantage and insecurity is Māra, the Evil One. The treacherous path refers to the Wrong Path of Eight Constituents. And what is this Wrong Path of Eight Constituents? It is the Path that comprises Wrong View, Wrong Thought, Wrong Speech, Wrong Action, Wrong Livelihood, Wrong Effort, Wrong Mindfulness and Wrong Concentration. Bhikkhus! The male decoy is

nandirāga, passionate attachment (to sense-objects). Bhikkhus! The female lure is avijjā, ignorance.²⁵ Bhikkhus! The man who desired the advantage, the well-being and the safety (of beings) is the Tathāgata, worthy of special veneration, the perfectly self-enlightened. Bhikkhus! The safe, secure and pleasant path is this Ariya Path of Eight Constituents. And what is this Ariya Path of Eight Constituents? It is the Path that comprises Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Bhikkhus! Thus have I opened this safe, secure and pleasant Ariya Path, having blocked the Wrong Path, having removed the male decoy of nandirāga, passionate attachment, and having done away with the female lure of avijjā, ignorance.

Bhikkhus! What a compassionate Teacher, who has the welfare of his disciples at heart, should do out of compassion (for the disciples), that I have done for you. Bhikkhus! There are the places at the foot of trees. There are the secluded places. Bhikkhus! Meditate! Do not be unmindful. Do not be remorseful later! This is our instruction to you.

Thus spoke the Bhagavā. Delighted, the bhikkhus rejoiced in what the Bhagavā had said.

End of the Dvedhāvitakka Sutta,
the ninth in this vagga.

25. Attracted by ignorance, personified as the female lure, beings are drawn to craving for sense-objects, personified as the male decoy. Because of this, they are subjected to the round of existences.

10. VITAKKASANṬHĀNA SUTTA

Discourse on the Origin of Thoughts

216. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying, “Bhikkhus!” The bhikkhus answered the Bhagavā, saying, “Venerable Sir!” The Bhagavā spoke these words:

Bhikkhus! A bhikkhu striving for higher consciousness (of samāpatti, attainment, which is the basis of Vipassanā-insight) should, from time to time, pay attention to the five objects. What are the five?

Bhikkhus! In this Teaching, to a bhikkhu who pays attention to a certain object, there might arise in him on account of that object, evil and demeritorious thoughts associated with desire, associated with anger and associated with bewilderment. Bhikkhus! Then that bhikkhu should pay attention to some other object that is associated with what is meritorious. To that bhikkhu who pays attention to the objects associated with what is evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. Bhikkhus! By getting rid of these thoughts the mind of that bhikkhu becomes well-established within himself, well-composed, one-pointed and concentrated.

Bhikkhus! Just as a skilled carpenter or his apprentice might knock out, drive out and draw out a large peg with a small peg, even so, bhikkhus, in that bhikkhu, who pays attention to a certain object, there might arise evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment, should pay attention to some other object associated with what is meritorious. That bhikkhu, who pays attention to another object

associated with what is meritorious, gets rid of evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment and makes them disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated. (1)

217. Bhikkhus! Even though that bhikkhu, pays attention to another object associated with what is meritorious, there might arise evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment he should investigate their faults, thinking: "Thus these thoughts are demeritorious; thus these thoughts are faulty; thus these thoughts are productive of suffering." To that bhikkhu who investigates the faults of these thoughts, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

Bhikkhus! Just as a woman or a man, young, and tender, accustomed to adornment might feel revolted, ashamed and disgusted at the carcass of a snake, or of a dog, or of a human being dangling round the neck, even so, bhikkhus, in that bhikkhu, who pays attention to some other object that is meritorious, there might arise evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment, he should investigate the faults of those thoughts, thinking: "Thus these thoughts are demeritorious; thus these thoughts are faulty; thus these thoughts are productive of suffering." To that bhikkhu who investigates the faults of those thoughts, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated. (2)

218. Bhikkhus! Even though that bhikkhu investigates the faults of those thoughts, there might arise evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment; that bhikkhu should become forgetful and inattentive regarding those thoughts. To the bhikkhu who becomes forgetful and inattentive regarding those thoughts, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

Bhikkhus! Just as a man with eyes who does not want to see a visible object that comes to his view might close his eyes or look another way, even so bhikkhus, in the bhikkhu who investigates the faults of those thoughts there might arise evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment, he should neglect them and set them aside regarding those thoughts. To that bhikkhu who become forgetful and inattentive regarding those thoughts, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated. (3)

219. Bhikkhus! Even though that bhikkhu, become forgetful and inattentive regarding those thoughts, there might arise evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment. Then that bhikkhu should pay attention to the origin of formation of those thoughts. To the bhikkhu who pays attention to the origin of formation of those thoughts, evil and demeritorious thoughts associated with attachment, associated

with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

- Bhikkhus! It is as if a man walking quickly might think to himself: "Why should I walk quickly? It would be good if I were to walk slowly." Then he might walk slowly. Again, he might think to himself: "Why should I walk slowly? It would be good if I were to stand." Then he might stand. Again, he might think to himself: "Why should I stand? It would be good if I will to sit." Then he might sit. Again, he might think to himself: Why should I will to sit? It would be good if I were to lie down. Then he might lie down. In this way, bhikkhus, that man might abandon the posture which proves harder and harder and might take to the posture which proves easier and easier. Even so, bhikkhus, to the bhikkhu, who has become forgetful and inattentive regarding those thoughts, there might arise evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment. Then that bhikkhu should pay attention to the origin of formation of those thoughts. To that bhikkhu who pays attention to the origin of formation of those thoughts, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated. (4)

220. Bhikkhus! Even though that bhikkhu, pays attention to the origin of formation of those thoughts, there might arise evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment. Then that bhikkhu should subdue, press and torment his mind by his mind, clenching the teeth and pressing the

tongue against the palate. To the bhikkhu who subdues, presses and torments his mind by his mind, clenching the teeth and pressing the tongue against the palate, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

Bhikkhus! It is as if a strong man, having taken hold of a weak man by the head or by the throat or by the shoulders might subdue, press and torment him. Even so, to the bhikkhu, who pays attention to the origin of formation of those thoughts, there might arise evil and demeritorious thoughts associated with attachment, associated with hatred, and associated with bewilderment. Then that bhikkhu should subdue, press and torment his mind by his mind, clenching the teeth and pressing the tongue against the palate. To the bhikkhu who thus subdues, presses and torments his mind by his mind, clenching the teeth and pressing the tongue against the palate, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated. (5)

221. Bhikkhus! When a bhikkhu is paying attention to a certain object, there arise in him on account of that object, evil and demeritorious thoughts associated with attach-

ment, associated with hatred and associated with bewilderment, and so he pays attention to some other object associated with what is demeritorious, thereby evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

And also in a bhikkhu who investigates the faults of those thoughts, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

And also in a bhikkhu who neglect and sets aside those thoughts, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

And also in a bhikkhu who pays attention to the origin of formation of those thoughts, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that

bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

And also in a bhikkhu who subdues, presses and torments his mind by his mind, clenching the teeth and pressing the tongue against the palate, evil and demeritorious thoughts associated with attachment, associated with hatred and associated with bewilderment are got rid of and made to disappear. By getting rid of those thoughts the mind (of that bhikkhu) becomes well-established within himself, well-composed, one-pointed and concentrated.

Bhikkhus! This bhikkhu is called one who has mastered the paths of thoughts arising occasionally each in turn. He will think whatever he wishes to think; and he will not think whatever he does not wish to think. He has cut off craving; he has shaken off fetters; and having become fully aware of conceit has made an end of dukkha.

The Bhagavā delivered this discourse. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of *Vitakkasaṅḥāna Sutta*,

the tenth in this *vagga*,

End of *Sīhanāda Vagga*, the third division.

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) OPAMMA VAGGA

1. Kakacūpama Sutta
2. Alagaddūpama Sutta
3. Vammika Sutta
4. Rāthavinīta Sutta
5. Nivāpa Sutta
6. Pāsarāsi Sutta
7. Cūḷahatthipadopama Sutta
8. Mahāhatthipadopama Sutta
9. Mahāsāropama Sutta
10. Cūḷasāropama Sutta

1. KAKACŪPAMA SUTTA

Discourse with Simile of the Saw

222. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time, the Venerable Moliyaphagguna lived in association with bhikkhunīs beyond the limits of discipline. The Venerable Moliyaphagguna lived thus in association with bhikkhunīs. If any bhikkhu in the presence of the Venerable Moliyaphagguna reproached those bhikkhunīs, the Venerable Moliyaphagguna would get angry, displeased and enter into dispute. If any bhikkhu in the presence of those bhikkhunīs reproached the Venerable Moliyaphagguna, those bhikkhunīs would get angry, displeased and enter into dispute. In this manner the Venerable Moliyaphagguna was living in association with the bhikkhunīs.

Then a certain bhikkhu approached the Bhagavā and, having made his obeisance to him, sat in a suitable place. Having sat in a suitable place, he addressed the Bhagavā in these words: “Venerable Sir! The Venerable Moliyaphagguna lives in association with bhikkhunīs beyond the limits of discipline. The Venerable Moliyaphagguna lives thus in association with bhikkhunīs. If any bhikkhu in the presence of the Venerable Moliyaphagguna reproaches those bhikkhunīs, the Venerable Moliyaphagguna gets angry and displeased and enters into dispute. If any bhikkhu in the presence of those bhikkhunīs reproaches the Venerable Moliyaphagguna, those bhikkhunīs get angry and displeased and enter into dispute. Venerable Sir! In this manner does the Venerable Moliyaphagguna live in association with bhikkhunīs.”

223. Then the Bhagavā spoke to a certain bhikkhu: “Come, bhikkhu! Make it known to Moliyaphagguna on my behalf, the Bhagavā summons you, friend Phagguna.” That bhikkhu answered, “Very well, Venerable Sir,” and approached the Venerable Moliyaphagguna, and said, “Friend Phagguna!

The Bhagavā summons you.” Then the Venerable Moliyaphagguna said, “Very well, friend,” and approached the Bhagavā, made obeisance to him, and sat in a suitable place. As he was sitting in a suitable place, the Bhagavā spoke these words: You live in association with bhikkhunīs beyond the limits of discipline. You do so in association with bhikkhunīs. If any bhikkhu in your presence reproaches those bhikkhunīs, you get angry, and displeased and enter into dispute. If any bhikkhu in the presence of those bhikkhunīs reproaches you, those bhikkhunīs get angry, displeased and enter into dispute. Is it true, as is said, that you live in association with bhikkhunīs in this manner?

“True it is, Venerable Sir,” (said Moliyaphagguna). But did you not, as the son of a good family, renounce hearth and home for the homeless life out of conviction?

“Yes, I did”.

224. Phagguna! It is not proper, for you, the son of a good family, who renounced hearth and home for the homeless life, to live in association with bhikkhunīs beyond the limits of discipline. That being so, Phagguna, if anyone in your presence reproaches those bhikkhunīs, you should get rid of desires pertaining to the laity and thoughts pertaining to the laity. Seeing those bhikkhunīs being reproached thus, Phagguna, you should train yourself thus: “My mind will not become perverted; I will not speak evil words; but I will dwell in loving-kindness and in the absence of hatred, developing compassion.” Thus must you train yourself. That being so, Phagguna, if anyone in your presence gives those bhikkhunīs a blow with the hand, throws stones at them, beats them with sticks and cuts them with weapons, you should get rid of desires pertaining to the laity and thoughts pertaining to the laity. Seeing those bhikkhunīs being molested, Phagguna, you should train yourself thus: “My mind will not become perverted; I will not speak evil words; but I will dwell in loving-kindness and in the absence of hatred, developing compassion.” Thus must you train yourself.

That being so, Phagguna, if anyone in the presence of you reproaches you, you should get rid of desires pertaining to the laity and thoughts pertaining to the laity. You yourself being reproached thus, Phagguna, you should train yourself thus: “My mind will not become perverted; I will not speak evil words; but I will dwell in loving-kindness and in the absence of hatred, developing compassion.” Thus must you train yourself.

That being so, if anyone gives you a blow with the hand, throws stones at you, beats you with sticks and cuts you with weapons, Phagguna, you should get rid of desires pertaining to the laity and thoughts pertaining to the laity. You yourself, being molested thus, Phagguna, you should train yourself thus: “My mind will not become perverted; I will not speak evil words; but I will dwell in loving-kindness and in the absence of hatred, developing compassion.” Thus must you train yourself.

225. Then the Bhagavā addressed the bhikkhus: “Bhikkhus! At one time the bhikkhus satisfied my mind. At that time, bhikkhus, I spoke to them: ‘Bhikkhus! I take only one meal a day. When I take only one meal a day, I know that I become free from illness, free from affliction, buoyant, strong and comfortable. Come, bhikkhus, you also take one meal a day. As you take one meal a day, you will come to know that you become free from illness, free from affliction, buoyant, strong and comfortable. Bhikkhus! I did not have to admonish those bhikkhus. I merely make them mindful.’ ”

Just as, bhikkhus, a master-trainer, skilled in taming horses were to mount that chariot, standing on level ground at cross-roads, harnessed with thoroughbreds, with a whip hanging handy, having taken the reins in his left hand and the whip in his right, to drive it straight as he wished and turn back, even so, bhikkhus, I did not have to admonish those bhikkhus. I merely made them mindful. That being so, bhikkhus, do you get rid of what is demeritorious and make

efforts to acquire what is meritorious. If you do so, you will come to growth, prosperity and development in this Teaching.

Bhikkhus! Suppose, there were a great sal-wood forest overgrown with castor-oil plant, close to a village or a town; there might come a man who wishes the good of the forest, its wellbeing and its security. And, having cut off those sal-tree saplings which are bent and which are a drain on the nutriment of the soil, he would take them out and clear the jungle. He would, however, tend properly those sal-tree saplings which grow straight and are well-developed. Thus, bhikkhus, after some time this sal-wood forest will come to growth, prosperity and development. In like manner, bhikkhus, do you get rid of what is demeritorious and make efforts to acquire what is meritorious. If you do so you will come to growth prosperity and development in this Teaching.

226. Bhikkhus! It so happened in the past that in this very city of Sāvattihī there was a lady house-holder by the name of Vedehikā. And there had spread the good reputation about Vedehikā, the lady householder: “Vedehikā, the lady householder, is gentle, meek and serene.” Now, bhikkhus, Vedehikā, the lady householder, had a slave woman named Kāḷī, who was skilled, diligent and good at house-keeping.

Then it occurred to the slave woman, Kāḷī, thus: “There has spread the good reputation about Vedehikā, the lady householder: ‘Vedehikā, the lady householder, is gentle, meek and serene.’ How is that? Is it because my mistress does not show her bad temper that lies inwardly in her, or is it because she does not show it as it is absent in her? Or is it because I keep house so well that my mistress does not show her bad temper even though it is present inwardly in her, and not that she does not show it because it is absent in her? It would be good if I were to put my mistress to test.”

Then, bhikkhus, Kāḷī, the slave woman, got up late the next day. At this, Vedehikā, the lady householder, spoke out to Kāḷī, the slave woman, exclaiming, “Hey, Kāḷī!”

“What is the matter, Mistress? (replied Kāḷī). “You, bad slave, why did you get up late?” (asked Vedehikā). “That’s nothing, Mistress,” said the slave woman. “Nothing indeed! You, bad slave, got up late in the day without any reason!” Saying so, she frowned, being angry and displeased.

And, bhikkhus, it again occurred to Kāḷī, the slave woman thus: “My mistress does not show her bad temper even though she has it inwardly; it is not that she does not show it because it is absent in her. It is because I keep house so well that my mistress has no occasion to show her bad temper; it is not that she does not show it because it is absent in her. It would be good if I were to put my mistress to test further.”

Then, bhikkhus, that Kāḷī, the slave woman, got up very late the next day. At this Vedehikā, the lady householder, spoke out to Kāḷī, the slave woman, exclaiming, “Hey, Kāḷī!” “What is the matter, Mistress?” (replied Kāḷī). “You, why did you get up late?” (asked Vedehikā). “That’s nothing, Mistress,” said the slave woman. “Nothing, indeed! You, bad slave, got up late in the day without any reason!” Saying so, she spoke words of displeasure.

And, bhikkhus, it again occurred to Kāḷī, the slave woman thus: “My mistress does not show her bad temper even though she has it inwardly; it is not that she does not show it because it is absent in her. It is because I keep house so well that my mistress has no occasion to show her bad temper; it is not that she does not show it because it is absent in her. It would be good if I were to put my mistress to test further.”

Then, bhikkhus, that Kāḷī, the slave woman, got up very late the next day. At this, Vedehikā, the lady householder, spoke out to Kāḷī, the slave woman, exclaiming, “Hey, Kāḷī!” “What is the matter, Mistress?” (replied Kāḷī). “You, why did you get up late?” (asked Vedehikā). “That’s nothing, Mistress,” said the slave woman. “Nothing indeed!

You, bad slave, got up late in the day without any reason!" And, angry and displeased, she beat (the slave woman) on her head with a door-bolt and cracked it. Then, bhikkhus, Kāḷī, the slave woman, with her head broken and streaming with blood, spread the news among her neighbours, complaining, "See, madams, the deed of the gentle one; see, madams, the deed of the meek one; see, madams, the deed of the serene one. Why did she beat me, her only slave woman, on the head with a door-bolt and crack it, having become angry and displeased?"

Thereafter, bhikkhus, evil reputation about Vedehika, the lady householder, became widespread thus: "Vedehika, the lady householder, is violent, not meek and not serene."

Even so, bhikkhus, some bhikkhu in this Teaching is as gentle as gentle can be, as meek as meek can be and as serene as serene can be as long as he is not confronted with disagreeable ways of speech. Bhikkhu! It is only when the bhikkhu is confronted with disagreeable ways of speech that one can judge him to be gentle, meek and serene.

Bhikkhus, I do not declare the bhikkhu who comes to be easy to speak to because of robes, alms-food, shelter and medicines and medicinal requisites for use in sickness as one who is easy to speak to. Why do I not declare so? It is because that bhikkhu does not come to be easy to speak to when he fails to get robes, alms-food, shelter and medicines and medicinal requisites for use in sickness. I declare only the bhikkhu, who respecting only the dhamma revering only the dhamma, honouring only the dhamma, worshipping only the dhamma and esteeming only the dhamma, comes to be easy to speak to as one who is actually easy to speak to. Therefore you must train yourselves thus: "We will become easy to speak to, and we will get into being easy to speak to, respecting only the dhamma, revering only the dhamma, honouring only the dhamma, worshipping only the dhamma and esteeming only the dhamma."

227. Bhikkhus! There are these five ways of speaking when you are spoken to by others whether at a right time, or at a wrong time, whether truthfully or falsely, whether gently or harshly, whether with reasonable cause or without reasonable cause, or whether with a mind of loving-kindness or with a mind of hatred.

Bhikkhus! Others would, if they wished, speak at a right time or at a wrong time. Others would, if they wished, speak truthfully or falsely. Others would, if they wished, speak gently or harshly. Others would, if they wished, speak with reasonable cause or without reasonable cause. Others would, if they wished, speak with a mind of loving-kindness or with a mind of hatred. Bhikkhus! When spoken to thus, you must train yourselves thus: “Our mind will not become perverted; We will not speak evil words; but we will dwell in loving-kindness and in the absence of hatred, developing compassion. We will also dwell in the suffusion of loving-kindness towards that person (who speaks in those ways). We will also dwell with the suffusion of loving-kindness towards all sentient beings of the world who are the objects of this kind thought that is extensive, lofty, measureless, peaceable and without malice”. Bhikkhus! Thus must you train yourselves.

228. Bhikkhus! It is as if a man were to come along with a shovel and basket and say: “I will make this great earth not-earth.” Then that man might dig (the earth) here and there, muttering to himself: “Let (the earth) be not-earth! Let (the earth) be not-earth!” spreading it here and there, spitting at it here and there, urinating on it here and there. What do you think of this, bhikkhus? Would that man make the great earth not-earth?

“No, he wouldn’t, Venerable Sir,” (said the bhikkhus).
Why is it so?

“Venerable Sir,” (said the bhikkhus). “This great earth

is massive; it is immeasurable. So it is not easy to make it not-earth. That man would get tired and suffer anguish.”

Even so, bhikkhus, there are these five ways of speaking when you are spoken to by others, whether at a right time or at a wrong time, whether truthfully or falsely, whether gently or harshly, whether with reasonable cause or without reasonable cause, or whether with a mind of loving-kindness or with a mind of hatred.

Bhikkhus! Others would, if they wished, speak at a right time or at a wrong time. Others would, if they wished, speak truthfully or falsely. Others would, if they wished, speak gently or harshly. Others would, if they wished, speak with reasonable cause or without reasonable cause. Others would, if they wished, speak with a mind of loving-kindness or with a mind of hatred. Bhikkhus! When spoken to thus, you must train yourselves thus: “Our mind will not get perverted; we will not speak evil words; but we will dwell in loving-kindness and in the absence of hatred, developing compassion. We will also dwell in the suffusion of loving-kindness towards that person (who speaks in those ways). We will also dwell in the suffusion of loving-kindness towards all sentient beings of the world who are the objects of this kind thought that is comparable to the earth, extensive, lofty, measureless, peaceable and without malice”. “Thus, bhikkhus, must you train yourselves.

229. Bhikkhus! It is as if a man were to come along with liquid lac or yellow or deep blue or dark red (paints), saying: “I will draw pictures (literally write forms) in this sky. I will make pictures appear.” What do you think of this, bhikkhus?

Would that man be able to draw pictures in this sky?

“No, he wouldn’t, Venerable Sir,” (said the bhikkhus).

Why is it so?

“Venerable Sir,” (said the bhikkhus), “This sky is formless and it cannot be seen. It is not easy to draw pictures in the sky. That man would get tired and suffer anguish.”

Even so, bhikkhus, there are these five ways of speaking when you are spoken to by others, whether at a right time or at a wrong time ...p... “We will also dwell in the suffusion of loving-kindness towards all sentient beings of the world who are the objects of this kind thought that is comparable to the sky, extensive, lofty, measureless, peaceable and without malice.”

230. It is as if a man were to come along bringing a burning grass-torch, saying: “With this burning grass-torch I will set fire to the river Gaṅgā. I will make it burn all over.” What do you think of this, bhikkhus? Would that man with the burning grass-torch set fire to the river Gaṅgās and burn it all over?

“No, he wouldn’t, Venerable Sir,” (said the bhikkhus). Why is it so?

“Venerable Sir,” (said the bhikkhus), “The river Gaṅgā is deep and immeasurable. It is not easy to set fire to the river Gaṅgā and make it burn all over. That man would get tired and suffer anguish.”

Even so, bhikkhus, there are these five ways of speaking when you are spoken to by others, whether at a right time, or at a wrong time, ...p... “We will also dwell in the suffusion of loving-kindness towards all sentient beings of the world who are the objects of this kind thought that is comparable to the river Gaṅgā, extensive, lofty, measureless, peaceable and without malice”.

231. Bhikkhus! It is like a catskin bag that is cured, cured inside and out and all over, smooth like silk-cotton, giving out no hissing or bubbling sound, and soft. Then a man were to come along bringing a stick or a potsherd, saying: “I will produce hissing or bubbling sound out of this catskin bag that is cured, cured inside and out and all over, smooth like silk-cotton, giving out no hissing or bubbling sound, and soft by means of the stick or potsherd. What do you think of this, bhikkhus? Would that man produce hissing

or bubbling sound out of this catskin bag that is cured, cured inside and out and all over, smooth like silk-cotton, giving out no hissing or bubbling sound, and soft by means of the stick or the potsherd?

“No, he wouldn't, Venerable Sir.” (said the bhikkhus)

Why is it so?

“Venerable Sir,” (said the bhikkhus), “It is because the catskin bag is cured, cured inside and out and all over, smooth like silk-cotton, giving out no hissing or bubbling sound and soft so that he wouldn't produce hissing or bubbling sound out of it by means of the stick or the potsherd. So it is not easy to make it hiss and bubble. That man would get tired and suffer anguish.”

Even so, bhikkhus, there are these five ways of speaking when you are spoken to by others, whether at a right time, or at a wrong time, whether truthfully or falsely, whether gently or harshly, whether with reasonable cause or without reasonable cause, or whether with a mind of loving-kindness or with a mind of hatred. Bhikkhus! Others would, if they wished, speak at a right time or at a wrong time. Others would, if they wished, speak truthfully or falsely. Others would, if they wished, speak gently or harshly. Others would, if they wished, speak with reasonable cause or without reasonable cause. Others would, if they wished, speak with a mind of loving-kindness or with a mind of hatred. When spoken to thus, you must train yourselves thus: “Our mind will not get perverted; we will not speak evil words; but we will dwell in loving-kindness and in the absence of hatred, developing compassion. We will also dwell in the suffusion of loving-kindness towards that person (who speaks in those ways). We will also dwell in the suffusion of loving-kindness towards all sentient beings of the world who are the objects of this kind thought that is comparable to the catskin bag, extensive, lofty, measureless, peaceable and without malice. Thus, bhikkhus, must you train yourselves.

232. Bhikkhus! Lowly thieves might cut off all the limbs of the body, with a doublehanded saw. Even when one were to be thus cut, one who harbours any thought or enmity is not a follower of my Teaching on account of harbouring such thoughts. Bhikkhus! Even when thus cut, you must train yourselves thus: "Our mind will not become perverted; we will not speak evil words; but we will dwell in loving-kindness and in the absence of hatred, developing compassion. We will dwell in the suffusion of loving-kindness towards that person (who speaks in those ways). We will also dwell in the suffusion of loving-kindness towards all sentient beings of the world who are the objects of this kind thought that is extensive, lofty, measureless, peaceable, and without malice". Thus, bhikkhus, must you train yourselves.

233. Bhikkhus! If you pay constant attention to this exhortation on the simile of the saw, would you ever come across any of those ways of speaking, whether subtle or gross, that you cannot tolerate?

"No, Venerable Sir," (replied the bhikkhus).

Therefore, bhikkhus, do you pay constant attention to this exhortation on the simile of the saw. It will be to your benefit and happiness for a long time.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of Kakacūpama Sutta,
the first in this vagga

2. ALAGADDŪPAMA SUTTA.

The Snake Simile Discourse

234. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time there arose in Bhikkhu Ariṭṭha, formerly of the Vulture-slayers, a depraved view thus: 'I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles¹ (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas², they

1. obstacles: *antarāyikā dhammā*: The Commentary gives a list of five kinds of impediments to attainment of jhāna, magga and phala. Bhikkhu Ariṭṭha was a learned exponent of the Teaching, and he knew the 'obstacles' well. But he was not proficient in the Vinaya Rules.

He does not specify what impediments he thinks are not necessarily impediments, but it is clear from what follows that he regards sense-gratification, particularly sexual intercourse, as not really an impediment, even for a bhikkhu, as taught by the Buddha.

2. who indulges in these dhammas: According to Bhikkhu Ariṭṭha, just as lay people, whether a stream-winner (*sotāpanna*), or a once-returned (*sakadāgāmi*), or a never-returned (*anāgāmi*), can enjoy the five sensual pleasures, so too bhikkhus can view pleasant sights, listen to pleasant sounds, smell fragrance, eat palatable food and enjoy soft beds. That being so, Ariṭṭha argued that sights, sounds, smells, tastes and contacts appertaining to females are to be considered as proper for the bhikkhus. He, therefore, held the view that bhikkhus do not commit any offence when they enjoy the five sense-pleasures derived from women. In his view, they could not be impediments to jhāna, magga and phala; and he said so in the presence of the Buddha.

cannot be obstacles (detrimental to the achievement of jhāna, magga and phala).’ Many bhikkhus heard that there arose in Bhikkhu Ariṭṭha, formerly of the vulture-slayers, a depraved view thus: ‘I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala).’ Then the bhikkhus approached Bhikkhu Ariṭṭha, formerly of the vulture-slayers, and asked him: “Āvuso Ariṭṭha! Is it true that there has arisen in you a depraved view thus: ‘I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala)’?”

“Sirs! It is true as you have heard. I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala).”

Then those bhikkhus, desiring to dissuade Bhikkhu Ariṭṭha from this depraved view, questioned him, pressed him for confirmation and asked him the reasons, saying: “Āvuso Ariṭṭha! Say not so. Do not slander the Bhagavā (by misrepresentation). Slandering the Bhagavā (by misrepresentation) is not good. Certainly the Bhagavā would not have spoken thus. Āvuso Ariṭṭha! In many ways the Bhagavā has said of those obstacles that they are obstacles (detrimental to the achievement of jhāna, magga and phala). Those obstacles are really obstacles for one who indulges in their practice. The Bhagavā has said that sense-pleasures have little to satisfy but cause much suffering and great trouble. There is much peril

in these (sense-pleasures). The Bhagavā says sense-pleasures are like unto bones shorn of flesh, like unto a lump of meat,³ like unto a grass-torch,⁴ like unto a pit of burning coals,⁵ like unto a dream,⁶ like unto things borrowed, like unto a tree with fruit,⁷ like unto a chopping block,⁸ like unto an impaling stake⁹ and like unto a snake's head.¹⁰ Sense-pleasures cause much suffering and great trouble. There is much peril in these (sense-pleasures).” Although he was thus questioned, pressed for confirmation and asked for reasons, Bhikkhu Ariṭṭha, formerly of the vulture-slayers, stuck to his former assertion of the depraved view which he had pondered in an absolutely wrong way, saying: “Sirs! It is true as you have heard. I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala.)”

3. like unto a lump of meat: *mamsapesūpamā*: Meat is common to many, and so are the five kinds of sensual pleasures, thus causing conflict.

4. like unto a grass-torch: *tiṇṇukūpamā*: Grass burns slowly, surely and incessantly, just as sense-pleasures do, now or hereafter.

5. like unto a pit of burning coals: *aṅgārakāsūpamā*: The burning coal consumes all just like the sense-pleasures.

6. like unto a dream: *supina kūpamā*: Sense-pleasures pass just like a flitting dream.

7. like unto a tree with fruit: *rukkhaphalūpamā*: A fruit bearing tree comes to be injured or destroyed in its branches and foliage as the fruit is plucked. Even so, one who indulges in sense-pleasures can get injury and even death in his enjoyment.

8. like unto a chopping block *asisūnūpamā*: Sense-pleasures are like a chopping block on which the five khandhas are cut or minced.

9. an impaling stake: *sattisūla*: lit., a spear-stake. An impaling stake pierces the body where previously there was no injury. Likewise sense-pleasures penetrate into human beings.

10. like unto a snake's head: *sappasirūpamā*: A snake's head is horribly dangerous and so are sense-pleasures that benefit one not, now or hereafter.

235. When those bhikkhus were unable to dissuade Bhikkhu Ariṭṭha, formerly of the vulture-slayers, from this depraved view, they approached the Bhagavā, made obeisance to him and, having sat down at a suitable place, spoke thus to the Bhagavā:

“Venerable Sir! There has arisen in Bhikkhu Ariṭṭha, formerly of the vulture-slayers, a depraved view thus: ‘I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala)’.

“Venerable Sir! We heard that there had arisen in bhikkhu Ariṭṭha, formerly of the vulture-slayers, a depraved view thus: ‘I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala).’

“Venerable Sir! We, then, approached Bhikkhu Ariṭṭha, formerly of the vulture-slayers, and asked him: ‘Āvuso Ariṭṭha! Is it true that there has arisen in you a depraved view thus: I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala)’

“Venerable Sir! On being thus asked, Bhikkhu Ariṭṭha, formerly of the vulture-slayers, said to us: ‘Sirs! It is true as you have heard. I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot

be obstacles (detrimental to the achievement of jhāna, magga and phala).’

“Venerable Sir! Desiring to dissuade Bhikkhu Ariṭṭha, formerly of the vulture-slayers, from this depraved view, we questioned him, pressed him for confirmation and asked him the reasons in this way: ‘Āvuso Ariṭṭha! Say not so. Do not slander the Bhagavā (by misrepresentation). Slandering the Bhagavā (by misrepresentation) is not good. Certainly the Bhagavā would not have spoken thus. Āvuso Ariṭṭha! In many ways the Bhagavā has said of those obstacles that they are obstacles (detrimental to the achievement of jhāna, magga and phala). Those obstacles are really obstacles for one who indulges in their practice. The Bhagavā has said that sense-pleasures have little to satisfy but cause much suffering and great trouble and that there is much peril in these (sense-pleasures). The Bhagavā says sense-pleasures are like unto bones shorn of flesh, ...p... and like unto a snake’s head. Sense-pleasures cause much suffering and great trouble and there is much peril in these (sense-pleasures).

“Although Bhikkhu Ariṭṭha, formerly of the vulture-slayers, was thus questioned by us, pressed for confirmation and asked for reasons, he stuck to his former assertion of the depraved view which he had pondered in an absolutely wrong way, saying: ‘Sirs! It is true as you have heard. I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala)’ .Now, unable to dissuade Bhikkhu Ariṭṭha, formerly of the vulture-slayers, from the depraved view, we are reporting this matter to the Bhagavā.”

236. Then the Bhagavā said to a certain bhikkhu: “Come bhikkhu! Inform Bhikkhu Ariṭṭha, formerly of the

vulture-slayers, at my instance thus: ‘Āvuso Ariṭṭha, the Teacher summons you’.” The bhikkhu replied: “Very well, Venerable Sir’, to the Bhagavā and approached Bhikkhu Ariṭṭha, formerly of the vulture-slayers, and told the latter: “Āvuso Ariṭṭha! The Teacher summons you.” Saying “ Very well, Āvuso,” to the bhikkhu, Bhikkhu Ariṭṭha, formerly of the vulture-slayers, approached the Bhagavā, made obeisance to him and sat in a suitable place; and the Bhagavā spoke to Bhikkhu Ariṭṭha, formerly of the vulture-slayers, who was thus sitting: “Ariṭṭha! Is it true that a depraved view has arisen in you thus: ‘I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala)’?”

“Venerable Sir! It is true as you have heard. I know all the dhammas (practices) which are taught by the Bhagavā and stated by him as being obstacles (detrimental to the achievement of jhāna, magga and phala). For one who indulges in these dhammas, they cannot be obstacles (detrimental to the achievement of jhāna, magga and phala).”

You empty man, (void of any chance for magga and phala)! To whom, do you know, have I expounded such teaching? You empty man, (void of any chance for magga and phala)! Have I not in many ways said of those obstacles that they are the obstacles, and that these obstacles are really obstacles for one who indulges in their practice?

Have I not taught that sense-pleasures have little to satisfy, but cause much suffering and great trouble and that there is much peril in these (sense-pleasures)? Have I not taught that sense-pleasures are like unto bones shorn of flesh? Have I not taught sense-pleasures are like unto a lump of meat? Have I not taught sense-pleasures are like unto a grass-

torch? Have I not taught sense-pleasures are like unto a pit of burning coals? Have I not taught sense-pleasures are like unto a dream? Have I not taught that sense-pleasures are like unto things borrowed? Have I not taught that sense-pleasures are like unto a tree with fruit? Have I not taught that sense-pleasures are like unto a chopping block? Have I not taught that sense-pleasures are like unto an impaling stake? Have I not taught that sense-pleasures are like unto a snake's head? Have I not taught that sense-pleasures cause much suffering and great trouble and that there is much peril in these (sense-pleasures)?

You empty man, (void of any chance for magga and phala)! In spite of this teaching, you slander us by attributing to us your own wrong view. You have ruined yourself (i.e., your own future) and have produced much demeritoriousness which will bring you, empty man, no good but sorrow for a long time to come.

Then the Bhagavā addressed the bhikkhus: “Bhikkhus! What do you think of this? Has this Bhikkhu Ariṭṭha, formerly of the vulture-slayers, even a faint glow(of understanding)¹¹ in this Teaching?”

“How could this be, Venerable Sir? This could not be,”

When the bhikkhus had said this, Bhikkhu Ariṭṭha, formerly of the vulture-slayers, sat silent, confused, with drooping shoulders and bent head, downcast and incapable of making an answer. Then the Bhagavā realizing that Bhikkhu Ariṭṭha, formerly of the vulture-slayers, had become silent, confused, with drooping shoulders and bent head, downcast

11. even a faint glow (of understanding): *usmikatopi*: Setting himself against the Buddha's omniscience (*sabbaññuta- ñāṇa*) and ignoring the Buddha's perfect self-confidence(*vesārajja ñāṇa*), Ariṭṭha took to a wrong view that could bring about the deterioration of the Teaching. Could he then be said to have any understanding of the Teaching? Could such a bhikkhu tread the path and enjoy the Fruits by means of the evil view?

and incapable of making an answer, said to him: “Empty man! You shall be known by this depraved view. I shall now question the bhikkhus (about this wrong view).”

237. Then the Bhagavā asked the bhikkhus: “Bhikkhus! Do you too understand the teaching that I have expounded in the same way as understood by Bhikkhu Ariṭṭha, formerly of the vulture-slayers, who slanders us by attributing to us his own wrong view, who has ruined himself and has produced much demeritoriousness?”

“No, Venerable Sir; indeed, the Bhagavā in many ways has said of those obstacles that they are obstacles (detrimental to the achievement of jhāna, magga and phala) and that they are really obstacles for one who indulges in their practice. The Bhagavā has taught us that sense-pleasures have little to satisfy but cause much suffering and great trouble and that there is much peril in these (sense-pleasures). The Bhagavā has taught us sense-pleasures are like unto bones shorn of flesh ...p... like unto a snake’s head. The Bhagavā has taught us that sense-pleasures cause much suffering and great trouble and that there is much peril in these (sense-pleasures).”

Bhikkhus! It is well and good that you have understood properly the dhammas that I have thus taught. Indeed, in many ways have I pointed out the obstacles (detrimental to the achievement of jhāna, magga and phala) and have said that they are really obstacles for one who indulges in their practice. I have taught that sense-pleasures have little to satisfy but cause much suffering and great trouble and that there is much peril in these (sense-pleasures). I have taught that sense-pleasures are like unto bones shorn of flesh ...p... I have taught that sense-pleasures are like unto a snake’s head, that sense-pleasures cause much suffering and great trouble and that there is much peril in these (sense-pleasures). In spite of that teaching, Bhikkhu Ariṭṭha, formerly of the vulture-slayers, has slandered us by attributing to us his own

wrong view, has ruined himself and has produced much demeritoriousness which will bring him, an empty man, no good but sorrow for a long time to come. Indeed, bhikkhus, it is not possible for that bhikkhu to indulge in sense-gratification without taking delight in sense-pleasures, without taking keen note of the factors of sense-pleasures and without thoughts of sense-pleasures (which are kilesas, defilements).

238. In this sāsana, bhikkhus, some empty men (void of any chance for magga and phala) study the texts of Sutta (discourses), Geyya (mixed prose and verse), Veyyākaraṇa (prose exposition), Gāthā (verses), Udāna (solemn utterances), Itivuttaka (sayings), Jātaka (birth stories), Abbhutadhamma (marvels) and Vedalla¹² (replies to questions) without investigating with wisdom into the meaning or purpose of those

12. Sutta....Vedalla: These are the nine aṅgas or divisions of the Piṭaka, as follows: -

- (i) sutta: According to this method of division, words of the Buddha or discourses consisting of Bhikkhu Vibhaṅga, Bhikkhūṇi Vibhaṅga, Niddesa, Mahāvaggakhandhaka, Cūlavaggakhandhaka and Parivāra, besides other discourses called Suttas such as those in Suttanipāta, namely, Maṅgala Sutta, Ratana Sutta, Nālaka Sutta, Suvattaka Sutta.
- (ii) Geyya: Discourses wherein gāthās (verses) are incorporated in prose passages, e.g., Sagāthāvagga Saṃyutta.
- (iii) Veyyākaraṇa: Discourses without gāthās, and expositions such as Abhidhamma, as well as discourses not included in other classifications.
- (iv) Gāthā: Compositions in verse only such as Dhammapada, Thera Gāthā, Therī Gāthā and other poetical compositions of Suttanipāta.
- (v) Udāna: Eighty-two suttas composed mostly in gāthās under the inspiration of joy. They are solemn utterances.
- (vi) Itivuttaka: A hundred and ten suttas beginning with the words: "Thus has the Buddha spoken."
- (vii) jātika: Five hundred and forty-seven Birth Stories.
- (viii) Abbhutadhamma: Discourses relating to wonders.
- (ix) Vedalla: Discourses in reply to questions. They result in wisdom and satisfaction. They include Cūḷa Vedalla, Mahā Vedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājanīya and Mahāpuṇṇama Sutta.

texts and therefore the texts remain unclear¹³ to (the intelligence of) those who study them without investigating with wisdom into their meaning or purpose. They study them simply for the advantage of reproofing others¹⁴ and for the sake of refuting doctrines put forward by others. They do not reap any benefit (of magga and phala)¹⁵ for which the texts are studied (by people with the right approach). Those texts, wrongly grasped,¹⁶ give them no benefit, but sorrow, for a long time to come. Why is that so? It is because, bhikkhus, the texts are wrongly grasped.

Bhikkhus! To say it figuratively, suppose there were a man wanting to get a snake, looking for a snake and going about in search of a snake, who were to find a big snake. He might catch hold of the snake by the body or by the tail. Then the snake might turn on him and bite his hand or arm of some other limb of his body, large or small. For that reason he might suffer death or deadly pain. What is the reason for this? It is, bhikkhus, because he grasped the snake in a wrong way.

13. remain unclear: Not knowing whether, in a particular context, the Buddha was speaking about *sīla* (morality), or *samādhi* (concentration), or *vipassanā* (insight-meditation), or *magga* (Insight into Nibbāna) and *phala* (the Fruition), or *vaṭṭakathā* (thesis of the round of existences), or *vivaṭṭakathā* (thesis of the end of the round of existences). Thus these people do not attain the insight of understanding.

14. for the advantage of reproofing others: *upārambhānisamsā*: to study the texts of the Teaching only for the purpose of criticising other creeds.

15. they do not reap any benefit (of magga and phala): Because of their false pride, their desire to disparage others and their spirit of rivalry, they cannot attain the advantages of magga and phala.

16. wrongly grasped: *duggahitā*: incorrectly caught hold of: i.e., learnt without true understanding, or with a wrong grasp of the meaning or purpose, or with a wrong intention.

In like manner, bhikkhus, in this sāsana, some empty men (void of any chance for magga and phala) study the texts of Sutta, Geyya, Veyyākaraṇ, Gāthā, Udāna, Itivuttaka, jātaka, Abbutadhamma and Vedalla without investigating with wisdom into the meaning or purpose of those texts and therefore the texts remain unclear to (the intelligence of) those who learn them without investigating with wisdom into their meaning or purpose. They study them simply for the advantage of reproving others and for the sake of refuting doctrines put forward by others. They do not reap any benefit (of magga and phala) for which the texts are studied (by people with the right approach). Those texts, wrongly grasped, give them no benefit, but sorrow, for a long time to come. Why is that so? It is because, bhikkhus, the texts are wrongly grasped.

239. Bhikkhus! In this sāsana, some worthy men study the texts of Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla duly investigating with wisdom into the meaning or purpose of those texts and therefore the texts are clear to (the intelligence of) those who study them duly investigating with wisdom into their meaning or purpose. They do not study them simply for the advantage of reproving others and for the sake of refuting doctrines put forward by others. They reach the goals (of magga and phala) for which they study the texts. Those texts, rightly grasped, give them benefit and happiness for a long time to come. Why is that so? It is because, bhikkhus, the texts are rightly grasped.

Bhikkhus! To say it figuratively, suppose there were a man wanting to get a snake, looking for a snake and going about in search of a snake who were to find a big snake. He might press it down with a forked stick. Holding down the snake firmly with the forked stick, he might grasp it rightly by the neck. Bhikkhus! Even though that snake might wind its coils round that man's hand or arm or some other limb of

his body, large or small, he would not suffer death or deadly pain on that account. What is the reason for this? It is, bhikkhus, because he grasped the snake in a right way.

In like manner, bhikkhus, in this sāsana, some worthy men study the texts of Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla duly investigating with wisdom into the meaning or purpose of those texts and therefore the texts are clear to (the intelligence of) those who study them duly investigating with wisdom into their meaning or purpose. They do not study them simply for the advantage of reproving others and for the sake of refuting doctrines put forward by others. They reach the goals (of magga and phala) for which they study the texts. Those texts, rightly grasped, give them benefit and happiness for a long time to come. Why is that so? It is because, bhikkhus, the texts are rightly grasped.

Therefore, bhikkhus, if you know the meaning of what I say, bear it in mind as you know it. If you do not know the meaning of what I say, you should ask me or the learned bhikkhus on what you do not know.

240. Bhikkhus! I shall expound the Teaching in the form of a parable of the raft which is for crossing over and not for retaining. Listen to it and pay good attention. I shall deliver the discourse. "Very well, Venerable Sir," said the bhikkhus to the Bhagavā. And the Bhagavā spoke thus:

Bhikkhus! Suppose there was a man making a long journey who might see a large and deep expanse of water of which one side was fearsome and dangerous while the other bank was secure and free from danger. But there might be neither a boat nor a bridge to cross from one side to the other. Then it might occur to that man: "This is a vast expanse of water of which this side is fearsome and dangerous while the further bank is secure and free from danger. There is neither a boat nor a bridge to cross from this side to that side. It would be good if I were to gather reeds, pieces of

wood, branches and leaves and make them into a raft, and, depending on that raft, and making exertions with my hands and feet, cross over safe and sound to the other bank.' Then, bhikkhus, that man might gather reeds, pieces of wood, branches and leaves, make them into a raft, and, depending on (i.e., carried by) that raft and making exertions with his hands and feet, cross over safe and sound to the other bank. Then it might again occur to that man who had crossed and reached the other bank: 'This raft has been of great service to me. Depending on it and making exertions with my hands and feet I have crossed safe and sound to this other bank. Better it is that I should go from here as I please carrying it on my head or on my shoulders.' Bhikkhus! What do you think of this? If he does this, will he be considered as a man doing what should be done with the raft?

"No, Venerable Sir."

Then, bhikkhus, what should he have done with that raft? Bhikkhus! In this matter, if that man who has crossed to the other bank were to think thus: This raft has been of great service to me. Depending on it and making exertions with my hands and feet I have crossed safe and sound to this other bank. Better it is that I should go from here as I please after I have beached this raft on firm ground or let it float away on the water.' If that man were to do this, he is to be considered as a man doing what should be done with that raft. Thus, bhikkhus, have I expounded the Teaching in the form of a parable of a raft which should be for crossing over and not for retaining. Bhikkhus! You, who understand the Teaching in this parable of the raft, should abandon even the good factors (of desire and attachment concerning tranquillity-

meditation and insight-meditation); how much more (should you not get rid of) the wrong factors (of desire and attachment concerning sense-pleasures)!¹⁷

241. Bhikkhus! There are these six grounds for wrong views. And what are the six? In this world, bhikkhus, an uninformed worldling, not in the habit of associating with (lit., seeing) the ariyas, unskilled in the teaching of the ariyas, untrained in the teaching of the ariyas, not in the habit of associating with men of virtue, unskilled in the teaching of men of virtue, untrained in the teaching of men of virtue, perceives corporeality as: "This is mine; this is 'I'; this is my self;"¹⁸ perceives sensation as: "This is mine; this is 'I'; this is my self;" perceives perception as: "This is mine; this is 'I'; this is my self;" perceives volitional activities as: "These are mind; these are 'I'; these are my self;" perceives sense-object that can be seen, heard, sensed,¹⁹ cognized,²⁰ encountered,²¹

17. By this it must be understood that even desire for and attachment to insight-meditation, noble and elevating as it is, should be got rid of at a certain stage. So what more can be said of desire for and attachment to sensual pleasures? Thus, Ariṭṭha's assertion: "Attachment to and desire for sense-pleasures is no offence," becomes untenable.

See Appendix (5) for an explanation of "Desire for and Attachment to Insight-Meditation".

18. " This is mine; this is ' I ' ; this is my self " : such views are due to ignorance or denial of the fundamental concepts of anicca, dukkha, anatta.

19. sensed: by the senses of smell, taste and touch: muta: of the five senses of sight, sound, smell, taste and touch, the last three recognize their objects only when there is contact between them and the respective sense-bases. This is muta.

20. cognized: The term denotes apperception, i.e., the reaction of the mind to mind-objects or sense-objects.

21. encountered: after seeking or without seeking.

sought after²² and reflected upon²³ by the mind, as: “This (sense-object) is mine; this (sense-object) is ‘I’; this (sense-object) is my self”; and perceives (this ground for) the view which says: “I am the loka (world); I am the self,²⁴ I will come into being hereafter, permanent, lasting, eternal, not liable to change, and standing eternally like all things eternal,” as: “This (view) is mine; this (view) is ‘I’; this (view) is my self.”

Bhikkhus! However, the instructed ariya disciple, in the habit of associating with ariyas, skilled in the teaching of ariyas, trained in the teaching of ariyas, in the habit of associating with men of virtue, skilled in the teaching of men of virtue, trained in the teaching of men of virtue, perceives²⁵ corporeality (correctly) as: “This is not mine; this is not ‘I’; this is not my self;” perceives sensation (correctly) as: “This is not mine; this is not ‘I’; this is not my self;” perceives perception (correctly) as: “This is not mine; this is not ‘I’; this is not my self;” perceives volitional activities (correctly) as: “These are not mine; these are not ‘I’; these are not my self;” perceives (correctly) sense-object that can be seen, heard, sensed, cognized, encountered, sought after and reflected upon

22. sought after: The senses seek their own respective objects whether or not they are encountered.

23. reflected upon: The mind reflects upon a certain object without any effort to seek it, and the object may or may not be encountered.

24. “I am the loka; I am the self”; so loko, so attā: Taking corporeality, sensation, perception, volitional activities and consciousness as loka (world) or atta (self).

25. perceives: through repeated contemplation. There are four kinds of contemplation: (1) Contemplation involving craving, (2) contemplation based on egotistic pride, (3) contemplation based on wrong views, and (4) contemplation with knowledge. Tittthiyas contemplate with craving, pride and wrong view whereas the disciples of the Buddha contemplate with knowledge.

by the mind, as: “This (sense-object) is not mine; this (sense-object) is not ‘I’; this (sense-object) is not my self;” and perceives (correctly) (this ground for) the view which says: “I am the loka (world); I am the self; I will come into being hereafter, permanent, lasting, eternal, not liable to change and standing eternally like all things eternal,” as: “This (view) is not mine; this (view) is not ‘I’; this (view) is not my self.” (Correctly) perceiving thus (and finding) that nothing exists,²⁶ he has no longing.²⁷

242. When thus said, a certain bhikkhu asked the Bhagavā: “Venerable Sir! Could there be longing when external objects²⁸ are non-existent?”

Bhikkhu, there could be, said the Bhagavā. In this world, bhikkhu, someone thinks: “I had it (i.e., some possession or other). I no longer have it. It should indeed be mine, but I have not got it.” Then he grieves, mourns, laments, beats his breast and becomes greatly bewildered. Thus, bhikkhu, there is longing when external objects are non-existent.

26. **nothing exists:** finding that the ground for false views does not exist.

27. **has no longing:** *na paritassati*, lit., does not long for. The term *paritassati* can be interpreted as (i) “to show a longing after (something); to crave for (something)”; (ii) “to be excited; to be tormented; to be distressed; to be worried.” The two interpretations can be combined by the rendering “to fear through craving.” If there exists no grasping at the five *khandhas* or aggregates with craving, pride and wrong views, there will be no cause for distress of mind through fear and craving. All things in reality do not exist as entities in the form of I, mine, man, woman, tree, robe, etc., though conventionally and in superficial terms they do.

28. **external objects:** *bahiddhā*: they are such material objects as the requisites of alms-food, robes, shelter and medicines and medicinal requisites which are external to oneself. One feels distressed when such objects to which one is attached with craving are either absent or are destroyed. Conversely one does not feel distressed when there is no attachment.

“Venerable Sir, could there be non-longing when external objects are non-existent?”

Bhikkhu, there could be, said the Bhagavā. In this world, bhikkhu, someone does not think thus: ‘I had it (i.e., some possession or other). I no longer have it. It should indeed be mine, but I have indeed not got it.’ Then he does not grieve, does not mourn, does not lament, does not beat his breast and does not become greatly bewildered. Thus, bhikkhu, there is no longing when external objects are non-existent.

“Venerable Sir, could there be longing when internal objects²⁹ are non-existent?”

Bhikkhu, there could be, said the Bhagavā. In this world, bhikkhu, someone thinks thus: ‘I am the loka (world); I am the self; I will come into being hereafter, permanent, lasting, eternal, not liable to change and standing eternally like all things eternal.’ He hears the Tathāgata or a disciple of the Tathāgata expounding the teaching leading to the rooting out of all grounds for Views, their basis, their upsurge, adherence to them, latent inclination to them; leading to the calming of all volitional (kammic) processes; leading to the relinquishing of all substrata of existence on which dukkha rests; leading to the extermination of craving; leading to the end of attachment to sensual pleasures; leading to cessation (of craving) and to Nibbāna. He then thinks: ‘Shall I be annihilated? Shall I be destroyed? Shall I not come into being again?’ Then he grieves, mourns, laments, beats his breast and becomes greatly bewildered. Thus, bhikkhu, there is longing when internal objects are non-existent.

29. internal objects: *ajjhata*: To *titthiyas*, non-Buddhists, the five *khandhas* or aggregates of corporeality, sensation, perception, volitional activities are internal objects to which they are attached with craving, believing them to be the self which is eternal and everlasting. When there is no attachment to them as self, longing does not arise; and conversely, where there is attachment, there arises longing.

“Venerable Sir, could there be non-longing when internal objects are non-existent?”

There could be, bhikkhu, said the Bhagavā. In this world, bhikkhu, someone does not think: ‘I am the loka (world); I am the self; I will come into being hereafter, permanent, lasting, eternal, not liable to change and standing eternally like all things eternal.’ He hears the Tathāgata or a disciple of the Tathāgata expounding the teaching leading to the rooting out of all grounds for Views, their basis, their upsurge, adherence to them, latent inclination to them; leading to the calming of all volitional (kammic) processes; leading to the relinquishing of all substrata of existence on which dukkha rests; leading to the extermination of craving; leading to the end of attachment to sensual pleasures; leading to cessation (of craving) and to Nibbāna. He does not think: ‘Shall I be annihilated? Shall I be destroyed? Shall I not come into being again?’ Then he does not grieve, does not mourn, does not lament, does not beat his breast and does not become greatly bewildered. Thus, bhikkhu, there is no longing when internal objects are non-existent.

243. Bhikkhus! You should keep in your possession such objects, if they do exist, that are permanent, lasting, eternal, not liable to change, standing eternally like all things eternal. Bhikkhus! Have you ever seen such objects that are permanent, lasting, eternal, not liable to change, standing eternally like all other things eternal, which should be kept in possession?³⁰

“No, Venerable Sir.”

Good, bhikkhus! Neither have I seen objects that are permanent, lasting, eternal, not liable to change, able to stand eternally like all things eternal, which should be kept in possession.

30. objects.....which should be kept in possession: This refers to objects, animate or inanimate, external to oneself.

Bhikkhus! If there, were a theory of *atta* that, when grasped, would not give rise to grief, lamentation, pain, distress and despair, you should grasp it. (But) have you, bhikkhus, ever come across such a theory of *atta* that, when grasped, would not give rise to grief, lamentation, pain, distress and despair in him who grasps it?

“No, Venerable Sir.”

Good, bhikkhus! Neither have I come across such a theory of *atta* that, when grasped, would not give rise to grief, lamentation, pain, distress and despair in him who grasps it.

Bhikkhus! If relying upon any supporting factor of false views³¹ would not give rise to grief, lamentation, pain, distress and despair, you should rely upon it. Bhikkhus! Have you ever found such a supporting factor of false views that would not give rise to grief, lamentation, pain, distress and despair in him who relies on it?

“No, Venerable Sir.”

Good, bhikkhus! Neither have I found such a supporting factor of false views that when relied upon does not give rise to grief, lamentation, pain, distress and despair in him who relies on it.

244. If, bhikkhus, there were *atta*(self), would there be (the concept): ‘(property) of my *atta* (i.e., of *atta* which is I)’?

“Yes, there would be, Venerable Sir.”

If, bhikkhus, there were (property) of *atta*, would there be (the concept): ‘my *atta* (i.e., *atta* which is I)’?

“Yes, there would be, Venerable Sir.”

Bhikkhus! When Self and what belongs to Self have not been established (lit., do not obtain) truly and firmly, is not that (ground for the) belief: ‘I am the *loka* (world); I am the self; I will come into being hereafter, permanent, lasting, eternal, not liable to change and standing eternally like all

31. any supporting factor of false views: any one of the 62 wrong beliefs arising out of belief in *atta*.

things eternal' an entirely and completely foolish doctrine?

"Venerable Sir! How could it be not so? Venerable Sir, it is an entirely and completely foolish doctrine.

Bhikkhus! What do you think of this? Is corporeality permanent or impermanent?

"Impermanent,³² Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful,³³ Venerable Sir."

Is it proper to consider what is impermanent, painful and subject to change,³⁴ as: "This is mine; this is 'I'; this is my self (atta)"?

"Indeed no, Venerable Sir."

Bhikkhus! What do you think of this! Is sensation³⁵ ... p ... Is perception³⁶p.... Are volitional activities³⁷ ...p... Is

32. **Impermanent:anicca:**The five aggregates(of corporeality,etc.) are impermanent because after they arise, they pass away; and this phenomenon of arising and dissolution is the characteristic of anicca (impermanence).

33. **Painful:dukkha:** Painful, because of the inherently painful nature of the aggregates (of corporeality, etc.) which arise, deteriorate and disappear.

34. **subject to change: viparināmadhamma:**The five aggregates are constantly coming into being, falling into decay and succumbing to dissolution. Contemplation of this process is dukkhānupassanā, meditation on dukkha.

35. **sensation: vedanā:** There are three kinds of sensation:(1)sukha vedanā, pleasant sensation, (2) dukkha vedana, unpleasant sensation and (3) upekkhā vedanā, neither pleasant nor unpleasant sensation.

36. **perception: saññā:**There are six forms of perception, each assimilating sensation from (i) visible object,(ii) sound, (iii) odour,(iv) taste, (v) tangible object and (vi) mind-object. They are to be contemplated upon so that the characteristics of anicca, dukkha and anatta are perceived.

37. **volitional activities:saṅkhārā:** They are the fifty, out of fifty-two, mental concomitants (excluding sensation and perception) that condition the actions of body and mind. They are to be contemplated upon likewise.

consciousness³⁸ permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change, as: “This is mine; this is ‘I’; this is my self (atta)”?

“Indeed no, Venerable Sir.”

Therefore, bhikkhus, whatever corporeality there is in this world, all corporeality, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with insight-wisdom, as it really is, thus: “This is not mine; this is not ‘I’; this is not my self (atta).” All sensation ...p... All perception ...p... All volitional activities ...p... All consciousness, past, future or present, in oneself or external, gross or delicate, inferior or superior, far or near, should be perceived with insight-wisdom, as it really is, thus: “This is not mine; this is not ‘I’; this is not my self (atta).”

245. Bhikkhus! On perceiving thus, the well-instructed ariya disciple becomes disgusted with corporeality, with sensation, with perception, with volitional activities, and with consciousness. On being disgusted(thus), he is free from attachment.³⁹ On being free from attachment, he is liberated.⁴⁰ On being liberated, knowledge of liberation arises. He knows distinctly: “Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).”

38. consciousness: *viññāṇa*: There are six forms of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. They are to be contemplated upon likewise.

39. free from attachment: *virajjati*: being without attachment or craving, i.e., attaining Magga.

40. is liberated: *vimuccati*: attains Phala, Fruition.

Bhikkhus! This bhikkhu is said to have lifted the cross-bar (to open the door), totally destroyed the moat, uprooted the door-post and dismantled the door; and he is said to be devoid of kilesas, having taken down the flag, having laid down the burden, having been freed from egotistic pride.

Bhikkhus! How has the bhikkhu lifted the cross-bar?⁴¹ Bhikkhus! In this sāsana, the bhikkhu has got rid of ignorance, has cut off the roots, has made it like a palm-tree stump (which will not grow again), has rendered it incapable of coming into being again and has made it impossible to arise in the future. Bhikkhus! In this way the bhikkhu has lifted the cross-bar.

And, bhikkhus, how has the bhikkhu destroyed the moat⁴² totally? In this sāsana, bhikkhus, the bhikkhu has got rid of the round of rebirth that brings about new existence, has cut off the roots , has made it like a palm-tree stump, has rendered it incapable of coming into being again and has made it impossible to arise in the future. Bhikkhus! In this way the bhikkhu has destroyed the moat totally.

And, bhikkhus, how has the bhikkhu uprooted the door-post?⁴³ In this sāsana, bhikkhus, the bhikkhu has got rid of craving, has cut off the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being again and has made it impossible to arise in the future. Bhikkhus! In this way the bhikkhu has uprooted the door-post.

41. the cross-bar: Ignorance, avijjā, is likened to a cross-bar fastening down a door. It is an obstruction in opening the door to Nibbāna. Arahats have got rid of that cross-bar.

42. the moat: by this is meant kammābhisaṅkhāra, kamma-producing volitions leading to rebirth.

43. the door-post: Craving, like a door-post penetrating deep into the earth.

And, bhikkhus, how has the bhikkhu dismantled the door?⁴⁴ In this sāsana, bhikkhus, the bhikkhu has got rid of the five fetters leading to (rebirth in) the lower (sensual) realms, has cut off the roots, has made them like a palm-tree stump, has rendered them incapable of coming into being again and has made them impossible to arise in the future, Bhikkhus! In this way the bhikkhu has dismantled the door.

And, bhikkhus, how has the bhikkhu come to be devoid of kilesas, having taken down the flag,⁴⁵ having laid down the burden,⁴⁶ having been freed from egotistic pride?⁴⁷ Bhikkhus, in this sāsana, the bhikkhu has got rid of the conceit of 'I',⁴⁸ has cut off the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being again and has made it impossible to arise in the future. Bhikkhus! In this way the bhikkhu has come to be devoid of kilesas, having taken down the flag, having laid down the burden, having been freed from egotistic pride.

246. Bhikkhus! When the devas including Indra, brahmā and Pajāpati (Māra) search for the bhikkhu with the liberated mind, they are unable to discover and to know thus: "The consciousness of the being (i.e., the arahat) is based on this

44. the door: The five fetters that bind a person to rebirth in the lower (sensual) realms are likened to a door that closes the way to Nibbāna. Arahats have destroyed these fetters of sensual attachment, ill will, false rites and rituals, wrong views and doubt.

45. the flag: the flag of egotistic pride.

46. the burden: the burden of the aggregates (khandhas), defilements (kilesas) and kamma-formations (abhisaṅkhāra).

47. freed from egotistic pride: visamīyutta: lit., unfettered, unharnessed. Attachment to the aggregates (khandhas) is called asmi-māna, the conceit of 'I am'. Here freedom from such attachment means freedom from the notion of 'I'.

48. the conceit of 'I'; the conceit that the five khandhas are 'I' Self.

(sense-object or mind-object).”⁴⁹ Why is that so? I declare, bhikkhus, that it is because, even here and now, there is nothing to be called a being (in terms of reality).

Bhikkhus! **For thus** speaking, for thus proclaiming, I have been slandered by some samaṇas and brāhmaṇas who say thus: “Samaṇa Gotama destroys (beings) and asserts the annihilation of existent entity, its destruction and its non-being,” (alleging it) baselessly, vainly, falsely and wrongly. Bhikkhus! I do not destroy (beings) thus, I do not say thus.⁵⁰ Therefore, those worthy samaṇas and brāhmaṇas slander me baselessly, vainly, falsely and wrongly (when they say): “Samaṇa Gotama destroys (beings) and asserts the annihilation of existent entity, its destruction and its non-being.”

Bhikkhus! In the past as well as now, I declare (the fact of) dukkha, and the cessation of dukkha. Bhikkhus! If on account of that, others revile, abuse, blame and harass the Tathāgata, there will be no resentment, no dissatisfaction and no displeasure in (the mind of) the Tathāgata.

49. It means that the devas, etc., are unable to know on what the consciousness of an arahat is based, because, speaking in terms of absolute truth (paramattha), beings do not exist. A second interpretation is that the devas cannot comprehend if the consciousness of an arahat in the exercise of insight-meditation or magga and phala is based on a particular sense-object or mind-object. It goes without saying that they are unable to know the nature of consciousness of an arahat who has passed away in parinibbāna, and who thus cannot be traced.

50. I do not say thus: The Buddha was only maintaining the non-existence of a being, speaking in terms of absolute truth. But he used the term ‘being’ only in the conventional sense. He did not, therefore, destroy beings; and he did not assert the annihilation of an existent entity.

The death-consciousness of an arahat is like the dying out of a flame as the wick is consumed. So it cannot be said that his consciousness is based on this (or that) sense-object or mind-object. Teaching this, the Buddha cannot be held to be an ucchedavādi, one who puts forward the nihilistic theory. There is no being to be called “I” or no beings to be called “others”. So some samaṇas and brāhmaṇas were misrepresenting the Buddha.

Bhikkhus! If on account of that (declaration of the fact of dukkha and its cessation), others respect, revere, honour and venerate the Tathāgata, there will be no joy, pleasure or elation in (the mind of) the Tathāgata.

Bhikkhus! If on account of that (declaration of the fact of dukkha and its cessation), others respect, revere, honour and venerate the Tathāgata, there arises in the Tathāgata this thought: “These people are just doing so to this (aggregate of five khandhas) that I have fully comprehended before.”⁵¹

Therefore, bhikkhus, if others revile, **abuse**, blame and harass you, you should not be resentful, and **dissatisfied** and displeased on account of that.

Therefore, bhikkhus, if others respect, revere, honour and venerate you, you should not be joyful, pleased and elated on account of that.

Therefore, bhikkhus, if others respect, revere, honour and venerate you, you should think: “These people are just doing so to this (aggregate of five khandhas) that I have fully comprehended before.”

51. The Buddha did not declare the reality of existence of being; but he did declare the dukkha of corporeality, sensation, perception, volitional activities, consciousness, and the cessation of dukkha. As he declared so, if others reviled him or held him in reverence for it, he remained unruffled, neither being angry when dispraised, nor becoming elated when praised, with the thought that they were just honouring the khandhas (aggregates) the nature of which he had thoroughly understood.

247. Therefore, bhikkhus, abandon that which is not yours;⁵² abandoning that will be for your own welfare and happiness for a long time. What, bhikkhus, is not yours? Corporeality, bhikkhus, is not yours. Abandon (desire for and attachment to) it; abandoning it will be for your own welfare and happiness for a long time. Sensation, bhikkhus, is not yours. Abandon it; abandoning it will be for your own welfare and happiness for a long time. Perception, bhikkhus, is not yours. Abandon it; abandoning it will be for your own welfare and happiness for a long time. Volitional activities, bhikkhus, are not yours. Abandon them; abandoning them will be for your own welfare and happiness for a long time. Consciousness, bhikkhus, is not yours. Abandon it; abandoning it will be for your own welfare and happiness for a long time.

Bhikkhus! What do you think of this? In this Jetavana monastery there are grass, pieces of wood, branches and leaves. People might carry them away or burn them, or do as they please with them. Would it then occur to you: ‘People are carrying us away, burning us and doing what they please with us’?

“No, Venerable Sir.”

Why is that not so?

“It is because, Venerable Sir, the grass, pieces of wood, branches and leaves are neither our Self (atta) nor our atta’s (property).”

Similarly, bhikkhus, abandon that which is not yours; abandoning that will be for your own welfare and happiness

⁵² abandon that which is not yours: Herein the Buddha was exhorting his disciples to dispel chandarāga (desire and attachment) that prompts one to cling to corporeality, etc. Getting rid of attachment means getting rid of the khandhas which are the bases of desire and attachment.

for a long time. What, bhikkhus, is not yours? Corporeality, bhikkhus, is not yours. Abandon (desire for and attachment to) it; abandoning it will be for your own welfare and happiness for a long time. Sensation, bhikkhus, ...p... Perception, bhikkhus, ...p... Volitional activities, bhikkhus,p... Consciousness, bhikkhus, is not yours. Abandon it; abandoning it will be for your own welfare and happiness for a long time.

248. Bhikkhus! Thus have I proclaimed well the doctrine⁵³ which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork.⁵⁴ Bhikkhus! when I have thus proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork, there is no (future) round of existence that can be declared (i.e., can be said to be the lot) of those bhikkhus who are devoid of kilesas,⁵⁵ defilements, who are rid of āsavas, who have fulfilled Magga Practice, have completed their task, have laid down the burden (of the khandhas), have achieved the benefit (of Arahatta Phala), have done away with the fetters binding them to existence, have full knowledge, and have a mind liberated from kilesas.

Bhikkhus! Thus have I proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork. Bhikkhus! When I

53. the doctrine: dhamma: the exposition on corporeality etc. (contained in Para 244) onwards. (the Commentary)

54. free of patchwork: chinnapilotika: chinna, lit., destroyed, cut off, removed; i.e., without, devoid of; 'pilotika' a ragged piece of cloth with stitches and patches. The stitches and patches stand for hypocrisy and deception practised by those who for the sake of gain or fame pretend to attainments in jhāna, or vipassanā insight, or magga. Another interpretation of pilotika is "refuse, garbage," meaning false and unworthy bhikkhus.

55. are devoid of kilesas: i.e. are arahats.

have thus proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork, all the bhikkhus who have abandoned the five fetters leading to (rebirth in) the lower (sensual) realms, have a spontaneous rebirth (in the Brahmā realms). They will realize parinibbāna there (i.e., in the Brahmā realms), and will not return from those realms (to be reborn anywhere.)

Bhikkhus! Thus have I proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork. Bhikkhus! When I have thus proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork, all the bhikkhus who have abandoned the three (lower) fetters with diminished attachment, hatred and bewilderment, become Sakadāgāmis, Once-returners. Coming back to this (human) world only once, they will make an end of dukkha.

Bhikkhus! Thus have I proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork. Bhikkhus! When I have thus proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork, all the bhikkhus who have abandoned the three (lower) fetters become Sotāpannas, Stream-winners. They are not liable to go down to apāya, realms of ruin, are assured of their destination, are destined to achieve the higher Maggas culminating in full Enlightenment.

Bhikkhus! Thus have I proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork. Bhikkhus! When I have thus proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork, all the bhikkhus in whose striving Insight-

Knowledge is predominant (dhammānusārino)⁵⁶ and all the bhikkhus in whose striving faith is predominant (saddhānusārino)⁵⁷ are destined to achieve the higher Magga culminating in full Enlightenment.

Bhikkhus! Thus have I proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork. Bhikkhus! When I have thus proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork, all those who have just faith in me, just love⁵⁸ for me, are bound to reach the better worlds (of devas).

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Alagaddūpama Sutta,
the second in this vagga.

56. dhammānusārino: those who attain Sotāpatti Magga (but not yet Phala) with Insight- Knowledge predominant in their striving.

57. saddhānusārino: those who attain Sotāpatti Magga (but not yet Phala) with Faith predominant in their striving.

58. just faith, just love: This alludes to a yogī, who has not yet attained any magga, and who has taken up the practice of insight-meditation. He cultivates faith in and love for the Buddha by virtue of his insight-meditation and these two qualities uplift him to the world of devas. For such a yogī, rebirth in the higher planes of existence is assured. So he is called a cūḷasotāpanna, lesser Stream-winner.

3. VAMMIKA SUTTA

Discourse with the Simile of the Ant-hill

249. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. At that time, the Venerable Kumārakassapa was staying in Andhavana grove. Then, after the first watch of the night, a certain deva¹ of exceedingly attractive appearance, illuminating the entire Andhavana grove, approached the Venerable Kumārakassapa. Having approached him, he stood at a suitable place and spoke to the Venerable Kumārakassapa thus:

“Bhikkhu! Bhikkhu! This ant-hill² smokes by night and blazes up by day”. The brahmin, said: ‘wise one! Take a pick-axe and dig (into it).’

When the wise man had taken a pick-axe and dug into it, he found a bolt and said: ‘Sir! It’s a bolt.’ The brahmin said: ‘Leave aside the bolt, wise one, take the pick-axe and dig on.’

When the wise man had taken the pick-axe and dug on, he found a frog and said: ‘Sir! It’s a frog,’ The brahmin said: ‘Leave aside the frog, wise one, take the pick-axe and dig on.’

When the wise man had taken the pick-axe and dug on, he found a forked path, and said: ‘Sir! It’s a forked path.’ The brahmin said: ‘Leave aside the forked path, wise one, take the pick-axe and dig on.’

When the wise man had taken the pick-axe and dug on, he found a strainer and said: ‘Sir! It’s a strainer.’ The

1. A certain deva: Aññatarā devatā: He was a brahmā of the Suddhāvāsa Brahma realm who had been a companion of Kumārakassapa in the noble practice during Kassapa Buddha’s time.

2. This ant hill: Ayam vammiko: Actually there was no ant-hill in front of the Brahmā. It was said as an imaginary ant-hill to signify the body.

brahmin said: 'Leave aside the strainer, wise one, take the pick-axe and dig on.'

When the wise man had taken the pick-axe and dug on, he found a tortoise and said: 'Sir! It's a tortoise.' The brahmin said: 'Leave aside the tortoise, wise one, take the pick-axe and dig on.'

When the wise man had taken the pick-axe and dug on, he found a knife and a chopping block and said: 'Sir! It's a knife and a chopping block.' The brahmin said: 'Leave aside the knife and the chopping block, wise one, take the pick-axe and dig on.'

When the wise man had taken the pick-axe and dug on, he found a lump of meat and said: 'Sir! It's a lump of meat.' The brahmin said: 'Leave aside the lump of meat, wise one, take the pick-axe and dig on.'

When the wise man had taken the pick-axe and dug on, he found a serpent (nāga) and said: 'Sir! It's a serpent (nāga).' The brahmin said: 'Let the serpent (nāga) be. Touch him not. Make obeisance.'

"Bhikkhu! Do you approach the Bhagavā and ask him these questions and bear in mind the meaning of the answers given by the Bhagavā.

"Bhikkhus! With the exception of the Tathāgata or the Tathāgata's disciple or one who has heard it from me, I see no one in the world comprising devas, Māras and Brahmin and also the world of human beings with its samaṇas and brahmin, kings (sammūtidevas) and men who can satisfy the mind with answers to these questions.

Having spoken these words, the deva vanished then and there.

250. Then, as the night passed, the Venerable Kumārakassapa approached the Bhagavā, and having approached the Bhagavā, having made obeisance to him, sat in a suitable place. Having sat in a suitable place, the Venerable Kumārakassapa said these words to the Bhagavā: "Venerable Sir! After the first watch of the night, a certain deva, of

exceedingly attractive appearance, illuminating the entire Andhavana grove, approached me. Standing at a suitable place, he spoke to me thus: ‘Bhikkhu! Bhikkhu! This ant-hill smokes by night and blazes up by day. The brahmin said: “Wise one, take a pick-axe and dig into it.” When the wise man had taken a pick-axe and dug on ...p... or one who has heard it from me. Venerable Sir! Having spoken these words, (about the questions) the deva vanished then and there.

“Venerable Sir! What is the ant-hill? what is smoking by night? what is blazing up by day? who is the brahmin? who is the wise man? what is the pick-axe? what is digging on? what is the bolt? what is the frog? what is the forked path? what is the strainer? what is the tortoise? what are the knife and the chopping block? what is the lump of meat? who is the serpent (nāga)?

251. Bhikkhu, said the Bhagavā, “the ant-hill” is a metaphorical term to signify this body, made up of the four primary elements, springing from the generative fluid of mother and father, nourished on rice and bread, impermanent, needing to be rubbed and massaged and having the nature of breaking up and crumbling away. (1)

Bhikkhu, thinking and ruminating by night over affairs done during the day means smoking by night. (2)

Bhikkhu, engaging in the work by day in deeds, or words according to what has been thought out and considered during the night is blazing up by day. (3)

Bhikkhu, “Brahmaṇa” is the term for the Tathāgata, who has destroyed all defilements, and who is perfectly self enlightened. (4)

Bhikkhu, “wise one,” is the term for a bhikkhu who is still training himself for arahatship (sekkha) (5)

Bhikkhu, “pick-axe” is the term for the Ariyā-knowledge.(6)

Bhikkhu, “digging on and on” is the term for putting forth energy. (7)

Bhikkhus, “bolt ” is the term for ignorance. “Leave aside the bolt! Get rid of ignorance! Take the pick-axe, wise one and dig on,” is the meaning of this question. (8)

Bhikkhu, “frog” is the term for oppressive anger. “Leave aside the frog! Get rid of oppressive anger! Take the pick-axe, wise one and dig on” is the meaning of this question. (9)

Bhikkhu, “forked path” is the term for doubt. “ Leave aside the forked path! Get rid of doubt! Take the pick-axe, wise one and dig on,” is the meaning of this question. (10)

Bhikkhu, “strainer” is the term for the five hindrances (nīvaraṇa), namely, the hindrance of desire for sense-pleasures, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and worry and the hindrance of doubt. “ Leave aside the strainer! Get rid of the five hindrances! Take the pick-axe, wise one and dig on,” is the meaning of this question. (11)

Bhikkhu, “tortoise” is the term for the five aggregates of clinging, namely, the aggregate of corporeality, the aggregate of sensation, the aggregate of perception, the aggregate of volitional activities, the aggregate of consciousness which are the objects of clinging. “ Leave aside the tortoise! Get rid of clinging to the five aggregates! Take the pick-axe, wise one, and dig on,” is the meaning of this question. (12)

Bhikkhu, “knife and chopping block” are the terms for the five kinds of sense-pleasures, namely, visible objects that are cognizable by eye-consciousness and that are desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing ...p... sounds cognizable by ear-consciousness ...p... smells cognizable by nose-consciousness ...p... tastes cognizable by tongue-consciousness and physical contacts cognizable by body-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. “Leave aside the knife and the chopping block! Get rid of the five kinds of sense-pleasures! Take the pick-axe, wise one, and dig on,” is the meaning of this question. (13)

Bhikkhu, “lump of meat” is the term for craving “Leave aside the lump of meat! Get rid of craving! Take the pick-axe, wise one, and dig on,” is the meaning of this question.

Bhikkhu, “The serpent (nāga)” is the term for a bhikkhu who has destroyed the āsavas. “ Let the serpent (nāga) be! Touch him not! Make obeisance ” is the meaning of this question.

Thus spoke the Bhagavā. Delighted, the Venerable Kumārakassapa rejoiced in what the Bhagavā had said.

End of Vammika Sutta,
the third in this vagga

4. RATHAVINĪTA SUTTA

Chariots Discourse

252. Thus have I heard:

At one time the Bhagavā was staying in Rājagaha at the Veḷuvana grove, the feeding place of black squirrels. Then, many bhikkhus, residents in the native land (of the Buddha), having spent the vassa (rainy season residence period) in the native land (of the Buddha), came to the Bhagavā, made obeisance to him and took their seats in a suitable place. And the Bhagavā spoke thus to those bhikkhus seated in a suitable place: Bhikkhus! Who in (my) native land is the bhikkhu who is esteemed by the bhikkhu companions in the practice of the dhamma resident in (my) native land, in this way: 'He, himself desiring little, talks to the bhikkhus on (the virtues of) desiring little; he, being content himself, talks to the bhikkhus on (the virtues of) contentment; he, himself living in seclusion, talks to the bhikkhus on (the virtues of) seclusion; he, himself staying aloof (from people), talks to the bhikkhus on (the virtues of) staying aloof; he, being ardently energetic himself, talks to the bhikkhus on (the virtues of) making strenuous effort; he, being fully endowed with morality himself, talks to the bhikkhus on (the virtues of) being fully endowed with morality; he, being fully possessed of concentration¹ himself, talks to the bhikkhus on (the virtues of) being fully possessed of concentration; he, being endowed with knowledge² himself, talks to bhikkhus on (the virtues of) being endowed with knowledge; he, being endowed with liberation³ (from kilesas), talks to the bhikkhus on (the virtues of) being endowed with liberation; he, being himself en-

1. concentration: attainment of eight sustained jhānas (samāpattis), the basis for gaining vipassanā insight.

2. knowledge: both mundane (lokiya) and supramundane (lokuttara) knowledge. The latter is vipassanā knowledge, Magga knowledge.

3. Liberation: from kilesas, defilements, resulting in the Phala, Insight-Fruition, pertaining to the Magga stage attained.

dowed with knowledge and vision of liberation,⁴ talks to the bhikkhus on (the virtues of) knowledge and vision of liberation; he advises, instructs, elucidates, exhorts, rouses and gladdens his companions in the practice of the dhamma’?

“Venerable Sir! In the native land (of the Bhagavā), the Venerable Puṇṇa, the son of Mantāṇī, is the bhikkhu who is esteemed by his companions in the practice of the dhamma resident in the native land (of the Bhagavā), in this way: ‘He, himself desiring little, talks to the bhikkhus on (the virtues of) desiring little; he, being content himself, ...p... advises, instructs, elucidates, exhorts, rouses and gladdens his companions in the practice of the dhamma.’ ”

253. At that time the Venerable Sāriputta was sitting near the Bhagavā. As the Venerable Sāriputta was thus sitting, it occurred to him: ‘Wise companions in the practice of the dhamma have spoken in praise of the Venerable puṇṇa point⁵ by point, in the presence of the Teacher who was very pleased with what had been said. The Venerable puṇṇa, the son of Mantāṇī, has gained (praise); the Venerable Puṇṇa, the son of Mantāṇī, has gained it well. Perhaps we also might meet with the Venerable Puṇṇa, the son of Mantāṇī, some time. Then, perhaps, we might have some conversation together,’

4. **Knowledge and vision of liberation:** the nineteen categories, of knowledge called paccavekkhana ñāṇa gained from reflection after each stage of attainment. The Stream-winner, the Once-returner and the Never-returner apply one or other of the five kinds of knowledge in examining themselves, namely: (a) retrospection of kilesas that have been uprooted, (b) introspection of kilesas that have not yet been uprooted, (c) contemplation on the stage of Magga attained, (d) contemplation on the stage of Fruition attained, and (e) contemplation on Nibbāna. Since an arahat has uprooted all kilesas, he is concerned with only four of the five types of post reflection. He is not concerned with (b) above.
5. **point by point:** the ten points mentioned in paragraph 252 above relating to the Buddha’s query.

254. Then the Bhagavā, having stayed in Rājagaha as long as he pleased, set out for Sāvathī, journeying by stages. Journeying by stages, he arrived at Sāvathī and stayed at the Jetavana monastery of Anāthapiṇḍika. Then the Venerable puṇṇa, the son of Mantāṇī, heard: 'The Bhagavā, having come by stages, has arrived at Sāvathī and is staying at the Jetavana monastery of Anāthapiṇḍika.'

255. Then the Venerable Puṇṇa, the son of Mantāṇī, having packed away his bedding and having taken his bowl and robe, set out for Sāvathī, journeying by stages. Journeying by stages, he came to the Bhagavā residing at the Jetavana monastery of Anāthapiṇḍika; and having paid obeisance to the Bhagavā, he sat in a suitable place.

The Bhagavā instructed, exhorted, roused and gladdened the Venerable Puṇṇa, the son of Mantāṇī, seated in a suitable place, with talk on the dhamma. Then the Venerable Puṇṇa, the son of Mantāṇī, being instructed, exhorted, roused and gladdened by the Bhagavā with talk on the dhamma, was satisfied and delighted with the Bhagavā's words; he arose from his place, made obeisance to the Bhagavā, left respectfully and went to the Andhavana forest to spend the day.⁶

256. Then a certain bhikkhu went to the Venerable Sāriputta and said: "Āvuso Sāriputta! You have constantly praised the virtues of that bhikkhu known as puṇṇa, the son of Mantāṇī. That Puṇṇa has (just) being instructed, exhorted, roused and gladdened by the bhagavā with talk on the dhamma; being satisfied and delighted with the Bhagavā's words, he has (now) risen from his seat, and making obeisance to the Bhagavā, has left respectfully and has gone to the Andhavana forest to spend the day.

6. to spend the day: to pass the day in solitary meditation.

At this the Venerable Sāriputta hurriedly took his leather-seat⁷ and followed behind the Venerable Puṇṇa, the son of Mantāṇī, keeping the latter's head in sight. Then the Venerable puṇṇa, the son of Mantāṇī, entered the Andhavana forest and sat at the foot of a tree to spend the day. The Venerable Sāriputta, too, entered the Andhavana forest and sat at the foot of a tree for the day's rest.

Then, towards evening, arising from solitary meditation, the Venerable Sāriputta approached the Venerable Puṇṇa, the son of Mantāṇī, exchanged greetings with him and, when the amiable and courteous greetings came to an end, sat in a suitable place, and said thus:

257. "Your Reverence! Is the Noble Life of Purity (Brahmacariya) practised (by you) under the Bhagavā?"

"Yes, Your Reverence."

"Your Reverence! Is the Noble Life of Purity practised under the Bhagavā for purity of morality?"

"No, Your Reverence."

"Your Reverence! Is the Noble Life of Purity practised under the Bhagavā for purity of (concentration of) mind?"

"No, Your Reverence."

"Your Reverence! Is the Noble Life of Purity practised under the Bhagavā for purity of view?"

"No, Your Reverence."

"Your Reverence! Is the Noble Life of Purity practised under the Bhagavā for purity of (knowledge in) overcoming doubt?"

"No, Your Reverence."

"Your Reverence! Is the Noble Life of Purity practised under the Bhagavā for purity of knowledge and insight into what is Magga and what is not Magga?"

"No, Your Reverence."

7. leather-seat: nisīdana: generally a mat or a piece of cloth prescribed as appropriate for bhikkhus to sit upon. But here, the Commentary says leather-seat.

“Your Reverence! Is the Noble Life of Purity practised under the Bhagavā for purity of knowledge and insight into the course of vipassanā practice⁸ (in proper order)?”

“No, Your Reverence.”

“Your Reverence! Is the Noble Life of Purity practised under the Bhagavā for purity of Magga knowledge and insight?”

“No, Your Reverence.”

“Your Reverence! When asked if the Noble Life of Purity is practised under the Bhagavā for purity of morality, you answered ‘No, Your Reverence’

“Your Reverence! When asked if the Noble Life of Purity is practised under the Bhagavā for purity of (concentration of) mind, you answered ‘No, Your Reverence’

“Your Reverence! When asked if the Noble Life of Purity is practised for purity of view ...p... for purity of (knowledge in) overcoming doubt ...p... for purity of knowledge and insight into what is Magga or what is not Magga..p... for purity of knowledge and insight into the course of vipassanā practice ...p... Your Reverence! When asked if the Noble life of Purity is practised for purity of Magga knowledge and insight, you answered ‘No, Your Reverence.’⁹

“Your Reverence, (if it is not for any of these purposes) for what purpose is the Noble Life of Purity practised under the Bhagavā?”

8. the course of vipassanā practice: by this is meant the course of insight-meditation covering the progress, in its proper order, from udayabbaya ñāṇa (knowledge of the arising and passing away of the aggregates of mind and matter) to saṅkhārupekkha ñāṇa (knowledge of equanimity towards all conditioned things), cumulating in saccānulomika ñāṇa which equips the yogī to realize the Four Ariya Truths..

9. The Venerable Puṇṇa’s “No” signifies that an individual endowed with the seven modes of visuddhi (purity) cannot as yet be considered to have reached the highest goal of Brahmachariya, for the highest goal is Nibbāna which is not compounded of any physical or mental factors, and not conditioned by causal factors such as ignorance and volitional activities.

“Your Reverence! The Noble Life of Purity is practised under the Bhagavā for the purpose of (realizing) the absolutely peaceful Nibbāna, the un compounded, the unconditioned (anupāda).”¹⁰

“Your Reverence! Is purity of morality Nibbāna, the un compounded, the unconditioned?”

“No, Your Reverence.”

“Your Reverence! Is purity of (concentration of) mind Nibbāna, the un compounded, the unconditioned?”

“No, Your Reverence.”

“Your Reverence! Is purity of view Nibbāna, the un compounded, the unconditioned?”

“No, Your Reverence.”

“Your Reverence! Is purity of (knowledge in) overcoming doubt Nibbāna, the un compounded, the unconditioned?”

“No, Your Reverence.”

“Your Reverence! Is purity of knowledge and insight into what is Magga and what is not Magga Nibbāna, the un compounded, the unconditioned?”

“No, Your Reverence.”

10. anupādā can be interpreted in two ways:

(i) as not caused, not conditioned by any antecedent factor, and (ii) as being free of clinging to sense-pleasures, to wrong views, to false rites and rituals and to the idea of *atta*, Self, Soul, Ego.

According to the first interpretation, in line with the Theory of Cause and Effect, *anupādāparinibbāna* of the text means Nibbāna of absolute peace, not caused or conditioned by the factors set out in that Theory, such as Ignorance of the Four Ariya Truths, Volitional Activities, Physical and Mental Phenomena, Sensation, Craving, Clinging.

According to the second interpretation, *anupādāparinibbāna* means *Arahattaphala*, the highest stage of Insight-Fruition, which is of perfect peace, being free of clinging to any of the four objects of Clinging mentioned above.

Here, it is to be inferred that by the term *anupādāparinibbāna* is meant Nibbāna, the un compounded, the unconditioned, of perfect peace.

“Your Reverence! Is purity of knowledge and insight into the course of vipassanā practice (in proper order) Nibbāna, the uncompounded, the unconditioned?”

“No, Your Reverence.”

“Your Reverence! Is purity of Magga knowledge and insight Nibbāna, the uncompounded, the unconditioned?”

“No, Your Reverence.”

“Your Reverence! Is there Nibbāna, the uncompounded, the unconditioned, apart from these factors (of Purity)?”

“No, there is not, Your Reverence.”

“Your Reverence! When asked: ‘Is purity of morality Nibbāna, the uncompounded, the unconditioned?’ you answered: ‘No, Your Reverence.’

“Your Reverence! When asked: ‘Is Purity of (concentration of) mind Nibbāna, the uncompounded, the unconditioned?’ you answered: ‘No, Your Reverence.’

“Your Reverence! When asked: ‘Is Purity of view Nibbāna, the uncompounded, the unconditioned?’ ...p... ‘Is purity of (knowledge in) overcoming doubt ...p... ‘Is purity of knowledge and insight into what is Magga and what is not Magga ...p... ‘Is purity of knowledge and insight into the course of vipassanā practice (in proper order) ...p... Your Reverence! When asked: ‘Is purity of Magga knowledge and insight Nibbāna, the uncompounded, the unconditioned?’ you answered: ‘No, Your Reverence.’

“Your Reverence! When asked: ‘Is there Nibbāna, the uncompounded, the unconditioned, apart from these factors (of purity)?’ you answered: ‘No, there is not, Your Reverence.’ Your Reverence! But how should the meaning of these answers be taken?”

258. Your Reverence! If the Bhagavā were to declare that purity of morality is Nibbāna, the uncompounded, the unconditioned, it would be the same as declaring what is conditioned as Nibbāna, the uncompounded, the unconditioned.

Your Reverence! If the Bhagavā were to declare that purity of (concentration of) mind is Nibbāna, the uncompounded,

the unconditioned, it would be the same as declaring what is conditioned, as Nibbāna, the uncompounded, the unconditioned.

Your Reverence! If the Bhagavā were to declare that purity of view is Nibbāna, the uncompounded, the unconditioned, it would be the same as declaring what is conditioned as Nibbāna, the uncompounded, the unconditioned.

Your Reverence! If the Bhagavā were to declare that purity of (knowledge in) overcoming doubt is Nibbāna, the uncompounded, the unconditioned, it would be the same as declaring what is conditioned as Nibbāna, the uncompounded, the unconditioned.

Your Reverence! If the Bhagavā were to declare that purity of knowledge and insight into what is Magga and what is not Magga is Nibbāna, the uncompounded, the unconditioned, it would be the same as declaring what is conditioned as Nibbāna, the uncompounded, the unconditioned.

Your Reverence! If the Bhagavā were to declare that purity of knowledge and insight into the course of vipassanā practice (in proper order) is Nibbāna, the uncompounded, the unconditioned, it would be the same as declaring what is conditioned as Nibbāna, the uncompounded, the unconditioned.

Your Reverence! If the Bhagavā were to declare that purity of Magga knowledge and insight is Nibbāna, the uncompounded, the unconditioned, it would be the same as declaring what is with cause or antecedent conditioned¹¹ as Nibbāna, the uncompounded, the unconditioned.

11. The first six categories of visuddhi (Purity) are not free from Clinging and are subject to antecedent causes, but in this purity of Magga knowledge and insight (ñāṇadassanavisuddhi), Clinging is absent. However, Magga is still subject to antecedent factors. Magga and Phala are subject to causes and to conditioning factors. The Venerable Puṇṇa's thesis is to the effect that Magga and Phala subject to these two factors of cause and condition cannot be taken as Nibbāna, the uncaused, the unconditioned.

Your Reverence! If it were possible to realize Nibbāna, the uncompounded, the unconditioned, without these factors (of Purity), a worldling would have realized Nibbāna, for, indeed, a worldling is without these factors (of Purity). Your Reverence, here in this world, by means of a simile wise men understand the meaning of what is said. Therefore, I will give you a simile.

259. Your Reverence! Here is the simile; suppose King Pasenadi of Kosala while living in Sāvathī had some urgent business in the city of Sāketa. So (a relay of) seven chariots drawn by trained horses might be arranged for him between Sāvathī and Sāketa.

Then, Your Reverence, King Pasenadi of Kosala might leave Sāvathī, mounting at the inner palace-gate the first chariot drawn by trained horses; and by this first chariot drawn by trained horses he might get to the second chariot drawn by trained horses.

Then, he might leave behind the first chariot drawn by trained horses and mount the second chariot drawn by trained horses; and by this second chariot drawn by trained horses he might get to the third chariot drawn by trained horses.

Then, he might leave behind the second chariot drawn by trained horses and mount the third chariot drawn by trained horses; and by this third chariot drawn by trained horses he might get to the fourth chariot drawn by trained horses.

Then, he might leave behind the third chariot drawn by trained horses and mount the fourth chariot drawn by trained horses; and by this fourth chariot drawn by trained horses he might get to the fifth chariot drawn by trained horses.

Then, he might leave behind the fourth chariot drawn by trained horses and mount the fifth chariot drawn by trained horses; and by this fifth chariot drawn by trained horses he might get to the sixth chariot drawn by trained horses.

Then, he might leave behind the fifth chariot drawn by trained horses and mount the sixth chariot drawn by trained horses; and by this sixth chariot drawn by trained horses he might get to the seventh chariot drawn by trained horses.

Then, he might leave behind the sixth chariot drawn by trained horses and mount the seventh chariot drawn by trained horses; and he might reach the inner palace-gate of Sāketa by means of the seventh chariot drawn by trained horses.

Friends, acquaintances and close relatives might ask that king who had just arrived at the inner palace-gate: “O Great King! Have you come from Sāvathī to the palace-gate in Sāketa by means of this chariot drawn by trained horses?”

Your Reverence! In what way should King Pasenadi of Kosala answer so that he can be said to have answered correctly?

“Your Reverence, King Pasenadi of Kosala may be said to have answered correctly if he were to answer thus: ‘ While I was in Sāvathī, I had some urgent business in this city of Sāketa. So (a relay of) seven chariots drawn by trained horses was arranged for me between Sāvathī and Sāketa. Then I set out from Sāvathī by the inner palace-gate and mounted the first chariot drawn by trained horses. Then I got to the second chariot drawn by trained horses by means of the first chariot drawn by trained horses. Then I left behind the first chariot drawn by trained horses and mounted the second chariot drawn by trained horses; and I got to the third chariot drawn by trained horses by means of the second chariot drawn by trained horses. Then I left behind the second chariot drawn by trained horses and mounted the third chariot drawn by trained horses; and I got to the fourth chariot drawn by trained horses by means of the third chariot drawn by trained horses. Then I left behind the third chariot drawn by trained horses and mounted the fourth chariot

drawn by trained horses; and I got to the fifth chariot drawn by trained horses by means of the fourth chariot drawn by trained horses. Then I left behind the fourth chariot drawn by trained horses and mounted the fifth chariot drawn by trained horses; and I got to the sixth chariot drawn by trained horses by means of the fifth chariot drawn by trained horses. Then I left behind the fifth chariot drawn by trained horses and mounted the sixth chariot drawn by trained horses; and I got to the seventh chariot drawn by trained horses by means of the sixth chariot drawn by trained horses. Then I left behind the sixth chariot drawn by trained horses and mounted the seventh chariot drawn by trained horses. And I arrived at the inner palace-gate of Sāketa.' If King Pasenadi of Kosala answered thus, the question may be said to have been well-answered."

Your Reverence, so too, purity of morality is only for the purpose of (establishing) purity of (concentration of) mind. Purity of (concentration of) mind is only for the purpose of (establishing) purity of view. Purity of view is only for the purpose of (establishing) purity of (knowledge in) overcoming doubt. Purity of (knowledge in) overcoming doubt is only for the purpose of (establishing) purity of knowledge and insight into what is Magga and what is not Magga. Purity of knowledge and insight into what is Magga and what is not Magga is only for the purpose of (establishing) purity of knowledge and insight into the course of vipassanā practice (in proper order). Purity of knowledge and insight into the course of vipassanā practice (in proper order) is only for the purpose of (establishing) purity of Magga knowledge and insight. Purity of Magga knowledge and insight is only for the purpose of (realizing) Nibbāna, the uncaused, the uncondi-

tioned. Your Reverence! It is only for the purpose of (realizing) Nibbāna, the uncaused, the unconditioned, that I practise the Noble Life of Purity under the Bhagavā.¹²

260. When this had been said, the Venerable Sāriputta asked the Venerable Puṇṇa, the son of Mantāṇī, thus: “What is the name of Your Reverence? How is Your Reverence known among companions in the practice of the dhamma?”

“Your Reverence, Puṇṇa is my name; and the companions in the practice of the dhamma know me as the son for Mantāṇī.”

“Wonderful, Your Reverence! Extraordinary, Your Reverence! The Venerable puṇṇa, the son of Mantāṇī, has answered properly and completely the very profound questions, point by point, just as a disciple well-informed and well-instructed in the Teacher’s Teaching would. It is of benefit to those companions in the practice of the dhamma, of great benefit to them in that they have the chance to see the Venerable Puṇṇa, the son of Mantāṇī, and to associate with him. And even if the companions in the practice of the dhamma have to carry the Venerable Puṇṇa, the son of Mantāṇī, on a coil of cloth (placed) on their heads to have the chance to see him and associate with him, it would be of benefit, great benefit, to them. Now that we have the chance to see and associate with the Venerable Puṇṇa, the son of Mantāṇī, it is of benefit, great benefit, to us.”

12. Application of the simile: King pasenadi of Kosala signifies the yogī in meditation in dread of ageing and death. His city of Sāvattḥī is the aggregate of mind and body, the city of Sāketa stands for Nibbāna, and his urgent mission to Sāketa stands for the yogi’s task of realizing the Four Ariya Truths.

The relay of seven chariots represents the seven periods of time during which the yogī practises the successive stages of Purity, first, achieving sīlavisuddhi, purity in morality, second, achieving cittavisuddhi, purity in mind, and so on till he gains ñāṇadassana, visuddhi, purity of Magga knowledge and vision. Just as King Pasenadi of Kosala entered the palace-gate of Sāketa, the yogī by this last means of Purity does away with kilesas and will enjoy the supramundane bliss of sustained absorption in Insight-Fruition.

When this had been said, the Venerable Puṇṇa, the son of Mantāṇī, asked the Venerable Sāriputta thus: “What is the name of Your Reverence? How is Your Reverence known among companions in the practice of the dhamma?”

“Your Reverence, Upatissa is my name; and the companions in the practice of the dhamma know me as Sāriputta, (the son of Sāri).”

“O Sirs! In conferring with the disciple who is like the Teacher himself, we did not indeed know that he is the Venerable Sāriputta. Really, had we known him before as the Venerable Sāriputta we should not have spoken at such length. Wonderful, Your Reverence! Extraordinary, Your Reverence! The Venerable Sāriputta has set very profound questions, point by point, just as a disciple well-informed and well-instructed in the Teacher’s Teaching would. It is of benefit, great benefit, to those companions in the practice of the dhamma who have the chance to see the Venerable Sāriputta and to associate with him. And even if the companions in the practice of the dhamma have to carry the Venerable Sāriputta on a coil of cloth (placed) on their heads to have the chance to see him and associate with him, it would be of benefit, great benefit, to them. Now that we have the chance to see the Venerable Sāriputta and associate with him, it is of benefit, great benefit, to us.”

In this way these two great arahats expressed (mutual) joy, at what each had said well to the other.

End of the Rathavinīta Sutta,

The fourth in this vagga.

5. NIVĀPA SUTTA

Discourse with the simile of Grass Raised by Huntsman

261. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” Those bhikkhus answered the Bhagavā: “Venerable Sir!”. And the Bhagavā spoke these words: Bhikkhus! A huntsman does not raise grass for herds of deer with the intention: “May herds of deer, enjoying this grass raised by me, live long in good shape, sustaining themselves for a long time to come”. Bhikkhus! A huntsman raises grass for herds of deer with the intention: “Herds of deer will encroach upon this patch of grass raised by me and eat it greedily. Having encroached there, and having eaten the grass greedily, they became intoxicated with joy. Being intoxicated, they will get careless; and being careless, they will be subjected to whatever the huntsman liked to do with them in this patch of grass.”

262. Bhikkhus! Among those herds of deer, the first herd of deer encroached upon that patch of grass raised by the huntsman and ate it greedily. Having encroached there and having eaten the grass greedily they got intoxicated with joy. Being intoxicated, they got careless; and being careless, they were subjected to whatever the huntsman liked to do with them in this patch of grass. Bhikkhus, in this way, the first herd of deer did not escape from whatever the huntsman liked to do with them.

263. Bhikkhus! Among those herds of deer, the second herd of deer unanimously thought thus: “The first herd of deer encroached upon that patch of grass raised by the huntsman and ate it greedily. Having encroached there and having eaten the grass greedily, they got intoxicated with joy. Being intoxicated, they got careless; and being careless, they

were subjected to whatever the huntsman liked to do with them in that patch of grass. In this way, the first herd of deer did not escape from whatever the huntsman liked to do with them. It will be good, if we were to refrain from eating the grass all the time, if we were to plunge into a deep forest refraining from eating it in fear”.

And then those deer refrained from eating the grass all the time and plunged into a deep forest refraining from eating it in fear. When grass and water gave out in the last month of the hot season, the bodies of those deer became very much emaciated. As their bodies became very much emaciated, their strength and energy diminished. As their strength and energy diminished they came back to that patch of grass raised by the huntsman. Those deer encroached upon the patch of grass raised by the huntsman and ate it greedily. Having encroached there and having eaten the grass greedily they became intoxicated with joy. Being intoxicated, they got careless; and being careless they were subjected to whatever the huntsman liked to do with them in that patch of grass. In this way, bhikkhus, that second herd of deer also did not escape from whatever the huntsman liked to do with them.

264. Bhikkhus! Among those herds of deer, the third herd of deer unanimously thought thus: “The first herd of deer encroached ...p In this way, the first herd of deer did not escape from whatever the huntsman liked to do with them. The second herd of deer also unanimously thought thus: The first herd of deer encroached ...p... The first herd of deer also did not escape from whatever the huntsman liked to do with them.

It will be good, if we were to refrain from eating the grass all the time and to plunge into a deep forest refraining from eating it in fear.” And those deer refrained from eating the grass all the time and plunged into a deep forest refraining from eating it in fear.

When the grass and water gave out in the last month of the hot season, the bodies of those deer became very much emaciated. As their bodies became very much emaciated, their strength and energy diminished. As their strength and energy diminished, they came back to the patch of grass raised by the huntsman and ate the grass greedily. Having encroached there and having eaten the grass greedily, they became intoxicated with joy. Being intoxicated, they got careless; and being careless, they were subjected to whatever the huntsman liked to do with them in this patch of grass. In this way the second herd of deer also did not escape from whatever the huntsman liked to do with them.

And then they (the third herd of deer) thought thus: "It will be good if we were to build a lair dependent on that patch of grass raised by the huntsman. Building a lair there we would be able to eat the grass raised by the huntsman without encroachment, without greed. And eating the grass without greed, we would not get intoxicated with joy. Not being intoxicated, we would not be careless; and not being careless, we would not be subjected to whatever the huntsman likes to do with us in this patch of grass."

Then those deer built a lair dependent on that patch of grass raised by the huntsman. Having built the lair there they ate the grass without encroaching that patch of grass raised by the huntsman, without greed. And eating the grass without greed, they did not get intoxicated with joy. Not being intoxicated, they were not careless. And not being careless, they were not subjected to whatever the huntsman liked to do with them.

Then, bhikkhus, it occurred to the huntsman and his followers thus: "This third herd of deer are wily and crooked. They seem to possess supernatural powers and to be ogres. They eat grass from this patch of grass sown by us; but their comings and goings are unknowable. It would be good, if we enclosed that patch of grass we have raised with large spiked

traps on all sides; perhaps, we would discover the lair where the third herd of deer would be caught." Then they enclosed the patch of grass that they had raised with large spiked traps on all sides. And, bhikkhus, the huntsman and his followers discovered the lair where the third herd of deer were caught. In this way, bhikkhus, that third herd of deer also did not escape from whatever the huntsman liked to do with them

265. Bhikkhus! The fourth herd of deer unanimously thought thus: "The first herd of deer encroached ...p.. In this way the first herd of deer did not escape from whatever the huntsman liked to do with them. And also the second herd of deer unanimously thought thus: ' The first herd of deer encroached ...p... In this way the first herd of deer did not escape from whatever the huntsman liked to do with them. It will be good, if we were to refrain from eating the grass all the time and to plunge into a deep forest refraining from eating it in fear.'" And those deer refrained from eating the grass all the time ...p... In this way the second herd of deer also did not escape from whatever the huntsman liked to do with them. And also the third herd of deer unanimously thought thus: "The first herd of deer encroached ...p... In this way the first herd of deer also thought unanimously thus: "The first herd of deer ...p... In this way the first herd of deer did not escape from whatever the huntsman liked to do with them. it will be good, if we were to refrain from eating the grass all the time ...p... In this way that second herd of deer did not escape from whatever the huntsman liked to do with them. They unanimously thought thus: "It will be good if we were to build a lair dependent on that patch of grass raised by the huntsman. Building a lair there we would be able to eat the grass in that patch of grass raised by the huntsman without encroaching it, without greed. And eating the grass without greed we would not get intoxicated with joy. Not being intoxicated, we would not be careless. not being careless, we would not be subjected to whatever the huntsman likes to do with us."

Then those deer build a lair dependent on that patch of grass raised by the huntsman. Having built the lair there they ate the grass without encroaching the patch of grass raised by the huntsman, without greed. And eating the grass without greed, they did not get intoxicated with joy. Not being intoxicated, they were not careless. And not being careless, they were not subjected to whatever the huntsman like to do with them in that patch of grass.

Then, bhikkhus, it occurred to the huntsman and his followers thus: “This third herd of deer are wily and crooked. They seem to possess supernatural powers and to be ogres. They eat grass from this patch of grass sown by us but their comings and goings are unknowable. It would be good if we enclosed the patch of grass we have raised with large spiked traps on all sides; perhaps we would discover the lair where the third herd of deer would be caught.” Then they enclosed the patch of grass that they had raised with large spiked traps on all sides. And, bhikkhus, the huntsman and his followers discovered the lair where the third herd of deer were caught. In this way the third herd of deer also did not escape from being subjected to whatever the huntsman liked to do with them.

(Then) they thought unanimously thus: “It will be good if we were to build a lair somewhere where the huntsman and his followers could not reach (us). Having built a lair there we might eat the grass in that patch of grass raised by the huntsman without encroaching it, without greed. And eating the grass without greed, we would not get intoxicated with joy. Not being intoxicated, we would not be careless. Not being careless, we would not be subjected to whatever the huntsman likes to do with us.” Then those deer built a lair where the huntsman and his followers could not reach (them). Having built the lair there they ate the grass without encroaching that patch of grass raised by the huntsman, without greed. And eating the grass without greed, they did

not get intoxicated with joy. Not being intoxicated, they were not careless. And not being careless, they were not subjected to whatever the huntsman liked to do with them in that patch of grass.

Then, bhikkhus, it occurred to the huntsman and his followers thus: "This fourth herd of deer are wily and crooked, they seem to possess supernatural powers and to be ogres. They eat the grass from this patch of grass sown by us; but their comings and goings are unknowable. It would be good if we enclosed the patch of grass we have raised with large spiked traps on all sides, perhaps we would discover the lair where the fourth herd of deer would be caught." Then they enclosed the patch of grass that they had raised with large spiked traps on all sides. Now, bhikkhus, the huntsman and his followers could not discover the lair where the fourth herd of deer would be caught.

Then, bhikkhus, this thought occurred to the huntsman and his followers: "If we drove out that fourth herd of deer, those deer would get away; and as they got away, others would also get away. In this way all herds of deer would abandon the patch of grass raised by us. It would be good if we remained indifferent to the fourth herd of deer". Then, bhikkhus, the huntsman and his followers remained indifferent to the fourth herd of deer. Bhikkhus! In this way the fourth herd of deer escaped from being subjected to whatever the huntsman liked to do with them.

266. Bhikkhus! I have given you this simile to illustrate the meaning. This is the meaning here. Bhikkhus! The term, 'patch of grass' signifies the five kinds of sense-pleasures. Bhikkhus! The term, 'huntsman,' signifies Māra, the Evil One. Bhikkhus, the term, 'followers of the huntsman', signifies followers of Māra. Bhikkhus! the term 'herds of deer,' signifies samaṇas and brahmaṇas.

267. Bhikkhus! Among those samaṇas and brahmaṇas the first group of samaṇas and brahmaṇas encroached on the crop of sense-pleasures raised by Māra and on those worldly things, and consumed the food of sense-objects greedily. Having thus consumed it greedily, they became intoxicated with joy; and being intoxicated, they became careless; and being careless, they were subjected to whatever Māra liked to do with them amidst the crop of sense-pleasures and worldly things. Bhikkhus! In this way the first group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra's supernatural powers. Bhikkhus! I declare that the first group of those samaṇas and brahmaṇas are like unto the first herd of deer.

268. Bhikkhus! Among those samaṇas and brahmaṇas the second group of samaṇas and brahmaṇas unanimously thought thus: "Whichever samaṇas and brahmaṇas encroached on the crop of sense-pleasures raised by Māra and on those worldly things and enjoyed the food of sense-objects greedily, for having thus encroached on that crop of sense-pleasures and enjoyed the food of sense-objects greedily, became intoxicated with joy. Being intoxicated, they became careless; and being careless, they were subjected to whatever Māra liked to do with them amidst the crops of sense-pleasures and those worldly things. Thus the first group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra's supernatural powers. It would be good, if we were to refrain from enjoying the crop of sense-pleasures and worldly things, and to plunge into a deep forest refraining from enjoying them in fear."

Then those samaṇas and brahmaṇas refrained from enjoying the crops of sense-pleasures and worldly things all the time. And then they plunged into a deep forest having refrained from enjoying them in fear, and stayed there.

There in the deep forest they fed themselves on green vegetables, or on millet, or on wild rice, or on scraping of leather, or on duckweed, or on broken rice, or on overcooked crust of rice, or on sesamum oil cake, or on grass or on cowdung. They subsisted on wild roots and fruits and fruits fallen by themselves from trees.

When grass and water gave out in the last month of the hot season, the bodies of those samaṇas and brahmaṇas became very much emaciated. As their bodies became very much emaciated, their strength and energy diminished. As their strength and energy diminished, their will to be free from sense pleasures became weakened. As their will weakened, they returned to that crop of sense-pleasures raised by Māra and to those worldly things. Then those samaṇas and brahmaṇas encroached on that crop of sense-pleasures greedily, and enjoyed the food of sense-objects. Enjoying thus, they became intoxicated with joy. Being intoxicated, they became careless; being careless, they were subjected to whatever Māra liked to do with them amidst this crop of sense-pleasures and those worldly things. Bhikkhus! In this way the second group of samaṇas and brahmaṇas also did not escape from (the hold of) Māra's supernatural powers. Bhikkhus! I declare that this second (group) of samaṇas and brahmaṇas are like unto the second herd of deer.

269. Bhikkhus! Among those samaṇas and brahmaṇas the third group of samaṇas and brahmaṇas unanimously thought thus: "The first group of those samaṇas and brahmaṇas encroached on this crop of sense-pleasures and on those worldly things ...p... In this way the first group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra's supernatural powers.

The second group of samaṇas and brahmaṇas also unanimously thought thus: "The first group of those samaṇas and brahmaṇas encroached on this crop of sense-pleasures and on those worldly thingsp.... In this way the first group

of those samaṇas and brahmaṇas did not escape from (the hold of) Māra's supernatural powers. It would be good if we were to refrain from enjoying the crop of sense-pleasures and from enjoying worldly thing all the time, it would be good if we were to plunge into a deep forest refraining from enjoying them in fear."

There in the deep forest those samaṇas and brahmaṇas fed themselves on green vegetables, ...p.. and fruits fallen by themselves from trees.

When grass and water gave out in the last month of the hot season, the bodies of those samaṇas and brahmaṇas became very much emaciated. As their bodies became very much emaciated, their strength and energy diminished. As their strength and energy diminished, their will to be free from sense-pleasures became weakened. As their will weakened, they returned to that crop of sense-pleasures raised by Māra and to those worldly things. Then those samaṇas and brahmaṇas encroached on that crop of sense-pleasures greedily, and enjoyed the food of sense-objects. Enjoying thus, they became intoxicated with joy. Being intoxicated, they became careless; being careless, they became subjected to whatever Māra liked to do with them amidst this crop of sense-pleasures and those worldly things. In this way the second group of samaṇas and brahmaṇas did not escape from (the hold of) Māra's supernatural powers.

Then they unanimously thought thus: "It will be good if we were to live (in a place) dependent on that crop of sense-pleasures and on those worldly things. Living in that place, we would enjoy the food of sense-objects without encroaching on this crop of sense-pleasures and on those worldly things, without greed. If we did so, we would not get intoxicated with joy. Not being intoxicated, we would not become careless. Not being careless, we would not be subjected to whatever Māra likes to do with us amidst that crop of sense-pleasures and those worldly things.

Those samaṇas and brahmaṇas lived (in a place) dependent on that crop of sense-pleasures raised by Māra and on worldly things. Living in that place, they enjoyed the food of sense-objects without encroaching on this crop of sense-pleasures and on those worldly things, without greed. As they did so they did not get intoxicated with joy. Not being intoxicated, they did not become careless. Not being careless, they were not subjected to whatever Māra liked to do with them amidst this crop of sense-pleasures and of worldly things.

However, (based on their own reasoning), they held the views thus: “Loka (the world) is eternal; loka is not eternal: loka is finite; loka is infinite; that life is (the same as) that body; life is one thing and the body is another; a being arises after death; a being does not arise after death; a being arises and does not arise after death; a being neither arises nor does not arise after death.” Bhikkhus! In this way the third group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra’s supernatural powers. I declare that this third group of those samaṇas and brahmaṇas are like unto the third herd of deer.

270. Bhikkhus! Among those samaṇas and brahmaṇas the fourth group of samaṇas and brahmaṇas unanimously thought thus: “The first group of samaṇas and brahmaṇas encroached on crop raised by Māra ...p...” In this way the first group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra’s supernatural powers. (Then) the second group of samaṇas and brahmaṇas also unanimously thought thus: “The first group of those samaṇas and brahmaṇas encroached...p... In this way the first group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra’s supernatural powers. It will be good, if we were to refrain from enjoying the crop of sense-pleasures and from worldly things, and to plunge into a deep forest refraining from enjoying them in fear.” (Then) those samaṇas and brahmaṇas

refrained from enjoying the crop of sense-pleasures and worldly things all the time ...p... In this way the second group of samaṇas and brahmaṇas also did not escape from (the hold of) Māra's supernatural powers.

(Then) the third group of those samaṇas and brahmaṇas unanimously thought thus: "The first group of those samaṇas and brahmaṇas encroached. ...p... In this way the first group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra's supernatural powers. The second group of those samaṇas and brahmaṇas also unanimously thought: "The first group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra's supernatural powers. It would be good, if we were to refrain from enjoying the crop of sense-pleasures and worldly things, and to plunge into a deep forest refraining from enjoying them in fear." Those samaṇas and brahmaṇas refrained from enjoying the crop of sense-pleasures and worldly things all the time ...p... In this way the second group of those samaṇas and brahmaṇas also did not escape from (the hold of) Māra's supernatural powers. It will be good if we were to live (in a place) dependent on that crop of sense-pleasures and on those worldly things. Living in that place, we would enjoy the food of sense-objects without encroaching on that crop of sense-pleasures and on those worldly things without greed. If we were to do so we would not get intoxicated with joy. Not being intoxicated, we would not become careless. Not being careless, we would not be subjected to whatever Māra likes to do with us amidst that crop of sense-pleasures and those worldly things.

(Then) those samaṇas and brahmaṇas lived (in a place) dependent on that crop of sense-pleasures raised by Māra and on worldly things. Living thus in that place, they enjoyed the food of sense-objects without encroaching on this crop of sense-pleasures and on those worldly things, without greed. As they did so they did not get intoxicated with joy. Not being intoxicated, they did not become careless.

Not being careless, they were not subjected to whatever Māra liked to do with them amidst this crop of sense-pleasures and those worldly things.

However, (based on their own reasoning), they held the views thus: “Loka (the world) is eternal...p... a being neither arises nor does not arise after death.” In this way the third group of those samaṇas and brahmaṇas did not escape from (the hold of) Māra’s supernatural powers. They unanimously thought thus: “It will be good if we were to live in a place not reached by Māra and his followers. Living in that place we would enjoy the food of sense-objects without encroaching on this crop of sense-pleasures and on those worldly things without greed. If we did so we would not get intoxicated with joy. Not being intoxicated with joy. Not being intoxicated, we would not become careless. Not being careless, we were not subjected to whatever Māra likes to do with us amidst this crop of sense- pleasures and those worldly things.”

(Then) those samaṇas and brahmaṇas lived in a place not reached by Māra and his followers. Living in that place, they enjoyed the food of sense-objects without encroaching on that crop of sense pleasures raised by Māra and on worldly things, without greed. As they did so they did not get intoxicated with joy. Not being intoxicated, they did not become careless. Not being careless, they did not become subjected to whatever Māra liked to do with them amidst that crop of sense-pleasures and worldly things. In this way, bhikkhus, the fourth group of those samaṇas and brahmaṇas escaped from (the hold of) Māra’s supernatural powers. Bhikkhus! I declare that this fourth group of samaṇas and brahmaṇas are like unto the the fourth herd of deer.

271. Bhikkhus! How is it that there is such a place where Māra and his followers cannot reach? In this Teaching, bhikkhus, the bhikkhu, being detached from sensual pleasures and being detached from demeritorious factors, achieves

and remains in the first jhāna, which has vitakka and vicāra and which has pīti and sukha born of detachment from hindrances (nīvaraṇas). Bhikkhus! This bhikkhu is said to be one who has made Māra, the Evil One, blind, and having blotted out of his vision has gone out of sight of the Evil One.

And again, bhikkhus, having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Bhikkhus! This bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, having been detached from pīti as well, dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. That bhikkhu achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness. Bhikkhus, this bhikkhu is said to be ..p.. has gone out of sight of the Evil One.”

And again, bhikkhus, the bhikkhu, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, achieves and remains in the fourth jhāna, which has neither pain nor pleasure, but has purity of mindfulness born of equanimity. Bhikkhus, this bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhus, with complete transcending of rūpasaññā with the disappearance of Patighasaññā, with non attention to nānattasaññā and with concentration on the concept “Space is infinite,” achieves and remains in the ākāsañācāyatana jhāna. Bhikkhus, this bhikkhu is said to be ...p... has gone out of sight of Evil One.

And again, bhikkhus, the bhikkhu, completely passing beyond the ākāsānañcāyatana jhāna and concentrating on the concept “Consciousness is infinite,” achieves and remains in the Viññānañcāyatana jhāna. Bhikkhus, this bhikkhu is said to be ...p.. has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, completely passing beyond the Viññānañcāyatana jhāna and concentrating on the concept “Nothing is there,” achieves and remains in the ākiñcaññāyatana jhāna. Bhikkhus, this bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, completely passing beyond the ākiñcaññāyatana jhāna, achieves and remains in the nevasaññānāsaññāyatana jhāna. Bhikkhus, this bhikkhu is said to be ...p.. has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, completely passing beyond the nevasaññānāsaññāyatana jhāna, achieves and remains in the cessation of perception and sensations. Having seen the truth through wisdom, the āsavas (in him) become extinct. Bhikkhus, this bhikkhu is said to be one who has made the Evil One blind, and having blotted out of his vision has gone out of sight of the Evil One. This means that the bhikkhu has overcome craving in diverse ways concerning the world.

The Bhagavā said these words. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Nivāpa Sutta,
the fifth in this vagga.

6. PĀSARĀSI SUTTA

Discourse with the Simile of a Deer Sleeping on a Heap of Snares¹

272. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. Then in the morning the Bhagavā rearranged his robes and, carrying the alms bowl and great robe, entered Sāvathī for alms-food. Then a number of bhikkhus approached the Venerable Ānanda and, having approached, spoke to the Venerable Ānanda thus:

"Venerable Ānanda! It has been a long time since we had heard a talk on the dhamma in the presence of the Bhagavā. It would be well, Venerable Ānanda, if we get (a chance) to hear a talk on the dhamma in the presence of the Bhagavā."

"If that be so, Your Reverences, go to the hermitage of Brahmaṇa Rammaka. There probably you would get a chance to hear a talk on the dhamma in the presence of the Bhagavā," (said the Venerable Ānanda).

"Very well, Venerable Sir," said those bhikkhus to the Venerable Ānanda.

Having made the rounds for alms-food in Sāvathī, having had his meal and having returned from the place of alms-gathering, the Bhagavā addressed the Venerable Ānanda, saying: "Come, Ānanda! Let us go. We will proceed towards the turretted building of Migāramātā (Visākhā), in Pubbārāma monastery to spend the day." The Venerable Ānanda replied to the Bhagavā: "Very well, Venerable Sir!" Then the Bhagavā proceeded towards the turretted building of Migāramātā (Visākhā), in Pubbārāma monastery for spending the day. Then in the evening, the Bhagavā rose from seclusion and said to the Venerable Ānanda: "Come, Ānanda! Let us go."

1. This sutta is popularly known by the title "Ariyapariyesana Sutta"

We will proceed towards the bathing place in the eastern city-gate to sprinkle water over my limbs.²" The Venerable Ānanda replied to the Bhagavā: "Very Well, Venerable Sir!"

273. Then the Bhagavā approached the bathing place in the eastern city-gate with the Venerable Ānanda to have water sprinkled over his limbs. When he had sprinkled water over his limbs at the bathing place in the eastern city-gate, he came out (of the water) and stood there with his single robe on, having dried his limbs. Then the Venerable Ānanda said to the Bhagavā: "Venerable Sir! The hermitage of Brahmaṇa Rammaka is not far off. Venerable Sir! Brahmaṇa Rammaka's hermitage is delightful. Venerable Sir! Brahmaṇa Rammaka's hermitage is pleasing. Venerable Sir, may the Bhagavā out of compassion, proceed towards Rammaka's hermitage." The Bhagavā gave his consent by remaining silent.

Then the Bhagavā proceeded towards Brahmaṇa Rammaka's hermitage. At that time many bhikkhus in Brahmaṇa Rammaka's hermitage were sitting together, talking about the dhamma. Then the Bhagavā stood outside the door waiting for the conversation to end; and, having known that it had ended, coughed and tapped on the door-leaf. Those bhikkhus opened the door for the Bhagavā. Then the Bhagavā sat down on the prepared seat in Brahmaṇa Ramanaka's hermitage. Having thus sat down, he asked the bhikkhus: "Bhikkhus! What, now, were you talking as you are assembled here? What is the unfinished interval conversation?"

"Venerable Sir! The unfinished conversation is about the dhamma that relates to the Bhagavā. It was then that the Bhagavā came," said the bhikkhus.

2. to sprinkle water over my limbs: *Gattāni parisincitum!*
The Buddha is endowed with a subtle body that does not need washing. However, occasionally he needs to have water sprinkled over his limbs for maintaining the body-warmth.

Good, bhikkhus! It is fitting, bhikkhus, for you, men of good family, who have renounced hearth and home for the homeless life, to sit together and discuss the dhamma. Bhikkhus! You who have gathered together should do either of these two things: discussing the dhamma or remaining in noble silence.

274. Bhikkhus! There are two kinds of pursuits, noble and ignoble. Bhikkhus! What is the ignoble pursuit?

In this world, bhikkhus, a certain person, being subjected to the nature of rebirth himself, pursues that which has the nature of rebirth. A certain person, being subjected to the nature of ageing himself pursues that which has the nature of ageing. A certain person, being subjected to the nature of disease himself, pursues that which has the nature of disease. A certain person, being subjected to the nature of death himself, pursues that which has the nature of death. A certain person, being subjected to the nature of sorrow himself, pursues that which has the nature of sorrow. A certain person, being subjected to the nature of defilement himself, pursues that which has the nature of defilement.

What, bhikkhus, would you say is that which has the nature of rebirth?

Bhikkhus, sons and wives are those that are subjected to the nature of rebirth; female and male slaves are those that are subjected to the nature of rebirth; goats and sheep are those that are subjected to the nature of rebirth; chickens and pigs are those that are subjected to the nature of rebirth; éléphants, cattle, horses and mules are those that are subjected to the nature of rebirth; Gold and silver are those that are subjected to the nature of rebirth. Bhikkhus, these material things ³ are those that are subjected to the nature of rebirth. This person, being full of greed, bewilderment, and strong

3. these material things: Ete upadhayo = Upadhi means the basis of dukkha. Here it denotes the five sensual pleasures.

attachment to these things and being himself subjected to the nature of rebirth, pursues those that have the nature of rebirth.

What, bhikkhus, would you say, is that which has the nature of ageing?

Bhikkhus! Sons and wives are those that are subjected to the nature of ageing; female and male slaves are those that are subjected to the nature of ageing; goats and sheep are those that are subjected to the nature of ageing; chickens and pigs are those that are subjected to the nature of ageing; elephants, cattle, horses and mules are those that are subjected to the nature of ageing; gold and silver are those that are subjected to the nature of ageing. Bhikkhus, these material things are those that are subjected to the nature of ageing. This person, being full of greed, bewilderment, strong attachment to these things and being himself subjected to the nature of ageing, pursues those that have the nature of ageing.

What, bhikkhus, would you say, is that which has the nature of disease?

Bhikkhus! Sons and wives are those that are subjected to the nature of disease; female and male slaves are those that are subjected to the nature of disease; goats and sheep are those that are subjected to the nature of disease; chickens and pigs are those that are subjected to the nature of disease; elephants, cattle, horses and mules are those that are subjected to the nature of disease. Bhikkhus, these material things are those that are subjected to the nature of disease. This person, being full of greed, bewilderment and strong attachment to these things and being himself subjected to the nature of disease, pursues those that have the nature of disease.

What, bhikkhus, would you say, is that which has the nature of death?

Bhikkhus! Sons and wives are those that are subjected to the nature of death; female and male slaves are those that are subjected to the nature of death; goats and sheep are

those that are subjected to the nature of death; chickens and pigs are those that are subjected to the nature of death; elephants, cattle, horses and mules are those that are subjected to the nature of death. Bhikkhus, these material things are those that are subjected to the nature of death. This person, being full of greed, bewilderment and strong attachment to these things and being himself subjected to the nature of death, pursues those that have the nature of death.

What, bhikkhus, would you say, is that which has the nature of sorrow?

Bhikkhus! Sons and wives are those that are subjected to the nature of sorrow; female and male slaves are those that are subjected to the nature of sorrow; goats and sheep are those that are subjected to the nature of sorrow; chickens and pigs are those that are subjected to the nature of sorrow; elephants, cattle, horses and mules are those that are subjected to the nature of sorrow. Bhikkhus, these material things are those that are subjected to the nature of sorrow. This person, being full of greed, bewilderment and strong attachment to these things and being himself subjected to the nature of sorrow, pursues those that have the nature of sorrow.

What, bhikkhus, would you say, is that which has the nature of defilement?

Bhikkhus! Sons and wives are those that are subjected to the nature of defilement; female and male slaves are those that are subjected to the nature of defilement; goats and sheep are those that are subjected to the nature of defilement; chickens and pigs are those that are subjected to the nature of defilement; elephants, cattle, horses and mules are those that are subjected to the nature of defilement; gold and silver are those that are subjected to the nature of defilement. Bhikkhus, these material things are those that are subjected to the nature of defilement. This person, being full of greed, bewilderment and strong attachment to these things and being himself

subjected to the nature of defilement, pursues those that have the nature of defilement.

This, bhikkhus, is the ignoble pursuit.

275. And what, bhikkhus, is the noble pursuit?

Bhikkhus! In this world, a certain person, being subjected to the nature of rebirth himself and having known the peril in the nature of rebirth, pursues Nibbāna which is birthless and the incomparable state of safety free from bondage; being subjected to the nature of ageing himself and having known the peril in the nature of ageing, pursues Nibbāna, which is free from ageing and the incomparable state of safety free from bondage; being subjected to the nature of disease himself and having known the peril in the nature of disease, pursues Nibbāna, which is free from disease and the incomparable state of safety free from bondage; being subjected to the nature of death himself, and having known the peril in the nature of death, pursues Nibbāna, which is deathless and the incomparable state of safety free from bondage; being subjected to the nature of sorrow himself, and having known the peril in the nature of sorrow, pursues Nibbāna, which is free from sorrow and the incomparable state of safety free from bondage; being subjected to the nature of defilement himself and having known the peril in the nature of defilement, pursues Nibbāna, which is free from defilement and the incomparable state of safety free from bondage. This, bhikkhu, is the noble pursuit.

276. Bhikkhus! As a Bodhisatta, before enlightenment, not having known the ariyā truth, I too, being subjected to the nature of rebirth myself, pursued that which has the nature of rebirth; being subjected to the nature of ageing myself, pursued that which has the nature of ageing; being subjected to the nature of disease myself, pursued that which has the nature of disease; being subjected to the nature of death myself, pursued that which has the nature of death;

being subjected to the nature of sorrow myself, pursued that which has the nature of sorrow; being subjected to the nature of defilement myself, pursued that which has the nature of defilement.

Bhikkhus! It (then) occurred to me: Why do I, subjected to the nature of rebirth myself, pursue that which has the nature of rebirth? Why do I, subjected to the nature of ageing myself, pursue that which has the nature of ageing? Why do I, subjected to the nature of disease myself, pursue that which has the nature of ageing? Why do I, subjected to the nature of disease myself, pursue that which has the nature of disease? Why do I, subjected to the nature of death myself, pursue that which has the nature of death? Why do I, subjected to the nature of sorrow, pursue that which has the nature of sorrow? Why do I, subjected to the nature of defilement myself, pursue that which has the nature of defilement? It would be good, if I, subjected to the nature of rebirth myself, having realized the peril in the nature of rebirth, were to pursue Nibbāna which is birthless, and the incomparable state of safety free from bondage; if I, subjected to the nature of ageing myself, having realized the peril in the nature of ageing, were to pursue Nibbāna which is free from ageing, and the incomparable state of safety free from bondage; if I, subjected to the nature of disease myself, having realized the peril in the nature of disease, were to pursue Nibbāna, which is free from disease and the incomparable state of safety free from bondage; if I, subjected to the nature of death, having realized the peril in the nature of death, were to pursue Nibbāna which is the deathless, and the incomparable state of safety free from bondage; if I, subjected to the nature of sorrow myself, having realized the peril in the nature of sorrow, were to pursue Nibbāna, which is free from sorrow and the incomparable state of safety free from bondage; if I, subjected to the nature of defilement myself, having realized the peril in the nature of defilement, were to pursue Nibbāna, which is free from defilement and the incomparable state of safety, free from bondage.”

277. Bhikkhus! After a time I, quite young, possessed of luxuriant dark hair, in the first period of life and in glowing youthfulness, cut off my hair and beard, donned the bark dyed robe while (my) mother and father, disagreeing to my venture wept, shedding tears, and renounced hearth and home for the homeless life. Having become a recluse, I, seeking meritorious dhamma⁴ in search of the incomparable state of perfect peace, approached Āḷāra of Kālāma clan, Having approached, Āḷāra of Kālāma clan, said to him thus: "Friend Kālāma! I desire to take up the Noble Practice in this doctrine and discipline." Bhikkhus, when I said so, Āḷāra of Kālāma clan spoke to me thus: "May the revered one stay here. This dhamma enables an intelligent person to realize soon by his own intuitive knowledge and attain and dwell in the dhamma as taught by his teacher." Soon, bhikkhus, I learned that dhamma very quickly. Then, bhikkhus, I was able to say that I knew and affirmed (what I knew) by just repeating (the master's) words so soon as they were uttered by a mere movement of (his) lips. I myself professed possession of knowledge and vision. Others also confirmed this. Then, bhikkhus, it occurred to me thus: " Āḷāra of Kālāma clan had not said simply out of his own belief that he had realized by his own intuitive knowledge and attained and dwelt in this dhamma. Certainly, Āḷāra of Kālāma clan had attained and dwelt in this dhamma, having known and seen it."

Then, bhikkhus, I approached Āḷāra of Kālāma clan and said to him: "Friend Kālāma! To what extent do you claim that you have realized by your own intuitive knowledge and attained and dwelt in this dhamma? Bhikkhus, when I said so, Āḷāra of Kālāma clan professed attainment of the Ākiñcaññāyatana jhāna. Then, again, bhikkhus, it occurred to me thus: "Not only has Āḷāra of Kālāma clan conviction; I also have conviction. Not only has Āḷāra of

4. seeking meritorious dhamma: Kimkusalagavesī: In search of that dhamma which is absolutely blameless and which leads to liberation from the cycle of rebirths.

Kālāma clan energy; I also have energy. Not only has Āḷāra of Kālāma clan mindfulness; I also have mindfulness. Not only has Āḷāra of Kālāma clan concentration; I also have concentration. Not only has Āḷāra of Kālāma clan wisdom; I also have wisdom. It would be good, if I were to make efforts to realize the dhamma which Āḷāra of Kālāma clan has claimed, saying: ‘I have realized by my own intuitive knowledge and attained and dwelt in that dhamma.’”

Soon, bhikkhus, very quickly, I realized by my own intuitive knowledge, attained and dwelt in that dhamma.

Bhikkhus! I then approached Āḷāra of Kālāma clan. Having approached, I said to him: "Friend Kālāma! Do you claim to this extent that you have realized by your own intuitive knowledge, and attained this dhamma?"

“Friend! I do claim that to this extent I have realized by my own intuitive knowledge and attained this dhamma”

(Then I said): “Friend! I, too, to this extent, have realized by my own intuitive knowledge, attained and dwelt in this dhamma”

“Friend, (said Āḷāra), it is a gain to us; it is well-gotten for us to have found in Your Reverence a companion in the Noble Practice.

Thus, you have realized by your own intuitive knowledge and attained and dwelt in that dhamma, which I claim to have realized by my own intuitive knowledge and which I have attained. And I claim to have realized by my own intuitive knowledge and to have attained that dhamma which you have realized by your own intuitive knowledge and which you have attained and dwelt.

Thus you know the dhamma that I know; and I know the dhamma that you know. Thus you are as I am; and so am I as you are. Come, friend! Now the two of us will lead this group.”

Bhikkhus! In this way Āḷāra of Kālāma clan made me his coequal although he was my teacher and I his pupil.

He also honoured me with the highest honour. Then, bhikkhūs, it occurred to me thus: "This dhamma is not for weariness (of life); not for non-attachment; not for the cessation (of dukkha); not for tranquillity; not for higher knowledge; not for enlightenment; not for the realization of Nibbāna. It conduces only to reaching the realm of Ākiñcaññāyatana. Not cherishing that dhamma at all, I turned away from it in disgust.

278. (Then) I, bhikkhus, seeking the meritorious dhammas and in search of Nibbāna the incomparable state of perfect peace, approached Udaka, Rāmā's son. Having approached, I said to Udaka, Rāmā's son: "Friend! I desire to take up the Noble Practice in this doctrine and discipline." Bhikkhus, when I said so, Udaka, Rāmā's son, spoke to me thus: "May the revered one stay here. This dhamma enables an intelligent person to realize soon by his own intuitive knowledge and attain and dwell in the dhamma as taught by his teacher." Soon, bhikkhus, I learned that dhamma very quickly. Then, bhikkhus, I was able to say that I knew and affirmed (what I knew) by just repeating (the master's) words so soon as they were uttered by a mere movement of (his) lips. I myself professed possession of knowledge and vision. Others confirmed this.

Then, bhikkhus, it occurred to me thus: "Rāmā had not said simply out of his own belief that he had realized by his own intuitive knowledge and attained and dwelt in this dhamma. Certainly Rāmā had attained and dwelt in this dhamma having known and seen it."

Then, bhikkhus, I approached Udaka, Rāmā's son. Having approached, I said to him: "Friend ! To what extent did Rāmā proclaim he had realized by his own intuitive knowledge, attained and dwelt in this dhamma?" Bhikkhus, when I said so, Udaka, Rāmā's son, professed attainment of the Nevasaññānāsaññāyatana jhāna. Then, again, bhikkhus, it occurred to me thus: "Not only has Rāmā conviction; I also have conviction. Not only has Rāmā energy; I also have

energy. Not only has Rāma mindfulness; I also have mindfulness. Not only has Rāma concentration; I also have concentration. Not only has Rāma wisdom; I also have wisdom. It would be good, if I were to make the effort to realize the dhamma which Rāma has claimed, saying: 'I have realized by my own intuitive knowledge and attained and dwelt in this dhamma.'

Soon, bhikkhus, very quickly, I realized by my own intuitive knowledge and attained and dwelt in that dhamma.

Bhikkhus! I then approached Udaka, Rāma's son. Having approached, I said to him: "Does Rāma claim to this extent that he has realized by his own intuitive knowledge, attained and dwelt in this dhamma?"

"Friend! Rāma claimed to this extent that he had realized by his own intuitive knowledge and attained and dwelt in this dhamma.

(Then I said): "Friend! I, too, to this extent, have realized by my own intuitive knowledge and attained and dwelt in this dhamma."

"Friend," (said Udaka, Rāma's son), "It is a gain to us; it is well-gotten for us to have found in Your Reverence a companion in the Noble Practice. Thus you have realized by your own intuitive knowledge and attained and dwelt in that dhamma which Rāma claimed to have realized and attained by his own intuitive knowledge. And Rāma claimed to have realized by his own intuitive knowledge and to have attained it which you have realized by your own intuitive knowledge and which you have attained and dwelt in. Thus you know the dhamma that Rāma knows; and Rāma knows, the dhamma that you know. Thus you are as Rāma was; and so was Rāma as you are. Come, friend! Now, will you please lead this group.

Bhikkhus! In this way, Udaka, Rāma's son, being my companion in the Noble Practice, set me in the position of a teacher. He also honoured me with the highest honour. Then,

bhikkhus, it occurred to me thus: “This dhamma is not for weariness (of life); not for non-attachment; not for cessation (of dukkha); not for tranquillity; not for higher knowledge; not for the enlightenment; not for the realization of Nibbāna. It conduces only to reaching the realm of Nevasaññānā saññāyatana. Not cherishing that dhamma at all, I turned away from it in disgust.

279. Bhikkhus! Seeking the meritorious dhammas and in search of Nibbāna the incomparable state of perfect peace, I set out on tour through the country of Māgadha, travelling by stages, and arrived at the market-town of Senā near Uruvela forest. There I found a delightful stretch of land, a pleasant forest grove, a flowing river, delightful with tidy landing places, and a village for seeking alms-food in the vicinity. Then, bhikkhus, it occurred to me thus: “ Indeed, here is a delightful stretch of land, a pleasant forest grove, a flowing river, delightful with tidy landing places and a village for seeking alms-food in the vicinity. This place is appropriate for a man of good family desiring to meditate to go into meditation. Then, bhikkhus, I sat in that very place, thinking: ” This place is appropriate for taking up meditation”.

280. Bhikkhus! As I, being subjected to the nature of rebirth myself, but having come to know the peril in the nature of rebirth, pursued Nibbāna, which is birthless, and is the incomparable state of safety free from bondage, I realized Nibbāna which is birthless, and is the incomparable state of safety free from bondage. As I, being subjected to the nature of ageing, but having come to know the peril in the nature of ageing, pursued Nibbāna, which is free from ageing and, is the incomparable state of safety free from bondage, I realized Nibbāna, which is free from ageing and is the incomparable state of safety free from bondage. As I, being subjected to the nature of disease, but having come to know the peril in the nature of disease, pursued Nibbāna which is free from disease and is the incomparable state of safety free

from bondage; I realized Nibbāna which is free from disease and is the incomparable state of safety free from bondage. As I, being subjected to the nature of death, but having come to know the peril in the nature of death, pursued Nibbāna which is the deathless and is the incomparable state of safety free from bondage, I realized Nibbāna which is deathless and is the incomparable state of safety free from bondage. As I, being subjected to the sorrow, but having come to know the peril in the nature of sorrow, pursued Nibbāna which is free from sorrow and is the incomparable state of safety free from bondage, I realized Nibbāna which is free from sorrow and the incomparable state of safety free from bondage. As I, being subjected to the nature of defilement, but having come to know the peril in the nature of defilement, pursued Nibbāna which is free from defilement and is the incomparable state of safety free from bondage, I realized Nibbāna which is free from defilement and is the incomparable state of safety free from bondage. Then there arose in me knowledge. My liberation (*arahatship*) is indestructible. This is my last rebirth. For me there is no renewed existence. (Thus there arose the Reflective knowledge).

281. Bhikkhus! Then it occurred to me thus: "This dhamma that I have known is profound, difficult to see, difficult to comprehend, tranquil, noble, surpassing logic, subtle, intelligible only to the wise. These beings delight in sensual pleasure, find happiness in sensual pleasures and rejoice in sensual pleasures. These beings who delight in sensual pleasures, who find happiness in sensual pleasures and who rejoice in sensual pleasures will find it difficult to perceive this doctrine of cause and effect (*paṭiccasamuppāda*) and also this dhamma--Nibbāna which is the calming of all conditioning activities, the giving up of all substrata of existence, the extinction of craving, the absence of attachment, and the cessation of dukkha. Were I to proclaim the dhamma while others were unable to understand it, that would weary me and cause me fatigue.

Then, bhikkhus, these marvellous verses never heard of before, came to my mind:

It is not proper now (for me) to proclaim the dhamma attained by me with difficulty. For those obsessed with attachment and hatred, it will be difficult to understand. Deep-dyed in lust and enveloped in darkness, they will not be able to see the dhamma, subtle, profound and like unto a tiny atom not easily visible, that runs against the tide (of samsāra, cycle of existence).

282. Bhikkhus! As I reflected in this way, my mind was inclined to remain unconcerned and not to teach the dhamma. Then, bhikkhus, Brahmā Sahampati, knowing my mind with his mind, thought thus; “O friends! The world is lost!, The world is utterly lost! Because the mind of the Tathāgata, worthy of special veneration, perfectly self-enlightened, is inclined to remain unconcerned and not to teach the dhamma.”

Then, bhikkhus, just as a strong man stretches out his bent arm or bends his stretched arm, so also the Brahma Sahampati, vanishing from the Brāhma-world, made himself manifest before me. Then, bhikkhus, the Brahma Sahampati, placing his outer robe on one shoulder and raising his joined palms towards me, spoke thus to me:

“Venerable Sir! May the Bhagavā be pleased to reveal the dhamma! May the Sugata be pleased to preach the dhamma! There are beings with little dust of defilement in their eyes (of wisdom). They are losing for not hearing the dhamma. There will be those who understand the dhamma.”

Bhikkhus! Brahma Sahampati spoke those words. Having said those words, he spoke to me again thus:

“In times past, there appeared in the Country of Māgadha, an impure doctrine (of wrong views) thought out by persons, with tainted mind. Open the door of Deathlessness (Nibbāna)! Let beings hear the dhamma (of the Four Ariya Truths) realized by the Taintless One.

O Perfectly Wise One and Possessor of the All-seeing Eye! Even as one might stand on the crest of a mountain and observe the humanity below and all around, so, may it please you, Venerable Sir, released from sorrow, mount the tower of knowledge (of the dhamma) and take a look at beings fallen into grief under the oppressive weight of rebirth and ageing.

Arise! O Victorious One and triumphant Warrior, like unto a Caravan leader, O, one free from the dust of defilements! Journey round the world! May the Bhagavā reveal the dhamma; there will be those who understand it.”

283. And then, bhikkhus, having understood the Brahmā's entreaty and having compassion for sentient beings, I surveyed the world with the Buddha-eye⁵. As I surveyed the world with the Buddha-eye, I saw beings with little dust of defilement in their eyes (of wisdom), with much dust (of defilement) in their eyes (of wisdom), with acuteness or dullness in their intuitive faculties, with good or bad intuitive capacities,⁶ easy or difficult to teach and some beings who dwell seeing danger in the fault of the other world and some

5. Besides physical eye (*maṅsacakkhu*) there is the eye of wisdom consisting of:

- (a) *Buddhacakkhu*, buddha-eye or the eye of the Enlightened One, which discriminates between acuteness and dullness of intuition (*Indriyaparopayattiñāṇa*) and which understands the disposition of beings (*āsayānusaya ñāṇa*).
- (b) *Samantacakkhu*, synonymous with *sabbaññuta ñāṇa*, omniscience.
- (c) *Dhammacakkhu*, knowledge of the lower three pairs of *magga* and *phala*.
- (d) *Dibbacakkhu*, the divine eye.
- (e) *Paññācakkhu*, the eye of wisdom or *arahattaphalañāṇa*.

6. intuitive capacities: The five aspects of the moral qualities of faith, energy, mindfulness, concentration and knowledge.

beings who do not see the fault of the other world. For example among the clump of uppala lotus or of paduma lotus or of punḍarika lotus in a pond some lotus plants that germinate under water, develop in the water, do not rise above the water and grow submerged in the water; some others germinate underwater, develop in the water and come up level with the surface of the water; yet others germinate underwater, develop in the water and rise above the surface of the water, unmoistened with water. Similarly bhikkhus, as I surveyed the world with the Buddha-eye, I saw some beings with little dust (of defilement) in their eyes (of wisdom), with much dust (of defilement) in their eyes (of wisdom), with acuteness or dullness in their intuitive faculties, with good or bad intuitive capacities, easy or difficult to teach, and some beings who see the fault of the other world and some beings who do not see the fault of the other world. Then, bhikkhus, I said to Brahmā Sahampati in a verse:

Brahmā! Thinking that it would only make me weary to teach the sublime dhamma which I had mastered, I had been disinclined to teach it. (Now) let those with ears (of wisdom) give forth their faith. I have opened the Door of Deathlessness (Nibbāna) for them.

Then, bhikkhus, knowing that the Bhagavā has deigned to expound the dhamma, Brahmā Sahampati, paid homage to the Bhagavā and keeping the Bhagavā on his right side vanished at that very place.

284. Then, bhikkhus, I thought:⁷ "To whom should I expound the dhamma first? Who will understand this dhamma quickly?" Then, again, bhikkhus, it occurred to me: "Indeed, this Āḷāra of Kālāma clan is wise,⁸ clever and intelligent⁹

7. This thought occurred on the eighth week after the Enlightenment.

8. Wise, because Āḷāra had become endowed with the seven attainments.

9. Intelligent, because he had a sharp knowledge of things.

and has little dust¹⁰ (of defilement) in his eyes (of wisdom) since a long time. It would be well if I were to expound the dhamma first to Āḷāra of Kālāma clan; he will understand this dhamma quickly.

Then, bhikkhus, a deva approached me and said: “Venerable Sir! It is seven days since Āḷāra of Kālāma clan has passed away.” At the same time knowledge and vision also arose in me thus: “Āḷāra of Kālāma clan passed away seven days ago.” Then bhikkhus, I thought: Āḷāra of Kālāma clan has suffered a great loss¹¹ for, had he heard this dhamma he would have understood it quickly.”

Then, again, bhikkhus, I thought: “To whom should I expound the dhamma first? Who will understand this dhamma quickly?” Then, again, bhikkhus, it occurred to me: “Udaka, Rāma's son, is wise, clever and intelligent, and has little dust (of defilement) in his eye (of wisdom) since a long time. It would be well if I were to expound the dhamma first to Udaka, Rāma's son, he will understand this dhamma quickly.”

Then, bhikkhus, a deva approached me and said: “Venerable Sir! It was (only) last night that Udaka, Rama's son passed away.” At the same time knowledge and vision also arose in me thus: “Udaka, Rāma's son, passed away last night.” Then bhikkhus, I thought: “Udaka, Rāma's son, has suffered a great loss, for, had he heard this dhamma he would have understood it quickly.”

Bhikkhus! It again occurred to me thus: “To whom should I expound the dhamma first? Who will understand this dhamma quickly?”

And again I thought: “The group of five bhikkhus had been of great service to me. They served me during the

10. Little dust in his eyes because he had got rid of kilesā by means of attainment of jhāna.

11. Āḷāra could have attained magga and phala within seven days, after hearing the dhamma. Now he had lost this opportunity.

course of the great endeavour.¹² It would be well if I were to expound the dhamma first to the group of five bhikkhus. "And I reflected: "Where is the group of five bhikkhus residing now?"

Then, bhikkhus, with my divine eye, extremely clear, surpassing the sight of men I saw the group of five bhikkhus staying at the deer-park, known as Isipatana, near the city of Bārāṇasī. Bhikkhus! Having stayed in the forest grove of Uruvela for as long as it delighted me, I set out on tour for Bārāṇasī.

285. Then, bhikkhus, Upaka, a naked ascetic, saw me taking the long journey between Gayā and Bodhi,¹³ (the tree of enlightenment). Having seen me he said to me thus: "Friend! Your faculties are extremely clear. Your complexion is pure and clean. Referring to whom (as your teacher) have you gone forth? Who is your teacher? Whose dhamma pleases you?" When this had been said, I spoke in verses to Upaka, the ascetic, thus:

Upaka! I have overcome everything, I have known everything, I have kept myself untainted (with defilement), with regard to all dhammas¹⁴ I have renounced all, my mind has inclined to Nibbāna where craving is extinct. Having known (all dhammas) myself with special apperception, whom should I point to (as my teacher)?

Upaka! I have no teacher; there is none to equal me; there is none to rival me in this world with its devas.

I am an arahat, and the incomparable teacher in the world. I am the only one who is perfectly

12. Padhānapahitatta, the great endeavour in the exercise of meditation with the great resolve to realize the Truth.

13. The distance between Bodhi and Gayā is three gāvuttas, and that between Bodhi and Bārāṇasī is eighteen yojanas.

14. all the dhammas: the mundane dhammas belonging to the three forms of existence.

self-enlightened. Having extinguished all the defilements, I am tranquil.

To turn the Wheel of Dhamma, I am going to the city of Kāsi, intending to beat the drum of Deathlessness in a world that is blind.

“If it is, friend,” (said Upaka), “as you profess yourself to be, you deserve to be the possessor of infinite wisdom, Victor of the five Māras.

(Then the Buddha uttered this stanza):

Men like me who have come to the extinction of āsavas are, indeed, victors. Victor am I, Upaka, since I have conquered all evil demeritorious dhammas.

When this had been said, bhikkhus, Upaka, the naked ascetic, saying; “it may be so,” nodded his head and departed, taking a different road.

286. Then, bhikkhus, I travelling by stages, I approached the deer-park, known as Isipatana, near Bārāṇasī, where the group of five bhikkhus were staying.

Bhikkhus! the group of five bhikkhus saw me coming at a distance. Having seen me they made an agreement among themselves, saying: “Friends! This Samaṇa Gotama, is seeking abundant gains. Turning away from the great endeavour he is roaming about places for the sake of abundance. He should not be greeted with respect; he should not be welcomed by rising to our feet; his bowl and robe should not be taken; but a seat should be set aside for him. If he wants to sit, he may do so.”

Bhikkhus! When I drew near them, they were unable to keep their own agreement. Some got up and took my bowl and robe; some prepared the seat and some brought me water to wash my feet. But they addressed me by name (Gotama) and by the term, āvuso.

When this was said thus, I spoke to the group of five bhikkhus thus: “Bhikkhus! Do not address the Tathāgata by

name, and by the term, āvuso (friend). Bhikkhus! The Tathāgata is one who is Worthy of Special Veneration and is the Perfectly Self-Enlightened. Give ears, bhikkhus! I have attained the Deathless. I will instruct you and teach the dhamma. If you practise according to my instruction and teaching, you will soon realize by your own intuitive knowledge, here and now, and attain and dwell in the dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life.

Bhikkhus! When I had said this to the group of five bhikkhus, they spoke to me thus: "Friend Gotama! You have not attained the special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings even by such effort, by such practice and by such difficult methods. Seeking abundant gains now, after having turned away from the great endeavour, and roaming about places for the sake of abundance, how can you attain the special knowledge and insight that enables one to become an ariyā and that transcends the dhamma practised by ordinary human being?"

Bhikkhus! When this was said, I spoke to the group of five bhikkhus: Bhikkhus! The Tathāgata does not seek to gain abundance. Neither did he turn away from the great endeavour, nor does he roam about places for the sake of abundance. The Tathāgata is one who is Worthy of Special Veneration, is Perfectly Self-enlightened. Give ears, bhikkhus! I have attained the Deathless. I shall instruct you and teach the dhamma. If you practise according to my instruction and teaching, you will soon realize by your own intuitive knowledge, here and now, and attain and dwell in the dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life."

Bhikkhus! For the second time too the group of five bhikkhus spoke to me thus: "Friend Gotama! You have not attained the special knowledge and insight that enables one to

become an ariya and that transcends the dhamma practised by ordinary human being, even by such effort, by such practice and by such difficult methods. Seeking abundant gains now, after having turned away from the great endeavour, and roaming about places for the sake of abundance, how can you attain the special knowledge and insight that enables one to become an ariyā and that transcends the dhamma practised by ordinary human beings? And for the second time too, bhikkhus, I spoke to the group of five bhikkhus:” Bhikkhus! The Tathāgata does not seek to gain abundance...p... you will attain and dwell in the dhamma ...p ...”

Bhikkhus! For the third time too, the group of five bhikkhus spoke to me thus: “Friend Gotama! You have not attained the special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings even by such effort, by such practice and by difficult methods. Seeking abundant gains now, after having turned away from the great endeavour, and roaming about places for the sake of abundance, how can you attain the special knowledge and insight that enables one to become an ariyā, and that transcends the dhamma practised by ordinary human beings?

As this had been said, I spoke to the group of five bhikkhus thus: “Do you remember that I ever spoke (to you) such kind of words before?”

“No, we do not, Venerable Sir,” (said the group of five bhikkhus).

Bhikkhus! The Tathāgata, is one who is Worthy of Special Veneration and is Perfectly Self-enlightened. Give ears, bhikkhus! I have attained the Deathless. I will instruct you and teach the Dhamma. If you practise according to my instruction you will soon realize by your own intuitive knowledge, here and now and attain and dwell in the Dhamma which is the ultimate goal of the Noble Practice, for which sons of good families rightly go forth from home into the homeless life.”

Then, bhikkhus, I was able to convince the group of five bhikkhus.

And, bhikkhus, I exhorted two bhikkhus(while) three bhikkhus went the rounds for alms-food. Whatever alms-food the three bhikkhus collected, the group of six subsisted on it. Bhikkhus! I exhorted three bhikkhus (while) two bhikkhus went the rounds for alms-food. Whatever alms-food the two bhikkhus collected the group of six subsisted on it.

Then, bhikkhus, being thus exhorted and instructed by me, the group of five bhikkhus, being subjected to the nature of rebirth themselves and having known the peril in the nature of rebirth, they pursued Nibbāna which is birthless and is the incomparable state of safety free from bondage and they realized Nibbāna which is birthless and is the incomparable state of safety free from bondage; being subjected to the nature of ageing themselves and having known the peril in the nature of ageing, they pursued Nibbāna which is free from ageing and is the incomparable state of safety free from bondage and they realized Nibbāna which is free from ageing and is the incomparable state of safety free from bondage; being subjected to the nature of disease themselves ...p... being subjected to the nature of death themselves ...p.. being subjected to the nature of sorrow themselves ...p... being subjected to the nature of defilement themselves and having known the peril in the nature of defilement, they pursued Nibbāna which is free from defilement and which is the incomparable state of safety free from bondage and they realized Nibbāna which is free from defilement and which is the incomparable state of safety free from bondage. There arose the reflective knowledge in those bhikkhus thus: “Our liberation (arahatship) is indestructible. This is our last rebirth. For us there is no renewed existence.”

287. Bhikkhus! There are these five kinds of sense-pleasure. And what are the five? They are: visible objects cognizable by eye-consciousness, desirable, delightful, pleasing,

alluring, accompanied by sensual attachment and enticing; sounds cognizable by ear-consciousness ...p... smells cognizable by nose-consciousness tastes cognizable by tongue-consciousness and physical contact cognizable by body-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. Bhikkhus! These are the five kinds of sense-pleasure.

Bhikkhus! Those samaṇas and brahmaṇas who enjoy the five kinds of sense-pleasure, with greed, with bewilderment, with strong attachment, without seeing the fault, and without knowledge of escape, should be known thus: "They have fallen into misfortune; they have fallen into ruin; they are subjected to whatever the Evil One wishes to do."

Bhikkhus! For instance, if a deer living in the forest were to fall into sleep on a heap of snares in which he was caught, he should be known thus: "he has fallen into misfortune; he has fallen into ruin; he is subjected to whatever the hunter wishes to do. When the hunter came, he would not be able to get away" Even so, those samaṇas and brahamaṇas who enjoy the five kinds of sense-pleasure with greed, with bewilderment, with strong attachment, without seeing the fault and without knowledge of escape, should be known thus: "They have fallen into misfortune; they have fallen into ruin; they are subjected to whatever the Evil One wishes to do."

Bhikkhus! Those samaṇas and brahmaṇas who enjoy these five kinds of sense pleasure without greed, without bewilderment and without strong attachment, seeing the fault and knowing the way of escape, should be known thus: "They have not fallen into misfortune; they have not fallen into ruin; they are not subjected to whatever the Evil One wishes to do."

Bhikkhus! For instance, if a deer living in the forest were to fall into sleep on a heap of snares in which he was not caught, he should be known thus: "He has not fallen into

misfortune; he has not fallen into ruin; he is not subjected to whatever the hunter wishes to do. When the hunter came, he would be able to get away." Even so those samaṇas and brahmaṇas who enjoy these five kinds of sense pleasure, without greed, without bewilderment, without strong attachment, seeing the fault and knowing the way of escape, should be known thus: "They have not fallen into misfortune; they have not fallen into ruin; they are not subjected to whatever the Evil One wishes to do."

Bhikkhus! For instance, a deer living in deep forest might roam about in it without any fear as he stands up or sits down or falls into sleep. Why is it so? It is because, bhikkhus, he is out of sight of the huntsman.

Bhikkhus! Similarly, the bhikkhu, being detached from sensual pleasures and being detached from demeritorious factors, achieves and remains in the first jhāna, which has vitakka and vicāra and which has pīti and sukha born of detachment from hindrances (nīvaraṇas). Bhikkhus! This bhikkhu is said to be one who has made the Evil One blind, and having blotted out the Evil One's vision has gone out of sight of the Evil One.

And again, bhikkhus, having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Bhikkhus! This bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, having been detached from pīti as well, dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. That bhikkhu achieves and remains in the third jhāna for which the Ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness. Bhikkhus! This bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, by dispelling both pleasure and pain and by the previous disappearance of gladness and sadness, achieves and remains in the fourth jhāna, which has neither pain nor pleasure but has purity of mindfulness born of equanimity. Bhikkhus, this bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, with complete transcending of rupasaññā, with the disappearance of patigha saññā, with non attention to nānatasaññā and with concentration on the concept “Space is infinite,” achieves and remains in the Ākāsānañcāyatana jhāna. Bhikkhus, this bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, completely passing beyond the Ākāsānañcāyatana jhāna and concentrating on the concept: “Consciousness is infinite”, achieves and remains in the Viññānañcāyatana jhāna. Bhikkhus, this bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, completely passing beyond the Viññānañcāyatana jhāna and concentrating on the concept: “Nothing is there,” achieves and remains in the Ākiñcaññāyatana jhāna. Bhikkhus, this bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, completely passing beyond the Ākiñcaññāyatana jhāna, achieves and remains in the Nevasaññānāsaññāyatana jhāna. Bhikkhus, this bhikkhu is said to be ...p... has gone out of sight of the Evil One.

And again, bhikkhus, the bhikkhu, completely passing beyond the Nevasaññānāsaññāyatana jhāna, achieves and remains in the cessation of perception and sensations. Having seen the truth through wisdom, the āsavas (in him) become extinct. Bhikkhus, this bhikkhu is said to be one who has made the Evil One blind, and having blotted out the Evil One’s vision, has gone out of sight of the Evil One.

(That bhikkhu) has crossed over intense craving (or clinging to sense-objects). He (now) walks fearlessly, stands

fearlessly, sits fearlessly and sleeps fearlessly. Why is it so? It is, bhikkhus, because he has gone out of sight of the Evil One, Māra.

Thus spoke the Bhagavā. Delighted, these bhikkhus rejoiced in what the Bhagavā had said.

End of Pāsarāsi Sutta,
the sixth in this vagga.

7. CŪḶAHATTHIPADOPAMA SUTTA

The Lesser Discourse
on the Elephant Footprint Simile

288. Thus have I heard:

Once the Bhagavā was dwelling at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. At that time the brahmin Jāṇusoṇi came out of Sāvattihī at noontime in a chariot drawn by all white mares. Then he saw Pilotika, the wandering ascetic coming from afar and he said to Pilotika, the wandering ascetic.

“Friend Vacchāyana,¹ where have you come from at this noontime?”

“Friend, I have come from the presence of Samaṇa Gotama.”

“Friend, what do you think of the depth of Samaṇa Gotama’s wisdom? Do you regard him as a wise man?”

“Friend, what kind of a man am I? What kind of a man am I to be able to know the depth of Samaṇa Gotama’s

1. Vicchāyana: Pilotika, the wandering ascetic was a member of the Vicchā clan, hence, he was called Vicchāyana.

wisdom? Anyone who knows the depth of Samaṇa Gotama's wisdom must be someone who is of like-wisdom as Samaṇa Gotama."

"Friend, you praise Samaṇa Gotama highly."

"Friend, what kind of a man am I? Being what kind of a person should I be able to praise Samaṇa Gotama? That Revered Gotama deserves praise only in praiseworthy terms. He is superior to devas and men."

"Friend, for what reason does the Revered Vaccāyana adore Samaṇa Gotama so much?"

"Just as, friend, an intelligent man living in the land of elephants were to see a big elephant's footprint which is long and broad, he would conclude that it was indeed a huge elephant, so also since the time I saw the four marks of knowledge in Samaṇa Gotama, I have arrived at the conclusion that the Bhagavā is the Perfectly Self-enlightened One; that the Dhamma is well proclaimed by the Bhagavā and that the Saṅgha, the order of the disciples of the Bhagavā, is endowed with right practice.

289. What are the four (marks of knowledge)? Friend, in this world I have seen some wise rulers of the ruling class who have abstruse knowledge, who are familiar with other doctrines and who are like the archers that can shoot an arrow right through a hair. They go about, apparently destroying other beliefs by means of their knowledge.

Friend, when they heard thus: "Samaṇa Gotama is coming to such and such a village or a market-town," they devised a question, saying, "We shall approach Samaṇa Gotama and pose this question. If being asked by us thus, he answers thus, we will then reprove him thus. On being asked by us thus, if he answers like that, then we will reprove him in that way."

On hearing thus: "Samaṇa Gotama has come to such and such a village or a market-town," they approached him. Then Samaṇa Gotama instructed, exhorted, roused and gladdened them with a talk on the Dhamma. On being instructed,

exhorted, roused and gladdened by Samaṇa Gotama with a talk on the dhamma they did not even pose their question to Samaṇa Gotama, let alone reprove him. In fact, they became the disciples of Samaṇa Gotama.

Friend, since the time I saw this first mark of knowledge in Samaṇa Gotama, I have come to the conclusion that the Bhagavā is the Perfectly Self-enlightened One, that the Dhamma is well proclaimed by the Bhagavā, that the Saṃgha, the order of the disciples of the Bhagavā, is endowed with right practice.

Again, friend, I have seen in this world some wise brahmins ...p... some wise householders ...p... some wise samaṇas who have abstruse knowledge, who are familiar with other doctrines and who are like the archers that can shoot an arrow right through a hair. They go about, apparently destroying other beliefs by means of their knowledge.

Friends, when they heard thus: “Samaṇa Gotama is coming to such and such a village or a market-town” they devised a question saying: “We shall approach Samaṇa Gotama and pose this question. On being asked by us, he answers thus, we will then reprove him thus. On being asked by us thus, he answers like that, then we reprove him in that way.”

On hearing thus: “The Samaṇa Gotama has come to such a village or a market-town,” they approached him. Then Samaṇa Gotama instructed, exhorted, roused and gladdened them with a talk on the dhamma. On being instructed, exhorted, roused and gladdened by the Samaṇa Gotama with a talk on dhamma they did not even pose their question to Samaṇa Gotama, let alone criticize him. In fact, they asked Samaṇa Gotama for permission to leave household life and enter the homeless life.

Samaṇa Gotama admitted them into the order. They became bhikkhus in the order and dwelling in seclusion, vigilant and diligent, and directing their mind (to Nibbāna), soon, realized by themselves, in this very life, through Magga

Insight (*abhiññā*), they attained and abided in (the fruit of) the noblest and supreme arahatship which is the ultimate goal of the Noble Practice for which sons of good families rightly renounce hearth and home to lead the homeless life.

They say: "Friends, we were close to (spiritual) disaster. We came close to missing (our spiritual goal). As a matter of fact, formerly we claimed to be *samaṇas* without being *samaṇas*. We claimed to be *brāhmaṇas* without being *brāhmaṇas*. We claimed to be arahats without being arahats. Only now we are *samaṇas*. Only now we are *brahmāṇas*. Only now we are arahats."

Friend, since the time I saw this fourth mark of knowledge in *Samaṇa Gotama*, I have arrived at the conclusion that the *Bhagavā* is the Perfectly Self-enlightened One, that the Dhamma is well proclaimed by the *Bhagavā* and that the *Samṅha*, the order of the disciples of the *Bhagavā*, is endowed with the right practice.

Friend, since the time I saw these four marks of knowledge in *Samaṇa Gotama*. I have arrived at the conclusion that the *Bhagavā* is the Perfectly Self-enlightened One, that the Dhamma is well proclaimed by the *Bhagavā* and that the *Samṅha*, the order of the disciples of the *Bhagavā*, is endowed with the right practice.

290. When *Pilotika*, the wandering ascetic spoke thus, the brahmin *Jāṇussoṇī* got down from the chariot drawn by all-white mares and putting his upper robe on one shoulder, he raised his joined palms towards the direction of the *Bhagavā* and uttered thrice these words of joy:

"Veneration to the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened.

Veneration to the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened.

Veneration to the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened."

“Perhaps at one time or the other we may meet with that Samaṇa Gotama. Perhaps we may have some conversation with him.”

Later on, the Brahmin Jāṇussoṇi approached the Bhagavā and engaged in mutually pleasing words of greeting with the Bhagavā. After bringing to an end the glad and courteous words of greeting, he sat in a suitable place, and recounted to the Bhagavā all the conversations that he had with Pilotika, the wandering ascetic.

Thereupon the Bhagavā said, “Brahmin, by this much, the simile of the elephant's foot-print is not complete in detail. Listen to the discourse whereby the simile of the elephant's foot-print is made complete in detail. Bear it well in mind, I shall speak.

“Very well, Venerable Sir,” replied the Brahmin Jāṇussoṇi.

The Bhagavā spoke thus:

291. Just as, brahmin, a man living in the land of elephants might enter the forest and might see a big elephant's footprint which is long and broad. But one who lives in the land of elephants and who is well versed in elephant lore, does not conclude on the face of it that it is a big bull elephant. Why is it so? Because, brahmin, there were dwarfish Vāmanikā cow elephants that have big footprints, and the footprint he saw might be one of those of the cow elephants.

He follows the track steadily. Then he might see in the forest a large elephant footprint which is long and broad and marks of rubbing with the tusks at some high points. But one who lives in the land of elephants and who is well versed in elephant lore, does not conclude on the face of it that it is a big bull elephant. Why is it so? Because, brahmin, there were long-legged Uccākāḷārikā cow elephants that have big footprints and tusks that are far apart and the footprint he saw might be one of those of the female elephants.

He follows the track steadily. Then he might see in the forest a large elephant footprint which is long and broad and marks of rubbing and that of thrusting and scratching with the tusks at some high points. But one who lives in the land of elephants and who is well versed in elephant lore, does not conclude on the face of it that it is a big bull elephant. Why is it so? Because, brahmin, there were Uccākaṇerukā cow elephants that have big footprints, long legs and tusks like a slightly opened flower-bud, and the footprint he saw might be one of those of the cow elephants.

He follows the track steadily. Then he might see in the forest a big elephant footprint which is long and broad and marks of rubbing, thrusting and scratching with tusks and broken twigs at some high points. He might also see that bull elephant at the foot of a tree or on the plain, walking, standing, crouching or sleeping. He might then conclude that that bull was the great elephant (which he had been tracking).

In the same way, brahmin, there arises in this world the Tathāgata who is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, who possesses penetrative Knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three worlds who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One knowing and teaching the Four Ariyā Truths, and who is the Most Exalted. Through special apperception, he personally realizes the world comprising devas, māras, and brahmās, and also the world of human beings with its samaṇas and brahmanas, kings (samutideva) and men, and knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He reveals the Noble Practice which is complete in all aspects and is absolutely pure.

A householder, or his son, or anyone belonging to any family, listens to that dhamma. On hearing the dhamma he develops faith in the Tathāgata. When faith is thus developed, he considers thus: “Confined is the life of a householder, it is a path laden with dust (of defilement). A samaṇa's life is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.”

“Afterwards, he gives up his mass of wealth, great or small, leaving his circle of relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and becomes a recluse leading the homeless life”.

292. After thus becoming a bhikkhu, he observes the morality and precept required of a bhikkhu. He abandons all thoughts of taking life and abstains from destroying life, setting aside the stick and the sword, being ashamed to do evil, and being compassionate dwells with solicitude for the welfare of all living beings.

He abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He lives a pure life free from stealing.

Having abandoned unchastity he lives a chaste life, remaining aloof from unchastity, abstaining from sexual intercourse, which is the practice of layfolks.

He abandons all thoughts of lying and abstains from telling lies, speaking only the truth, never swerving, and remaining steadfast (in truth), trustworthy and not deceiving (anyone in) the world.

He abandons all thoughts of slandering and abstains from slander. What he hears from this man he does not relate to that man to sow the seed of discord between them, nor

does he relate what he hears from that man to this man to sow the seed of discord between them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves unity and rejoices in unity. He speaks words that create harmony.

He abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only those words which are blameless, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.

He abandons all thoughts of talking frivolously and abstains from frivolous talks. He speaks at the appropriate time, speaks what is factual, speaks what is meaningful, speaks in accordance with dhamma and speaks in accordance with Vinaya. He speaks words that are memorable, timely, an opportune with reasons, confined within limits, and conducive to welfare.

293. He abstains from destroying all seeds and vegetation. He takes only one meal a day; he keeps away from food at night; he refrains from eating after mid-day. He abstains from dancing, singing, music and watching shows which are stumbling blocks to the Noble Practice. He abstains from wearing flowers, using perfume and anointing with unguents which tend to beautify and adorn a person. He abstains from sleeping on high and luxurious beds and seats. He abstains from the acceptance of gold and silver. He abstains from the acceptance of raw grains. He abstains from the acceptance of uncooked meat. He abstains from the acceptance of women and girls. He abstains from the acceptance of male slaves and female slaves. He abstains from the acceptance of goats and sheep. He abstains from the acceptance of fowls and pigs. He abstains from the acceptance of elephants, cattle, horses and asses. He abstains from the acceptance of fields and plots. He abstains from acting as a messenger or a courier. He abstains from buying and selling.

He abstains from cheating with weight, cheating with bronze and cheating with measures. He abstains from cunning means of bribery, deception and fraud. He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing dacoity.

294. That bhikkhu is contented with robes just sufficient to protect his body and with alms-food just sufficient to maintain his stomach. Wherever he goes, he goes only taking his requisites. Just as a winged bird wherever it flies, flies only with its burden of wings, so also the bhikkhu is contented with robes just sufficient to protect his body and with alms-food just sufficient to maintain his stomach. Wherever he goes, that bhikkhu goes only taking his requisites. That bhikkhu possessing this noble group of moral precept, enjoys within himself happiness that is free from blame.

295. On seeing a visible object with the eyes, that bhikkhu does not take in its characteristics (such as male, female ...) nor its secondary details (such as expression, behaviour...)

If the faculty of sight is left unguarded, such evil demeritorious dhammas as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his eye-faculty. So he sets himself to the task of guarding his faculty of sight, keeps watch on it, and gains control over it.

On hearing a sound with the ear ...p... smelling an odour with the nose tasting a flavour with the tongue contacting tangible object with the body cognizing the mind-object with the mind, he does not take in the characteristic (such as pleasing or unpleasing nor its secondary details).

If the faculty of mind is left unguarded, such evil demeritorious dhamma as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his mind faculty. So he sets himself to the task of guarding his faculty of mind, keeps watch on it, and gains control over it.

And that bhikkhu endowed with this noble control of the sense faculties, enjoys within himself happiness unalloyed (with defilements of the mind). A bhikkhu keeps himself completely aware, in moving forward or back; keeps himself completely aware, in looking forwards or sideways; keeps himself completely aware, in bending or stretching his limbs; keeps himself completely aware, in carrying or wearing the great robe (i.e., double layered robe), alms-bowl and the other two robes; keeps himself completely aware in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware, in urinating and defecating; keeps himself completely aware, in walking, standing, sitting, falling asleep, waking, speaking and observing silence.

296. That bhikkhu endowed with this noble group of moral precepts, endowed with this noble self-control, endowed with this noble mindfulness and endowed with clear comprehension, and resorts to a lonely place such as a forest, the foot of a tree, a hill-side, a gully, a mountain cave, a cemetery, a thicket, an open plain, a heap of straw.

After having had his meal, he returned from the place of alms-gathering, he sits down cross-legged and upright and establishes mindfulness in meditation.

Then, that bhikkhu dissociates himself from coveting the world (i.e., the five aggregates which are the objects of clinging) and abides with his mind free from covetousness, (thereby) cleansing his mind of covetousness altogether. He dissociates himself from ill will, abides with his mind free from ill will and develops goodwill towards all living beings, (thereby) cleansing his mind of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind

free from sloth and torpor with perception of light, mindfulness of comprehension (thereby) cleansing his mind of sloth and torpor altogether. He dissociates himself from restlessness and worry and being undistracted, he abides with inner peace of mind, (thereby) cleansing his mind of restlessness and worry altogether. He dissociates himself from doubt, and having overcome doubt, he abides without wavering in meritorious dhamma, (thereby) cleansing his mind of doubt altogether.

297. That bhikkhu having got rid of these five hindrances (*nīvaraṇas*) that defile the mind and that weaken wisdom, and being detached from sensual pleasures and being detached from demeritorious factors that bhikkhu achieves and remains in the first *jhāna* which has *vitakka* and *vicāra* and which has *pīti* and *sukha* born of detachment from the hindrances (*nīvaraṇas*).

Brahmin, this first *jhāna* is said to be the Tathāgata's footprint knowledge, the Tathāgata's mark of rubbing with knowledge, and the Tathāgata's thrusting and scratching with the tusk of knowledge. But just by this much, the ariyan disciple of the Bhagavā does not come to the conclusion that the Bhagavā is the Perfectly Self-Enlightened One, that the Dhamma is well proclaimed by the Bhagavā, that the Saṃgha, the order of the disciples of the Bhagavā, is endowed with right practice.

And again, brahmin, having got rid of *vitakka* and *vicāra*, the bhikkhu achieves and remains in the second *jhāna* with internal tranquillity, with enhancement of one-pointedness of mind, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of concentration.

Brahmin, this second *jhāna* also is said ...p... the Saṃgha, the order of the disciples of the Bhagavā, is endowed with right practice.

And again, brahmin, the bhikkhu having been detached from *pīti* as well, dwells in equanimity with mindfulness and clear comprehension, and experiences *sukha* in mind and

body. That bhikkhu achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness.

Brahmin, this third jhāna also is said ...p... the Saṃgha, the order of the disciples of the Bhagavā, is endowed with the right practice.

And again, brahmin, that bhikkhu by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, achieves and remains in the fourth jhāna, which, has neither pain nor pleasure, but has purity of mindfulness born of equanimity.

Brahmin, this fourth jhāna also is said to be the Tathāgata's footprint of knowledge, the Tathāgata's marks of rubbing with knowledge, and the Tathāgata's thrusting and scratching with the tusk of knowledge. But just by this much, the ariyan disciple of the Bhagavā does not come to the conclusion that the Bhagavā is the Perfectly Self-Enlightened One, that the Dhamma is well proclaimed by the Bhagavā, that the Saṃgha, the order of the disciples of the Bhagavā, is endowed with right practice.

298. When the settled mind has thus become perfectly pure, cleansed, unblemished, uncontaminated (by defilements), malleable, pliable, firm and imperturbable, that bhikkhu directed his mind towards the knowledge of past existences Pubbenivāsānussati ñāṇa. He recollects many and varied past existences namely, one past existence, also two past existences ...p... in this way he recollects his many and varied past existences together with characteristics and related facts (such as names and clans).

Brahmin, this knowledge of past existences, pubbenivāsānussatiñāṇa, also is said to be the Tathāgata's footprint (mark of knowledge), the Tathāgata's marks of rubbing with (i.e application of) the knowledge, and the Tathāgata's marks thrusting and scratching with the tusk of knowledge. But just by this much, the ariyan disciple of the

Bhagavā does not come to the conclusion that the Bhagavā is the Perfectly Self-Enlightened One, that the Dhamma is well proclaimed by the Bhagavā, that the Saṃgha, the order of the disciples of the Bhagavā, is endowed with right practice.

When the settled mind has thus become perfectly pure, cleansed, unblemished, uncontaminated (by defilements), malleable, pliable firm and imperturbable, that bhikkhu directed his mind towards Cutūpapāta ñāṇa, the knowledge that enables him to know the passing away and arising of beings. With Dibbacakkhu ñāṇa, the psychic power of divine sight, which is extremely clear, surpassing the sight of men ...p... he sees beings arising in accordance with their own kamma.

Brahmin, this Cutūpapāta ñāṇa, the knowledge of passing away and arising of beings also is said to be the Tathāgata's footprint of knowledge, the Tathāgata's mark of rubbing with the knowledge, and the Tathāgata's thrusting and scratching with the tusk of knowledge. But just by this much, the ariyan disciple of the Bhagavā does not come to the conclusion that the Bhagavā is the Perfectly Self-Enlightened One, that the Dhamma is well proclaimed by the Bhagavā, that the Saṃgha, the order of the disciples of the Bhagava, is endowed with right practice.

299. When the settled mind has thus become perfectly pure, cleansed, unblemished, uncontaminated (by defilements) malleable, pliable, firm and imperturbable, that bhikkhu directed his mind towards Āsavakkhaya ñāṇa, the knowledge that exhausts the āsavas. He understands truly that this is dukkha; he understands truly that this is the origin of dukkha; he understands truly that this is the cessation of dukkha; he understands truly that this is the way leading to the cessation of dukkha. He understands truly that these are the āsavas. He understands truly that this is the origin of āsavas; he understands truly that this is the cessation of āsavas; he understands truly that this is the way leading to the cessation of āsavas.

Brahmin, this knowledge that exhausts the āsavas, āsavakkhaya ñāna, is said to be the Tathāgata's footprint of knowledge, the Tathāgata's mark of rubbing with knowledge, and the Tathāgata's thrusting and scratching with the tusk of knowledge. But just by this much, the ariyan disciple of the Bhagavā has not yet come to the conclusion regarding the Triple Gem. However, he has reached to the extent of believing thus: "The Bhagavā is Perfectly Self-enlightened One, the Dhamma is well proclaimed by the Bhagavā, the Saṃgha, the order of the disciples of the Bhagavā is endowed with right practice".

Knowing thus and seeing thus, his mind is liberated from kāmāsava, the defilement of sense-pleasure, is liberated from bhavāsava, the defilement of hankering after (better) existences, is liberated from avijjāsava, the defilement of ignorance. When (the mind was thus) liberated there occurred the knowledge "It is liberated"; he knows: "Rebirth is ended; the Noble Practice has been accomplished, what needed to be done (for attainment of Magga Insight) has been done, nothing else remains to be done for this attainment of Magga. Brahmin, the knowledge (Paccavekkhaṇā ñāṇa) is said to be the Tathāgata's footprint (mark of knowledge) and the Tathāgata's mark of rubbing with (i.e application of) the knowledge and the Tathāgata's marks of thrusting and scratching with the tusk of knowledge. But just by this much, the ariyan disciples of the Tathāgata has not yet come to the conclusion regarding that the Triple Gem. However he has reached to the extent of believing thus: The Bhagavā is the Perfectly Self-enlightened One, that the Dhamma is well proclaimed by the Bhagavā, that the Saṃgha, the order of the disciples of the Bhagavā, is endowed with right practice.

Brahmin, by this much, the simile of the elephant's footprint is complete in detail.

When this was said, brahmin Jāṇussoṇi said to the Bhagavā thus:

“O Gotama! Excellent it is! O Gotama! Excellent it is.! It is, O Gotama, as if one turns up what lies upside down, as if one uncovers what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects. Even so the Revered Gotama has taught the dhamma in various ways. I take refuge in the Revered Gotama, I take refuge in the Dhamma and I take refuge in the Saṃgha. May the Revered Gotama take me as a disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha) from today onwards till the end of life.

End of Cūḷahatthipadopama Sutta,
the Seventh in this vagga.

8. MAHĀHATTHIPADOPAMA SUTTA

The Great Discourse on the Elephant Footprint Simile

300. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. Then the Venerable Sāriputta addressed the bhikkhus, saying: “Reverend bhikkhus! “The bhikkhus replied to the Venerable Sāriputta, saying: “Your Reverence!” And the Venerable Sāriputta spoke thus: Your Reverences! Just as any footprint of beings that walk the earth can be contained in an elephant footprint and (thus) the elephant’s footprint is said to be supreme among all footprints because of its great size, even so, all meritorious factors can be reckoned under the Four Ariya Truths. And what are these four (in which all meritorious factors can be included)?

They are the Ariya Truths of dukkha,¹ the Ariya Truth of the cause of dukkha, the Ariya Truth of the cessation of dukkha and the Ariya Truth of the way leading to the cessation of dukkha.

301. Your Reverences! What is the Ariya Truth of dukkha? (Repeated) coming into existence is dukkha; ageing also is dukkha; death also is dukkha; grief, lamentation, pain, distress and despair are also dukkha; craving for what one cannot get and not getting it is also dukkha. In brief the five aggregates which are the objects of Clinging are dukkha.

And what, Your Reverences, are the five aggregates which are the objects of Clinging? They are: the corporeal-aggregate which is the object of Clinging, the sensation-aggregate which is the object of Clinging, the perception-aggregate which is the object of Clinging, the volitional activities-aggregate which is the object of Clinging, and the consciousness-aggregate which is the object of Clinging.

And what, Your Reverences, is the corporeal-aggregate which is the object of Clinging? It consists of the four great primary elements and of corporeality derived from the four great primary elements. And what, your Reverences, are the four great primary elements? They are *pathavi* element, the element of solidity, *āpo* element, the element of fluidity and cohesion, *tejo* element, the element of heat and cold, and *vāyo* element, the element of motion.²

1. Dukkha as an Ariya Truth is left untranslated. 'Suffering' and 'ill' are inadequate renderings. Dukkha is inherent in existence. The five aggregates which are the objects of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of 'suffering', 'physical pain' and 'mental affliction.'

2. These can be directly translated as the earth element, the water element, the fire element and the air element respectively. But such a rendering may be misleading.

302. And what, Your Reverences, is the pathavī element, the element of solidity? There is pathavī element in oneself, just as there is external pathavī element.

Your Reverences! What is the pathavī element in oneself? What is in oneself, pertains to oneself, and is hard, solid and clung to (by craving and wrong view) is pathavī element in oneself. And what is it? It is the hair of the head, the hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestine, small intestine, (contents of the) stomach, faeces and whatever else is in oneself, pertains to oneself, and is hard, solid and clung to. These, Your Reverences, are called the pathavī element in oneself.

The pathavī element in oneself and the external pathavī element are both merely the element of pathavī.

That (pathavī element) should be seen as it really is,³ with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self," Having thus seen this (pathavī element) as it really is, with right understanding, one gets disgusted with the pathavī element and one's mind becomes free of attachment to the pathavī element.

Your Reverences! There comes a time when the external āpo element, the element of fluidity and cohesion, becomes extremely unsettled. At such a time, the external pathavī element dissolves. Your Reverences! (Thus) the impermanent, unenduring, destructible and changeable nature of even that immense external pathavī element becomes plainly evident. Then why should there be any clinging to this body, which lasts only for a short while and is clung to by craving, as 'I' or 'mine' or 'I am'? Then, for that bhikkhu (who reflects thus) there will indeed be no clinging to the pathavī element in oneself.

3. The true nature of pathavī lies in the fact that it is subject to the law of anicca (impermanence), dukkha, and anatta (non-Self, non-Ego).

Your Reverences! If others abuse, revile, blame and harass that bhikkhu, he understands thus: “ This unpleasant sensation due to sensory impingement on the ear has arisen in me. It has its cause. It does not arise without cause. And what is the cause? Contact (or sensory impingement) is the cause.” And he perceives that ear-contact is not permanent; sensation (due to that ear-contact) is not permanent; perception (due to that ear-contact) is not permanent; volitional activities (due to that ear-contact) are not permanent; consciousness (due to that ear-contact) is not permanent. The mind of that bhikkhu enters upon ⁴ the element-object, becomes calmly clear, composed and settled,⁵

If, Your Reverences, others might attack that bhikkhu with undesirable, disagreeable and unpleasant blows (lit., contact) with the hand, with clods of earth, with sticks and with weapons, he understands thus: “It is the nature of this body to be subjected to blows with the hand, with clods of earth, with sticks and with weapons. In the parable of the saw, the Bhagavā has admonished thus: ‘Bhikkhus! Vile thieves might cut off small or large limbs of the body with a double-handled saw. Whoever, when subjected to this treatment, might harbour thoughts of enmity is in that case not following my teaching.’ I will strive with unrelenting effort and resolve. Unremitting (lit., unforgetful) mindfulness shall be established (in me). My body will become tranquil and calm (lit., unexcited). My mind will become composed and settled (on a single object). Now, let this body receive blows with the hand, with clods of earth, with sticks and with weapons.

4. enters upon: *pakkhandati*: the mind engaged in insight-meditation centres upon or concentrates on the element-object (i.e. the auditory object or sound) and perceives it as impermanent, as dukkha, as non-Self.

5. settled: *adhimuccati*, lit., decides; that is, comes to a decision as to the true nature of the element-object, by seeing it just as an element, with no ground for attachment or aversion to it. The element-object here refers to the sound of abuse.

This teaching of the Buddhas should be followed (lit., carry out).”

Your Reverences! If, however, that bhikkhu, in spite of thinking upon (the virtues of) the Buddha thus, thinking upon (the virtues of) the Dhamma thus and thinking upon (the virtues of) the Saṃgha thus, fails to establish himself in equanimity based on meritoriousness, he will become agitated and alarmed because of this, thinking: “In spite of my thinking upon (the virtues of) the Buddha thus, of my thinking upon (the virtues of) the Dhamma thus, of my thinking upon (the virtues of) the Saṃgha thus, I fail to establish myself in equanimity based on meritoriousness. Indeed, it is a loss for me. It is no gain for me. It is bad for me. It is not good for me.”

Just as a daughter-in-law becomes agitated and alarmed on seeing her father-in-law, even so that bhikkhu, who, in spite of thinking upon (the virtues of) the Buddha thus, of thinking upon (the virtues of) the Dhamma thus and of thinking upon (the virtues of) the Saṃgha thus, fails to establish himself in equanimity based on meritoriousness, will become agitated and alarmed because of this, thinking: “In spite of my thinking upon (the virtues of) the Buddha thus, of my thinking upon (the virtues of) the Dhamma thus and of my thinking upon (the virtues of) the Saṃgha thus. I fail to establish myself in equanimity based on meritoriousness. Indeed, it is a loss for me. It is no gain for me. It is bad for me. It is not good for me.”

(But) Your Reverences, if that bhikkhu, thinking upon (the virtues of) the Buddha thus, thinking upon (the virtues of) the Dhamma thus and thinking upon (the virtues of) the Saṃgha thus, establishes himself in equanimity based on meritoriousness, he, because of this, is pleased. Your Reverences! To this extent also, that bhikkhu has done much (in following the Buddha’s teaching).

303. Your Reverences ! what is the āpo element, the element of fluidity and cohesion? There is āpo element in oneself, just as there is external āpo element.

And what, Your Reverences, is āpo element in oneself ? What is in oneself, pertains to oneself, and is fluid or has the property of fluidity and is clung to (by craving and wrong view) is āpo element in oneself. And what is it? It is bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine and whatever else is in oneself, pertains to oneself, and is fluid or has the property of fluidity and is clung to. Your Reverences! These are called the āpo element in oneself.

The āpo element in oneself and the external āpo element are both merely the element of āpo. That (āpo element) should be seen as it really is, with right understanding, thus: "This is not mine; this is not 'I'; this is not my *atta*, Self." Having thus seen this (āpo element) as it really is, with right understanding, one gets disgusted with the āpo element and one's mind becomes free of attachment to the āpo element.

Your Reverences! There comes a time when the external āpo element, the element of fluidity and cohesion, becomes extremely unsettled, It carries away village, market-town, city, province and district.

(But,) Your Reverences, there (also) comes a time when the waters in the great ocean, a hundred yojanas in expanse, dry up (lit., sink) and so do the waters in the great ocean, three hundred yojanas in expanse, four hundred yojanas in expanse, five hundred yojanas in expanse, six hundred yojanas in expanse, seven hundred yojanas in expanse.

Your Reverences, there comes a time when the waters in the great ocean are (lit., stand) seven palm trees deep, six palm trees deep, five palm trees deep, four palm trees deep, three palm trees deep, two palm trees deep, only a palm tree deep.

Your Reverences, there comes a time when the waters in the great ocean are (lit., stand) seven fathoms deep, six fathoms deep, five fathoms deep, four fathoms deep, three fathoms deep, two fathoms deep, only a fathom deep.

Your Reverences, there comes a time when the waters in the great ocean are half a fathom deep, or are only waist deep, knee deep, ankle deep.

Your Reverences, there comes a time when the waters in the great ocean do not even wet one joint of a finger.

Your Reverences! (Thus) the impermanent, unenduring, destructible and changeable nature of even that immense external āpo element becomes plainly evident. Then why should there be any clinging to this body, which lasts only for a short while and is clung to by craving, as 'I' or 'mine' or 'I am'? Then, for that bhikkhu (who reflects thus) there will indeed be no clinging to the āpo element in oneself.

Your Reverences, if others abusep.... It is not good for me."

(But,) Your Reverences, if that bhikkhu, thinking upon (the virtues of) the Buddha thus, thinking upon (the virtues of) the Dhamma thus and thinking upon (the virtues of) the Saṅgha thus, establishes himself in equanimity based on meritoriousness, he, because of this, is pleased. Your Reverences, to this extent also, that bhikkhu has done much (in following the Buddha's teaching).

304. Your Reverences! What is the tejo element, the element of heat and cold? There is tejo element in oneself, just as there is external tejo element.

And what, Your Reverences, is the tejo element in oneself? what is in oneself, pertains to oneself, and is hot or cold or has the property of heat and cold, and is clung to (by craving and wrong view) is tejo element in oneself. And what is it? It is the element of heat and cold that generates warmth, that causes decay, that burns up, that digests whatever is eaten, drunk, chewed or tasted, as well as whatever

else is in oneself, pertains to oneself, and is hot or cold or has the property of heat and cold, and is clung to. Your Reverences! This is called the tejo element in oneself.

The tejo element in oneself and the external tejo element are both merely the element of tejo. That (tejo element) should be seen as it really is, with right understanding, thus: “This is not mine; this is not ‘I’; this is not my *atta*, Self.” Having thus seen this (tejo element) as it really is, with right understanding, one gets disgusted with the tejo element and one’s mind becomes free of attachment to the tejo element.

Your Reverences! There comes a time when the external tejo element, the element of heat and cold, becomes extremely unsettled. It burns up village, market-town, city, province and district. When it comes to the greenery (of grass or of trees), or to a highway, or to rocky mountains, or to water or to a delightful stretch of open ground, it goes out for lack of fuel.

(But,) Your Reverences, there (also) comes a time when people have to make (lit., seek) fire with feathers and snippets of hides.

Your Reverence! (Thus) the impermanent, unenduring, destructible and changeable nature of even that immense external tejo element becomes plainly evident. Then why should there be any clinging to this body, which lasts only for a short while and is clung to by craving, as ‘I’ or ‘mine’ or ‘I am’? Then, for that bhikkhus (who reflects thus), there will indeed be no clinging to the tejo element in oneself.

Your Reverences, if others abuse ...p... It is not good for me.”

(But,) Your Reverences, if that bhikkhu, thinking upon (the virtues of) the Buddha thus, thinking upon (the virtues of) the Dhamma thus and thinking upon (The virtues of) the Saṅgha thus, establishes himself in equanimity based on meritoriousness, he, because of this, is pleased. Your Rever-

ences! To this extent also, that bhikkhu has done much (in following the Buddha's teaching).

305. Your Reverences! what is the *vāyo* element, the element of motion? There is *vāyo* element in oneself, just as there is external *vāyo* element.

And what, Your Reverences, is the *vāyo* element in oneself? what is in oneself, pertains to oneself, and is air or has the property of air, and is clung to (by craving and wrong view) is *vāyo* element in oneself. And what is it? It is air (lit., winds) moving upwards (in the body), air moving downwards (in the body), air in the abdomen, air in the intestines, air moving through all organs of the body, air breathed in, air breathed out, and whatever else is in oneself, pertains to oneself, and is air or has the property of air, and is clung to. Your Reverences! This is called the *vāyo* element in oneself.

The *vāyo* element in oneself and the external *vāyo* element are both merely the element of *vāyo*. That (*vāyo* element) should be seen as it really is, with right understanding, thus: "This is not mine; this is not 'I'; this is not my *atta*, Self." Having thus seen this (*vāyo* element) as it really is, with right understanding, one gets disgusted with the *vāyo* element and one's mind becomes free of attachment to the *vāyo* element.

Your Reverences! There comes a time when the external *vāyo* element, the element of motion, becomes extremely unsettled. It carries away village, market-town, city, province and district.

(But,) Your Reverences, there (also) comes a time when in the last month of hot season, people have to seek (to produce) wind by means of a palm-leaf fan or a fan for fanning a fire. (Even) thatch-grass in the eaves (from which water usually flows down) does not stir.

Your Reverences! (Thus) the impermanent, unenduring, destructible and changeable nature of even that immense

external vāyo element becomes plainly evident. Then why should there be any clinging to this body, which lasts only for a short while and is clung to by craving, as ' I ' or ' mine ' or ' I am ' ? Then, for that bhikkhu (who reflects thus), there will indeed be no clinging to the vāyo element in oneself.

Your Reverences! If others abuse, revile, blame and harass that bhikkhu, he understands thus: "This unpleasant sensation due to sensory impingement on the ear has arisen in me. It has its cause. It does not arise without cause. And what is the cause? Contact (or sensory impingement) is the cause." And he perceives that ear-contact is not permanent; sensation (due to that ear-contact) is not permanent; perception (due to that ear-contact) is not permanent; volitional activities (due to that ear-contact) are not permanent; consciousness (due to that ear-contact) is not permanent. The mind of that bhikkhu enters upon the element-object, becomes calmly clear, composed and settled.

If, Your Reverences, others might attack that bhikkhu with undesirable, disagreeable and unpleasant blows (lit., contact) with the hand, with clods of earth, with sticks and with weapons, he understands thus: "It is the nature of this body to be subjected to blows with the hand, with clods of earth, with sticks and with weapons. In the parable of the saw, the Bhagavā has admonished thus: 'Bhikkhus! Vile thieves might cut off small or large limbs of the body with a double handled saw. Whoever, when subjected to this treatment, might harbour thoughts of enmity is in that case not following my teaching.' I will strive with unrelenting effort and resolve. Unremitting mindfulness shall be established (in me). My body will become tranquil and calm. My mind will become composed and settled (on a single object). Now, let this body receive blows with the hand, with clods of earth, with sticks and with weapons. This teaching of the Buddhas should be followed."

Your Reverences! If however, that bhikkhu, in spite of thinking upon (the virtues of) the Buddha thus, thinking upon (the virtues of) the Dhamma thus and thinking upon (the virtues of) the Saṃgha thus, fails to establish himself in equanimity based on meritoriousness, he will become agitated and alarmed because of this, thinking: “In spite of my thinking upon (the virtues of) the Buddha thus, of my thinking upon (the virtues of) the Dhamma thus, of my thinking upon (the virtues of) the Saṃgha thus, I fail to establish myself in equanimity based on meritoriousness. Indeed, it is a loss for me. It is no gain for me. It is bad for me. It is not good for me.”

Just as a daughter-in-law becomes agitated and alarmed on seeing her father-in-law, even so that bhikkhu who, in spite of thinking upon (the virtues of) the Bhuddha thus, of thinking upon (the virtues of) the Dhamma thus and of thinking upon (the virtues of) the Saṃgha thus, fails to establish himself in equanimity based on meritoriousness, will become agitated and alarmed because of this, thinking: “In spite of my thinking upon (the virtues of) the Buddha thus, of my thinking upon (the virtues of) the Dhamma thus and of my thinking upon (the virtues of) the Saṃgha thus, I fail to establish myself in equanimity based on maritoriousness. Indeed, it is a loss for me. It is no gain for me. It is bad for me. It is not good for me.”

(But,) Your Reverences, if that bhikkhu, thinking upon (the virtues of) the Buddha thus, thinking upon (the virtues of) the Dhamma thus and thinking upon (the virtues of) the Saṃgha thus, establishes himself in equanimity based on meritoriousness, he, because of this, is pleased. Your Reverences! To this extent also, that bhikkhu has done much (in following the Buddha’s teaching).

306. Your Reverences! Just as space framed by timber, (binding) vines, thatch and clay is termed a house, so too, space framed by bones, sinews, flesh and skin is termed a body (lit., corporeal form).

Your Reverences! If one's eye (i.e., faculty of sight) is unimpaired, (but) no external objects come within (its) range and there is no appropriate⁶ attention (to a visible object), the appropriate class (lit., part) of consciousness (relevant to that attention) does not appear.

Your Reverences! If one's eye is unimpaired and external objects come within (its) range, (but) if there is no appropriate attention (to a visible object), the appropriate class of consciousness (relevant to that attention) does not appear.

Your Reverences! If one's eye is unimpaired, and external objects come within (its) range, (and) there is appropriate attention (to a visible object), the appropriate class of consciousness (relevant to that attention) appears.

The corporeal process (of an individual) which arises together with (or at the instant of) that visual consciousness (lit., eye-consciousness) is included in the corporeal-aggregate which is the object of Clinging. The sensation (of an individual) which arises together with that visual consciousness is included in the sensation-aggregate which is the object of Clinging. The perception (of an individual) which arises together with that visual consciousness is included in the perception-aggregate which is the object of Clinging. The volitional activities (of an individual) which arise together with that visual consciousness are included in the volitional activities-aggregate which is the object of Clinging. The consciousness⁷ (of an individual) which arises together with that visual consciousness is included in the consciousness-aggregate which is the object of Clinging. That bhikkhu understands thus: "In this way there is inclusion, assembling and combination of these five aggregates which are the objects of Clinging. The Bhagavā has said: 'He who sees the interdependence of cause and effect sees the Teaching; he who sees the Teaching sees the interdependence of cause and

6. appropriate: *tajjo*: suitable for the arising of visual consciousness

7. the consciousness: refers to that same visual consciousness.

effect.' These five aggregates which are the objects of Clinging are dependent on, conditioned by, factors. Desire for, attachment to love of and absorption in these five aggregates which are the objects of Clinging are the causes of dukkha. The removal and abandonment of desire for and attachment to these five aggregates which are the objects of Clinging mean the cessation of dukkha." Your Reverences, to this extent also, the bhikkhu has done much (in following the Buddha's teaching).

Your Reverences! If one's ear (i.e., faculty of hearing) is unimpaired,...p....If one's nose (i.e., faculty of smell) is unimpaired, ...p... If one's tongue (i.e., faculty of taste) is unimpaired, If one's body (i.e., faculty of touch) is unimpaired, If one's bhavaṅga mind⁸ (i.e., life-continuum subconsciousness) is unimpaired (but) no external mind-objects⁹ come within (its) range and there is no appropriate attention (to a mind-object), the appropriate class (lit., part of consciousness (relevant to that attention) does not appear.

Your Reverences! If one's bhavaṅga mind is unimpaired, and external mind-objects come within (its) range, (but) if there is no appropriate attention (to a mind-object)¹⁰, the appropriate class of consciousness (relevant to that attention) does not appear.

Your Reverences! If one's bhavaṅga mind is unimpaired, and external mind-objects come within (its) range and

8. bhavaṅga mind: mana in the text. Here, mana means bhavaṅga citta or bhavaṅga mind. It is the stream of subconsciousness in which there is no thought process but which is a part of the continuing life- process. It is said to be impaired when it is in such a condition that attention to anything cannot arise (as when one is unconscious or in deep sleep).

9. mind-objects: dhammā: such as thought, idea, reflection, recollection, imagination.

10. this is the case when attention has already turned to a (previous) mind- object or sense-object; when the mind is already engaged with something else.

there is no appropriate attention (to a mind-object), the appropriate class of consciousness (relevant to that attention) appears.

The corporeal process (of an individual) which arises together with that mind-consciousness is included in the corporeal- aggregate which is the object of Clinging. The sensation (of an individual) which arises together with that mind-consciousness is included in the sensation-aggregate which is the object of Clinging. The perception (of an individual) which arises together with that mind-consciousness is included in the perception-aggregate which is the object of Clinging. The volitional activities (of an individual) which arise together with that mind-consciousness are included in the volitional activities-aggregate which is the object of Clinging. The consciousness (of an individual) which arises together with that mind-consciousness is included in the consciousness-aggregate which is the object of Clinging.

That bhikkhu understands thus: “In this way there is inclusion, assembling and combination of these five aggregates which are the objects of Clinging. the Bhagavā has said: ‘ He who sees the interdependence of cause and effect sees the Teaching; he who sees the Teaching sees the interdependence of cause and effect.’ These five aggregates which are the objects of Clinging are dependent on, conditioned by, factors. Desire for, attachment to, love of and absorption in these five aggregates which are the objects of Clinging are the causes of dukkha, The removal and abandonment of desire for and attachment to these five aggregates which are the objects of Clinging mean the cessation of dukkha.” Your Reverences, to this extent also, the bhikkhu has done much (in following the Buddha’s teaching).

Thus spoke the Venerable Sāriputta. Delighted, those bhikkhus rejoiced in what the Venerable Sāriputta had said.

End of the Mahāhatthipadopama Sutta,

the eighth in this vagga

9. MAHĀSĀROPAMA SUTTA

The Great Discourse with the Heart-wood Simile

307. Thus have I heard:

At one time the Bhagavā was staying at Gijjhakūṭa Hill near Rājagaha, not long after Devadatta left (the Order, having created a schism in it).

Then, with reference to Devadatta, the Bhagavā addressed the bhikkhus:

Bhikkhus! In this Sāsanā, some worthy man enters the Order having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha.” Having become a bhikkhu in this way, he gains (lit., brings forth) material benefits, honour and fame. He finds satisfaction in those material benefits, honour and fame and (considers that) his purpose has been fulfilled. Because of those material benefits, honour and fame, he extols himself and disparages others, thus: “I have material benefits, honour and fame. These other bhikkhus are not well-known and are of little influence.” He becomes intoxicated with those material benefits, honour and fame, and becomes slothful and negligent.¹ Being negligent, he remains afflicted with dukkha.

Bhikkhus! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, and passing over the heart-wood, passing over the sap-wood, passing over the bark, passing over the outer crust, cuts off the branches and leaves and taking them goes

1. negligent: in following the exhortations of the Teaching, such as observing morality, practising meditation, striving for mindfulness, Concentration and Insight.

away thinking that they are the heart-wood. Then a man with good sight might see him and say thus: “Indeed this good man does not know which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And so this good man, desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, and passing over the heart-wood, passing over the sap-wood, passing over the bark, passing over the outer crust, cuts off the branches and leaves and taking them goes away thinking that they are the heart-wood. Whatever he has to make with heart-wood,² his purpose will not be fulfilled (i.e., he will not succeed in making it).”

Similarly, bhikkhus, in this Sāsana, some worthy man enters the Order having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha.” Having become a bhikkhu in this way, he gains material benefits, honour and fame. He finds satisfaction in those material benefits, honour and fame and (considers that) his purpose has been fulfilled.

Because of those material benefits, honour and fame, that bhikkhu extols himself and disparages others, thus: “I have material benefits, honour and fame. These other bhikkhus are not well-known and are of little influence.” He becomes intoxicated with those material benefits, honour and fame, and becomes slothful and negligent. Being negligent, he remains afflicted with dukkha. Bhikkhus! This bhikkhu is called one who has taken the branches and leaves³ of the Teaching, the Noble life of Purity, one who (considers that he) has achieved

2. such as making a wheel or an axle or a plough or a harrow.

3. The four requisites of bhikkhus are like the branches and leaves, while Magga and its Fruition are the heart-wood or essence of the Teaching.

the goal (lit., arrived at accomplishment of the task) by that (gaining of material benefits etc.).

308. Bhikkhus! In this Sāsana, some worthy man enters the Order, having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha.” Having become a bhikkhu in this way, he gains material benefits, honour and fame. But he does not find satisfaction in those material benefits, honour and fame, and his purpose is not fulfilled.

He does not extol himself and disparage others through gaining those material benefits, honour and fame. He does not become intoxicated with those material benefits, honour and fame, and does not become slothful and negligent. Not being negligent, he attains perfection in morality. He finds satisfaction in that attainment of perfect morality and (considers that) his purpose has been fulfilled. Because of that complete endowment with morality, he extols himself and disparages others, thus: “I am endowed with morality and am of virtuous character. These other bhikkhus are not endowed with morality and are of wicked character.” He then becomes intoxicated with that attainment of perfect morality and becomes slothful and negligent. Being negligent, he remains afflicted with dukkha.

Bhikkhus! It is like a man desirous of heart-wood, seeking heart-wood, wandering in search of heart-wood, who comes across a great standing tree which has heart-wood, and passing over the heart-wood, passing over the sap-wood, passing over the bark, cut off the outer crust and taking it goes away thinking that it is the heart-wood. Then a man with good sight might see him and say thus: “Indeed this good man does not know which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch

and foliage. And so this good man, desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, and passing over the heart-wood, passing over the sap-wood, passing over the bark, cuts off the outer crust and taking it goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled.”

Similarly, bhikkhus, in this *Sāsanā*, some worthy man enters the Order, having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha.” Having become a bhikkhu in this way, he gains material benefits, honour and fame. But he does not find satisfaction in those material benefits, honour and fame and his purpose is not fulfilled.

He does not extol himself and disparage others through gaining those material benefits, honour and fame. He does not become intoxicated with those material benefits, honour and fame, and does not become slothful and negligent. Not being negligent, he attains perfection in morality. He finds satisfaction in that attainment of perfect morality (in consider that) his purpose has been fulfilled. Because of that complete endowment with morality, he extols himself and disparages others, thus: “I am endowed with morality and am of virtuous character. These other bhikkhus are not endowed with morality and are of wicked character,” Then he becomes intoxicated with that attainment of perfect morality and becomes slothful and negligent. Being negligent, he remains afflicted with dukkha. Bhikkhus! This bhikkhu is called one who has taken the outer crust of the Teaching, the Noble Life of Purity, one who (considers that he) has achieved the goal (lit., arrived at accomplishment of the task) by that (attainment of perfect morality).

309. Bhikkhus! In this Sāsanā, some worthy man enters the Order, having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: "Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha." Having become a bhikkhu in this way, he gains material benefits, honour and fame. But he does not find satisfaction in those material benefits, honour and fame, and his purpose is not fulfilled. He does not extol himself and disparage others through gaining those material benefits, honour and fame. He does not become intoxicated with those material benefits, honour and fame, and does not become slothful and negligent. Not being negligent, he attains perfection in morality. He finds satisfaction in that attainment of perfect morality but his purpose has not been fulfilled.

He does not extol himself and disparage others through attaining that perfection in morality, He does not become intoxicated with that attainment of perfect morality, and does not become slothful and negligent. Not being negligent, he becomes endowed with complete concentration. He finds satisfaction in that attainment of complete concentration and (considers that) his purpose has been fulfilled. Because of that attainment of complete concentration, he extols himself and disparages others, thus: "I have concentration, with one-pointedness of mind. These other bhikkhus do not have concentration; they have roaming minds." He becomes intoxicated with that attainment of complete concentration, and becomes slothful and negligent. Being negligent, he remains afflicted with dukkhus.

Bhikkhus! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, and passing over the heart-wood, passing over the sap-wood, cuts off the bark and taking it goes away thinking that it is the heart-wood. Then a man with good

sight might see him and say thus: “Indeed this good man does not know which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And so, this good man, desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, and passing over the heart-wood, passing over the sap-wood, cuts off the bark and taking it goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled.”

Similarly, bhikkhu, in this *Sāsanā*, some worthy man enters the Order, having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha.” Having become a bhikkhu in this way, he gains material benefits, honour and fame. But he does not find satisfaction in those material benefits, honour and fame and his purpose is not fulfilled. He does not extol himself and disparage others through gaining those material benefits, honour and fame. He does not become intoxicated with those material benefits, honour and fame, and does not become slothful and negligent. Not Being negligent, he attains perfection in morality. He finds satisfaction in that attainment of perfect morality but his purpose has not been fulfilled.

He does not extol himself and disparage others through attaining that perfection in morality. He does not become intoxicated with that attainment of perfect morality, and does not become slothful and negligent. Not being negligent he becomes endowed with complete concentration. He finds satisfaction in that attainment of complete concentration and (considers that) his purpose has been fulfilled. Because of that attainment of complete concentration, he extols himself and disparages others, thus: ‘I have concentration, with one-

pointedness of mind. These other bhikkhus do not have concentration; they have roaming minds.” He becomes intoxicated with that attainment of complete concentration, and becomes slothful and negligent. Being negligent, he remains afflicted with dukkha. Bhikkhus! This bhikkhu is called one who has taken the bark of the Teaching, the Noble Life of Purity, one who (considers that he) has achieved the goal (lit., arrived at accomplishment of the task) by that (attainment of complete concentration).

310. Bhikkhus! In this Sāsanā, some worthy man enters the Order, having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha.” Having become a bhikkhu in this way, he gains material benefits, honour and fame. But he does not find satisfaction in those material benefits, honour and fame and his purpose is not fulfilled. He does not extol himself and disparage others through gaining those material benefits, honour and fame. He does not become intoxicated with those material benefits, honour and fame, and does not become slothful and negligent. Not being negligent, he attains perfection in morality. He finds satisfaction in that attainment of perfect morality, but his purpose has not been fulfilled. He does not extol himself and disparage others through attaining that perfection in morality. He does not become intoxicated with that attainment of perfect morality, and does not become slothful and negligent. Not being negligent, he becomes endowed with complete concentration. He finds satisfaction in that attainment of complete concentration, but his purpose has not been fulfilled. He does not extol himself and disparage others through that attainment of complete concentration. He does not become intoxicated with that attainment of complete concentration, and does not become slothful and negligent.

Not being negligent, he becomes endowed with knowledge and (divine) sight i.e., the power of *dibbacakkhu*).⁴ He finds satisfaction in the attainment of that knowledge and insight and (considers that) his purpose has been fulfilled. Because of the attainment of that knowledge and insight, he extols himself and disparages others, thus: "I know and see. These other bhikkhus do not know and do not see." He becomes intoxicated with the attainment of that knowledge and (divine) sight. Being negligent, he remains afflicted with *dukkha*.

Bhikkhus! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, and passing over the heart-wood, cuts off the sap-wood and taking it goes away thinking that it is the heart-wood. Then a man with good sight might see him and say thus: "Indeed this good man does not know which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And so, this good man, desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, and passing over the heart-wood, cuts off the sap-wood and taking it, goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled."

Similarly, bhikkhus, in this *Sāsanā*, some worthy man enters the Order, having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: "Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into *dukkha*; I am afflicted by *dukkha*. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed *dukkha*." Having become a bhikkhu in this way, he gains material benefits, honour and fame. But

4. Devadatta attained the five *abhiññās* or supernormal mundane faculties, of which *dibbacakkhu abhiññā*, the power of the divine eye, the faculty of supernormal vision, is paramount. Knowledge and divine sight in this sutta refers to that faculty.

he does not find satisfaction in those material benefits, honour and fame and his purpose is not fulfilled. He does not extol himself and disparage others through gaining those material benefits, honour and fame. He does not become intoxicated with those material benefits, honour and fame, and does not become slothful and negligent. Not being negligent, he attains perfection in morality. He finds satisfaction in that attainment of perfect morality, but his purpose has not been fulfilled. He does not extol himself and disparage others through attaining that perfection in morality. He does not become intoxicated with that attainment of perfect morality, and does not become slothful and negligent. Not being negligent, he becomes endowed with complete concentration. He finds satisfaction in that attainment of complete concentration, but his purpose has not been fulfilled.

He does not extol himself and disparage others through that attainment of complete concentration. He does not become intoxicated with that attainment of complete concentration, and does not become slothful and negligent. Not being negligent, he becomes endowed with knowledge and (divine) sight (i.e., the power of *dibbacakkhu*). He finds satisfaction in the attainment of that knowledge and (divine) sight and (considers that) his purpose has been fulfilled. Because of the attainment of that knowledge and (divine) sight, he extols himself and disparages others thus: "I know and see. These other bhikkhus do not know and do not see." He becomes intoxicated with the attainment of that knowledge and (divine) sight, and becomes slothful and negligent. Being negligent, he remains afflicted with *dukkha*, Bhikkhus! This bhikkhu is called one who has taken the sap-wood of the Teaching, the Noble Life of Purity, one who (considers that he) has achieved the goal (lit., arrived at accomplishment of the task) by that (attainment of knowledge and (divine) sight).

311. Bhikkhus! In this Teaching, some worthy man enters the Order, having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha.” Having become a bhikkhu in this way, he gains material benefits, honour and fame. But he does not find satisfaction in those material benefits, honour and fame and his purpose is not fulfilled. He does not extol himself and disparage others through gaining those material benefits, honour and fame. He does not become intoxicated with those material benefits, honour and fame, and does not become slothful and negligent. Not being negligent, he attains perfection in morality. He finds satisfaction in that attainment of perfect morality but his purpose has not been fulfilled.

He does not extol himself and disparage others through attaining that perfection in morality. He does not become intoxicated with that attainment of perfect morality, and does not become slothful and negligent. Not being negligent, he becomes endowed with complete concentration. He finds satisfaction in that attainment of complete concentration, but his purpose has not been fulfilled. He does not extol himself and disparage others through that attainment of complete concentration. He does not become intoxicated with that attainment of complete concentration, and does not become slothful and negligent. Not being negligent, he attains knowledge and (divine) sight (i.e., the power of dibbacakkhu). He finds satisfaction in the attainment of that knowledge and insight, but his purpose has not been fulfilled. He does not extol himself and disparage others through the attainment of that knowledge and (divine) sight. He does not become intoxicated with the attainment of that knowledge and (divine) sight, and does not become slothful and negligent. Not being negligent, he attains liberation for all time. Bhikkhus! There is

no possibility, no occasion for that bhikkhu to fall away from that enduring liberation.⁵

Bhikkhus! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, cuts off the heart-wood knowing it to be heart-wood and takes it and goes away. A man with good sight might see him and say thus: "Indeed this good man knows which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And so, this good man, desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, cuts off the heart-wood knowing it to be heart-wood and takes it and goes away. So whatever he has to make with heart-wood, his purpose will be fulfilled."

Similarly, bhikkhus, in this *Sāsanā*, some worthy man enters the Order, having renounced hearth and home for the homeless life of a bhikkhu, with the conviction: "Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. Surely, it is possible to know (how) to make an end of this whole mass of unalloyed dukkha." Having become a bhikkhu in this way, he gains material benefits, honour and fame. But he does not find satisfaction in those material benefits, honour and fame and his purpose is not fulfilled. He does not extol himself and disparage others through gaining those material benefits, honour and fame. He does not become intoxicated with those material benefits, honour and fame, and does not become slothful and negligent. Not being negligent, he attains perfection in morality. He finds satisfaction in that attainment of perfect morality but his purpose has not been fulfilled. He

5. He who attains the four maggas, the four phalas and Nibbāna dispels kilesas, defilements of the mind, forever. But he who attains the eight lokiya samāpattis, mundane jhānas, can get rid of kilesas only for the duration of time when he enters on those attainments. *Asamayavimokkha* in this passage denotes permanent liberation.

does not extol himself and disparage others through attaining that perfection in morality. He does not become intoxicated with that attainment of perfect morality, and does not become slothful and negligent. Not being negligent, he becomes endowed with complete concentration. He finds satisfaction in that attainment of complete concentration, but his purpose has not been fulfilled. He does not extol himself and disparage others through that attainment of complete concentration. He does not become intoxicated with that attainment of complete concentration, and does not become slothful and negligent. Not being negligent, he attains knowledge and (divine) sight (i.e., the power of *dibbacakkhu*). He finds satisfaction in that attainment of knowledge and (divine) sight, but his purpose has not been fulfilled. He does not extol himself and disparage others through the attainment of that knowledge and (divine) sight. He does not become intoxicated with the attainment of that knowledge and (divine) sight, and does not become slothful and negligent. Not being negligent, he attains liberation for all time. Bhikkhus! There is no possibility, no occasion for that bhikkhu to fall away from that enduring liberation.

Bhikkhus! So it is that this Teaching, this Noble Life of Purity, is not for gaining the advantage of getting material benefits, honour and fame, not for gaining the advantage of (merely) attaining perfect morality, not for gaining the advantage of (merely) attaining complete concentration, not for gaining the advantage of (merely) attaining knowledge and (divine) sight. Bhikkhus! It is the indestructible emancipation of mind⁶ that is the sole objective (lit., purpose) of this Noble Life of Purity; and this, bhikkhus, is the very essence of this Teaching; this is the culmination (the goal).

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Mahāsāropama Sutta,
the ninth in this vagga.

6. i.e., Arahattaphala, the Fruition of the Path of an arahat.

10. CŪLASĀROPAMA SUTTA

The Lesser Discourse With the Heart-wood Simile

312. Thus have I heard:

At one time the Bhagavā was staying at Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time, brahman Piṅgalakoccha approached the Bhagavā and engaged in mutually pleasing words of greeting with the Bhagavā; after bringing to an end the glad and courteous words of greeting, he sat in a suitable place. Having sat in a suitable place Brahmin Piṅgalakoccha spoke to the Bhagavā thus:

"Friend Gotama! There are samaṇas and brahmaṇas who have communities of many disciples, who have large sects of followers, who are teachers of (their) sects who are renowned and famous, who are founders of religious sects, and who are acclaimed by many people as virtuous. They are Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudhakaccāyana, Sañcaya, Belaṭṭhaputta, and Nigaṇṭha Nātaputta. Do all of them fully understand the doctrines they themselves proclaimed? Or do all of them not understand? Or do some of them understand and some of them do not?

Brahmin! It is not proper (for you to ask), put aside that question: "Do all of them fully understand the doctrines they themselves proclaimed? Or do all of them not understand? Or do some of them understand and some of them do not? Brahmin, I shall expound the dhamma to you. Listen and bear it well in mind. I shall speak.

"Very well, Sir," replied Brahmin Piṅgalakoccha to the Bhagavā; the Bhagavā gave this discourse.

313. Brahmin! For example, a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has the heart-wood, and passing over the heart-wood, passing over the sap-wood, passing over the bark, passing over the

outer crust cuts off the branches and leaves and, taking them, goes away thinking that they are the heart-wood. Then a man with good sight might see him and say thus: "Indeed, this good man does not know which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And so, this good man, desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has the heart-wood, passing over the heart-wood, passing over the sap-wood, passing over the bark, passing over the outer crust, cuts off the branches and leaves and, taking them, goes away thinking that they are the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled."

314. And again, brahmin, for example, a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, passing over the heart-wood, passing over the sap-wood, passing over the bark, cuts off the outer crust and taking it, goes away thinking that it is the heart-wood. Then a man with good sight might see him and say thus:" Indeed, this good man does not know which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And so, this good man desirous of heart-wood, seeking for heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, passing over the heart-wood, passing over the sap-wood, passing over the bark, cuts off the outer crust and, taking it, goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled."

315. And again, brahmin, for example, a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, and passing over the heart-wood, passing over the sap-wood, cuts off the bark and, taking it, goes

away thinking that it is the heart-wood. Then a man with good sight might see him and say thus: "Indeed this good man does not know which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And so, this good man, desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, passing over the heart-wood, passing over the sap-wood, cuts off the bark and, taking it, goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled."

316. And again, brahmin, for example, a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, passing over the heart-wood, cuts off the sap-wood and, taking it, goes away thinking that it is the heart-wood. Then a man with good sight might see him and say thus: "Indeed this good man does not know which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And so, this good man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, and passing over the heart-wood, cuts off the sap-wood and taking it, goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled."

317. And again, brahmin, for example a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, cuts off the heart-wood knowing it to be heart-wood and takes it and goes away. A man with good sight might see him and say thus: "Indeed this good man knows which is heart-wood, which is sap-wood, which is bark, which is outer crust, which is branch and foliage. And

so, this good man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, comes across a great standing tree which has heart-wood, cuts off the heart-wood knowing it to be heart-wood and takes it and goes away. So whatever he has to make with heart-wood, his purpose will be fulfilled”.

318. Brahmin! Even so, in this Teaching, some person, with conviction, enters the Order having renounced hearth and home for the homeless life thinking thus: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted with dukkha. It may be possible to make an end of this entire mass of dukkha.” Having become a bhikkhu in this way, he gains material benefits, honours and fame. Then he finds satisfaction in those material benefits, honours and fame, and considers that his purpose has been fulfilled. Because of those material benefits, honours and fame, he extols himself and disparages others, thus: “I have material benefits, honours and fame. These other bhikkhus are not well-known and are of little influence.” Being satisfied with material benefits, honours and fame, he does not develop the desire for other higher dhammas which are superior to those material benefits, honours and fame; nor does he strive for them. He becomes hesitant and lax in the practice of the Teaching.

Brahmin! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, passing over the heart-wood, passing over the sap-wood, passing over the bark, passing over the outer crust, cuts off the branches and leaves and, taking them, goes away thinking that they are the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled. Brahmin, I say this person is just like a man who seeks the heart-wood but comes back with branches and leaves.

319. And again, brahmin, in this Teaching, some person, with conviction, enters the Order, having renounced hearth and home for the homeless life, thinking thus: "Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted with dukkha. It may be possible to make an end of this entire mass of dukkha". Having become a bhikkhu in this way, he gains material benefits, honours and fame. But he does not find satisfaction in those material benefits, honours and fame, and does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others through gaining those material benefits, honours and fame. He develops the desire for other higher dhammas which are superior to those material benefits, honours and fame and strives for them. He is firm of purpose and not lax in the practice of the Teaching.

Then he accomplishes perfection in morality. He is satisfied with the accomplishment of morality, and considers that his purpose has been fulfilled. But with the accomplishment of morality, he extols himself and disparages others, thinking thus: "I am endowed with morality and am of virtuous character. These other bhikkhus are not endowed with morality and are of wicked character." And he does not develop the desire for other higher dhammas which are superior to the accomplishment of morality; nor does he strive for them. He becomes hesitant and lax in the practice of the Teaching.

Brahmin! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, and passing over the heart-wood, passing over the sap-wood, passing over the bark, cuts off the outer crust and, taking it, goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled. Brahmin, I say this person is just like a man who seeks the heart-wood but comes back with outer crust.

320. And again, brahmin, in this Teaching, some person, with conviction, enters the Order, having renounced hearth and home for the homeless life thinking thus: “Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted with dukkha. It may be possible to make an end of this entire mass of dukkha.” Having become a bhikkhu in this way, he gains material benefits, honours and fame. But he does not find satisfaction in those material benefits, honours and fame, and does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others through gaining those material benefits, honours and fame.

He develops the desire for other higher dhammas which are superior to those material benefits, honours and fame and strives for them. He is firm of purpose and not lax in the practice of the Teaching. Then he accomplishes perfection in morality. He is satisfied with the accomplishment of morality, but does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others because of the accomplishment of morality. He develops the desire for other higher dhammas which are superior to the accomplishment of morality and strives for them. He is firm of purpose and not lax in the practice of the Teaching. Then he accomplishes perfection in concentration. He is now satisfied with the accomplishment of concentration, and considers that his purpose has been fulfilled.

But with the accomplishment of concentration, he extols himself and disparages others, thinking thus: “I am the one who possesses concentration with one-pointedness of mind. Besides me no other bhikkhus possess concentration, their minds are straying.” And he does not develop the desire for other higher dhammas which are superior to the accomplishment of concentration; nor does he strive for them. He becomes hesitant and lax in the practice of the Teaching.

Brahmin! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, passing over the heart-wood, passing over the sap-wood, cuts off the bark and, taking it, goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled. Brahmin, I say this person is just like a man who seeks the heart-wood but comes back with the bark.

321. And again, brahmin, in this Teaching, some person, with conviction, enter the Order, having renounced hearth and home for the homeless life thinking thus: "Beset by rebirth, ageing, death, ...p... to make an end of this entire mass of dukkha." Having become a bhikkhu in this way, he gains material benefits, honours and fame. But he does not find satisfaction in those material benefits, honours and fame, and does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others through gaining those material benefits, honours and fame.

He develops the desire for other higher dhammas which are superior to those material benefits, honours and fame and strives for them. He is firm of purpose and not lax in the practice of the Teaching. Then he accomplishes perfection in morality. He is satisfied with the accomplishment of morality, but does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others because of the accomplishment of morality.

He develops the desire for other higher dhammas which are superior to the accomplishment of morality and strives for them. He is firm of purpose and not lax in the practice of the Teaching. Then he accomplishes perfection in concentration. He is now satisfied with the accomplishment of concentration, but does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others because of the accomplishment of concentration.

He develops the desire for other higher dhammas which are superior to the accomplishment of concentration and strives for them. He is firm of purpose and not lax in the practice of the Teaching.

Then he accomplishes the vision of insight (i.e. the divine eye, *dibbacakkhu*). He is satisfied with the vision of insight and considers that his purpose has been fulfilled. But with the accomplishment of the vision of insight, he extols himself and disparages others, thinking thus: "I remain knowing and seeing; these other bhikkhus remain unknowing and unseeing." He does not develop the desire for other higher dhammas which are superior to the vision of insight; nor does he strive for them. He is hesitant and lax in the practice of the Teaching.

Brahmin! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who comes across a great standing tree which has heart-wood, passing over the heart-wood, cuts off the sap-wood and taking it, and goes away thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will not be fulfilled. Brahmin, I say this person is just like a man who seeks the heart-wood but comes back with sap-wood.

322. And again, brahmin, in this Teaching, some person with conviction, enters the Order, having renounced hearth and home for the homeless life, thinking thus: "Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into *dukkha*, I am afflicted with *dukkha*. It may be possible to make an end of the entire mass of *dukkha*." Having become a bhikkhu in this way, he gains material benefits, honours and fame. But he does not find satisfaction with those material benefits, honours and fame, and does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others through gaining those material benefits, honours and fame.

He develops the desire for other higher dhammas which are superior to material benefits, honours and fame, and strives for them. He is firm of purpose and not lax in the practice of the Teaching. Then he accomplishes perfection in morality. He is now satisfied with the accomplishment of morality, but does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others because of the accomplishment of morality.

He develops the desire for other higher dhammas which are superior to the accomplishment of morality, and strives for them. He is firm of purpose and not lax in the practice of the Teaching. Then he accomplishes perfection in concentration. He is now satisfied with the accomplishment of concentration, but he does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others because of the accomplishment of concentration.

He develops the desire for other higher dhammas which are superior to the accomplishment of concentration, and strives for them. He is firm of purpose and not lax in the practice of the Teaching. Then he accomplishes the vision of insight (i.e the divine eye, *dibbacakkhu*). He is satisfied with the vision of insight but he does not consider that his purpose has been fulfilled. So he does not extol himself and disparage others because of the vision of insight. He develops the desire for other higher dhammas which are superior to the vision of insight and strives for them. He is firm of purpose and not lax in the practice of the Teaching.

323. Brahmin! What are the higher dhammas which are superior to the vision of insight? Brahmin! In this Teaching, the bhikkhu, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first *jhāna* which has *vitakka* and *vicāra* and which has *pīti* and *sukha*, born of detachment from the hindrances (*nīvaraṇa*). Brahmin! This dhamma is higher and superior to the vision of insight.

And again, brahmin, the bhikkhu, having got rid of vitakka and vicāra, achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Brahmin! This dhamma also is higher and superior to the vision of insight.

And again, brahmin, the bhikkhu, having been detached from pīti as well, dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. He achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness. Brahmin! This dhamma also is higher and superior to the vision of insight.

And again, brahmin, the bhikkhu, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, achieves and remains in the fourth jhāna, which has neither pain nor pleasure but has purity of mindfulness born of equanimity. Brahmin! This dhamma also is higher and superior to the vision of insight.

And again, brahmin, the bhikkhu, with complete transcending of rupasaññā, with the disappearance of patighasaññā, with the non-attention to nānattasaññā and with concentration on the concept: "Space is infinite", achieves and remains in the ākāsānañcāyatana jhāna. Brahmin! This dhamma also is higher and superior to the vision of insight.

And again, brahmin, the bhikkhu, completely passing beyond the ākāsānañcāyatana jhāna and concentrating on the concept: "Consciousness is infinite," achieves and remains in the viññānañcāyatana jhāna. Brahmin! This dhamma also is higher and superior to the vision of insight.

And again, brahmin, the bhikkhu, completely passing beyond the viññānañcāyatana jhāna and concentrating on the concept: "Nothing is there," achieves and remains in ākiñcaññāyatana jhāna. Brahmin! This dhamma also is higher and superior to the vision of insight.

And again, Brhmin, the bhikkhu, completely passing beyond ākiñcaññāyatana jhāna, achieves and remains in nevasaññānāsaññāyatana jhāna. Brahmin! This dhamma also is higher and superior to the vision of insight. And again, brahmin, the bhikkhu, completely passing beyond nevasaññānāsaññāyatana jhāna, achieves and remains in the cessation of perception and sensations. Having seen the truth through wisdom, the āsavas (in him) become extinct. Brahmin! This dhamma also is higher and superior to the vision of insight. Indeed, brahmin, these dhammas are higher and superior to the vision of insight.

324. Brahimin! It is like a man desirous of heart-wood, seeking heart-wood, wandering about in search of heart-wood, who cuts off the heart-wood out of a great standing-tree which has heart-wood and goes away taking it, thinking that it is the heart-wood. So whatever he has to make with heart-wood, his purpose will be fulfilled. Brahmin, I say this person is just like a man who seeks the heart-wood and comes back with the heart-wood.

Thus, indeed, brahmin, this noble practice is not for gaining material benefits, honours and fame, not for the accomplishment of morality, not for the accomplishment of concentration and not for the vision of insight. Brahmin! There is the indestructible freedom of mind; this noble practice is only for this indestructible freedom of mind; and this indestructible freedom of mind is the heart-wood (or essence); and this indestructible freedom of mind is the culmination.

When this had been said, Brahmin Piṅgalakoccha spoke to the Bhagavā thus: "O Gotama! Excellent it is! O Gotama! Excellent it is! ...p... May the Revered Gotama take me as a disciple who has taken refuge (in the Buddha; the Dhamma and the Saṃgha) from today onwards till the end of life.

End of Cūlasāropama Sutta,
the tenth in this vagga.

End of Opamma Vagga, the third division.

Namo tassa bhagavato arahato sammāsbuddhassa

(iv) MAHĀYAMAKA VAGGA

1. Cūlagosiṅga Sutta
2. Mahāgosiṅga Sutta
3. Mahāgopālaka Sutta
4. Cūlagopālaka Sutta
5. Cūlasaccaka Sutta
6. Mahāsaccaka Sutta
7. Cūlatanḥhāsaṅkhaya Sutta
8. Mahātanḥhāsaṅkhaya Sutta
9. Mahāassapura Sutta
10. Cūlaassapura Sutta

1. CŪḶAGOSIṄGA SUTTA

Minor Gosiṅga Wood Discourse

325. Thus have I heard ;

At one time the Bhagavā was staying at a brick monastery near Nātikā village.¹ At that time the Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimila were staying in a forest of sal trees known as Gosiṅga.² Then, in the evening, the Bhagavā rose from solitary seclusion and approached Gosiṅga,³ the forest of sal trees. Seeing the Bhagavā coming from a distance, the forester spoke to the Bhagavā thus: “Samaṇa! Do not enter this forest! There are three young men of good family dwelling in this forest desiring to do good for themselves.⁴ Do not cause them discomfort.”

Venerable Anuruddha heard the forester's conversation with the Bhagavā. Having heard the forester's conversation with the Bhagavā, the Venerable Anuruddha said to the forester: “ My friend forester, do not restrain the Bhagavā.

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1. Nātika was situated on one side of a dam, being founded by a group of families related to one another. There were two villages of the same name, one headed by the son of a younger paternal uncle and the other by the son of an elder paternal uncle. The Buddha put up at the brick monastery near these two villages.
 2. The sal trees fork into two branches in the form of bullock's horns. Hence the forest is named Gosiṅga. The three Venerables who were all arahats lived in that forest in perfect harmony; and this is emphasized in this sutta.
 3. The Buddha went to Gosiṅga alone, equipped with robe and bowl, unbeknown to others, without even informing the Venerable Śāriputta, as his intention was to commend his three disciples leading a harmonious life.
 4. Having entered the Order, a bhikkhu usually practises morality, learns the Scriptures and takes up austere practices deemed suitable for him. Then, having chosen the subjects for meditation to his own liking, he practises concentration and insight meditation. This is doing good for himself.

The Bhagavā who is coming along is our Teacher.” Then the Venerable Anuruddha approached the Venerable Nandiya and the Venerable Kimila,⁵ and, having approached them, said to the Venerable Nandiya and the Venerable Kimila thus: “Come, Venerable Sirs! Come, Venerable Sirs! Our Teacher has come”! Then the Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimila, went out to welcome the Bhagavā; and one took the robe and bowl of the Bhagavā, one prepared a seat and one made water ready for washing the feet. The Bhagavā sat down on the prepared seat and washed his feet. Those Venerable ones also having made obeisance to the Bhagavā, sat down in suitable places. The Bhagavā addressed the Venerable Anuruddha⁶ sitting in a suitable place thus:

326. “How now, Anuruddha! Are you in sound health? Can you support yourselves? Have you any trouble in (obtaining) alms-food⁷?”

“Bhagavā, (replied Anuruddha), we are in sound health. Bhagavā! We can support ourselves. We have, Venerable Sir, no trouble in (obtaining) alms-food.

And, Anuruddha! Are you living together in harmony, in gladness, without being contentious, being of one mind as the blending of milk and water, looking at one another with eyes of affection?

Indeed, Venerable Sir, (replied Anuruddha), we are living all together in harmony, in gladness, without being contentious, being of one mind as the blending of milk and water, looking at one another with eyes of affection.

5. That Anuruddha approached Nandiya and Kimila before welcoming the Buddha indicates that he was anxious to show that he and his companions were living in harmony.

6. Among the three Venerable ones, Anuruddha was the eldest, So the Buddha addressed him.

7. Bhikkhus depend entirely on the four requisites of robes, alms-food, shelter and medicine to enable them to practise the dhamma. Hence this question.

Anuruddha! In what manner are you living together in harmony, in gladness, without being contentious, being of one mind as the blending of milk and water, looking at one another with eyes of affection?

Venerable Sir, (replied Anuruddha), in this matter, it occurred to me: “ Indeed it is a gain to me: indeed it is well gotten by me that I am living with such companions in the Noble Practice.” Venerable Sir! For these Venerable ones there arises in me loving-kindness in deeds, whether in their presence or in their absence; there arises in me loving-kindness in words, whether in their presence or in their absence; there arises in me loving-kindness in thoughts, whether in their presence or in their absence. It also occurred to me: “ Better it is for me that I lay aside my mind and live according to the will and desire of these Venerable ones.” So, Venerable Sir! I lay aside my mind and live according to the will and desire of these Venerable ones. Indeed, Venerable Sir, our bodies differ, but our minds appear to be one.

The Venerable Nandiya ...p... The Venerable Kimila also said thus to the Bhagavā: “Venerable Sir! It occurred to me: ‘ Indeed it is a gain to me; indeed it is well gotten by me that I am living with such companions in the Noble Practice.’ Venerable Sir! For these Venerable ones there arises in me loving-kindness, in deeds, whether in their presence or in their absence; there arises in me loving-kindness in words, whether in their presence or in their absence, there arises in me loving-kindness in thoughts, whether in their presence or in their absence. It also occurred to me: “Better it is for me that I lay aside my mind and live according to the will and desire of these Venerable ones.” So, Venerable Sir! I lay aside my mind and live according to the will and desire of these Venerable ones.” Indeed, Venerable Sir, our bodies differ, but our minds appear to be one. Thus, Venerable Sir, we are living together in harmony, in gladness, without being contentious, being of one mind as the

blending of milk and water, looking at one another with eyes of affection.

327. “Good, good, Anuruddha! But, Anuruddha, are you living together with vigilance, ardour and resolute will (for the realization of Nibbāna)?

Indeed, Venerable Sir, (said the Venerable Anuruddha) we are living together with vigilance, ardour and resolute will (for the realization of Nibbāna).

But in what manner, Anuruddha, do you live together with vigilance, ardour and resolute will for the realization of Nibbāna?

Venerable Sir! Whoever amongst us returns first from the round of alms-food in the village prepares seats, makes water ready for drinking and washing and sets up the bowl for putting the excessive portion of the alms-food. Whoever returns last from the round of alms-food in the village, may eat the remains of a meal if he so desires, or, if he does not, may dump them where there is no green vegetation, or throw them into the water where there are no living things. Then he sets the seats in order ; he sets in order water for drinking and washing; he sets in order the bowl for putting the foremost portion of the alms-food; and he sweeps the refractory. Whoever sees any pot empty of water for drinking, of water for washing, of water for use in the lavatory, will fill it up with water. If he cannot lift the pot himself, he will call in the aid of his companions by making signs of the hands or the arms and set it up. Venerable Sir! For the purpose of doing this, we do not break into speech. And we assemble together the whole night on every fifth day with the talk on the dhamma. In this manner, Venerable Sir, We live together with vigilance, ardour and resolute will (for the realization of Nibbāna)

328. Good, good, Anuruddha! But have you, Anuruddha who are living with vigilance, ardour and resolute will for the realization of Nibbāna attained the knowledge

superior to the dhamma practised by ordinary human beings that enables one to become an ariya, and abided with comfort in it?

Venerable Sir! (replied Anuruddha) Why could it not be? For as long as we like, Venerable Sir, we, being detached from sensual pleasure and being detached from demeritorious factors, achieve and remain in the first jhāna which has vitakka and vicāra and which has pīti and sukha, born of detachment from the hindrances' (nīvaraṇas). Venerable Sir! We who have lived with vigilance, ardour and resolute will for the realization of Nibbāna, have attained this knowledge superior to the dhamma, practised by ordinary human beings that enables one to become an ariyā and have abided with comfort in it.

Good, good, Anuruddha! But have you, Anuruddha, in order to pass beyond this abiding and in order to calm down this abiding, attained another knowledge superior to the dhamma, practised by ordinary human beings that enables one to become an ariyā and abide with comfort in it?

Venerable Sir! (replied the Venerable Anuruddha), why could it not be? Venerable Sir, in this matter, for as long as we like, we, having got rid of vitakka and vicāra, achieve and remain in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. In order to pass beyond this abiding and in order to calm down this abiding, we have attained another form of knowledge superior to the dhamma, practised by ordinary human beings that enables one to become an ariyā and have abided with comfort in it.

Good, good, Anuruddhā!; But have you, Anuruddhā, in order to pass beyond this abiding and in order to calm down this abiding, attained another form of knowledge superior to the dhamma practised by ordinary human being that enables one to become an ariya and abide with comfort in it?

Venerable Sir! (replied the Venerable Anuruddha), why could it not be? Venerable Sir, in this matter, for as long as we like, we, having been detached from pīti as well, abide in equanimity with mindfulness and clear comprehension and experience sukha in mind and body. We achieve and remain in the third jhāna for which the ariyas praise us as those who abide in happiness, possessed of equanimity and mindfulness. Venerable Sir! In order to pass beyond this abiding and in order to calm down this abiding, we have attained this other form of knowledge superior to the dhamma practised by ordinary human beings that enables one to become an ariya and have abided with comfort in it.

Good, good, Anuruddha! But have you, Anuruddha, in order to pass beyond this abiding and in order to calm down this abiding, attained another form of knowledge superior to the dhamma practised by ordinary human beings that enables one to become an ariya and abide with comfort in it?

Venerable Sir, (replied the Venerable Anuruddha), why could it not be? Venerable Sir, in this matter, for as long as we like, we, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, achieve and remain in the fourth jhāna, which has neither pain nor pleasure but has purity of mindfulness, born of equanimity. Venerable Sir! In order to pass beyond this abiding and in order to calm down this abiding, we have attained this another form of knowledge superior to the dhamma practised by ordinary human beings that enables one to become an ariyā and have abided with comfort in it.

Good, good, Anuruddha! But, have you, Anuruddha, in order to pass beyond this abiding and in order to calm down this abiding, attained another form of knowledge superior to the dhamma practised by ordinary human beings that enables one to become an ariyā and abide with comfort in it?

Venerable Sir! (replied the Venerable Anuruddha), why could it not be? Venerable Sir, in this matter, for as

long as we like, we, with complete transcending of rūpasaññā, with the disappearance of patighasaññā, with non-attention to nānattasaññā and with concentration on the concept: “Space is infinite” achieve and remain in the ākāsānañcāyatana jhāna. Venerable Sir! In order to pass beyond this abiding and in order to calm down this abiding, we have attained this other form of knowledge superior to the dhamma practised by ordinary human beings that enables one to become an ariya and have abided with comfort in it.

Good, 'good, Anuruddhā! But, have you, Anuruddha, in order to pass beyond this abiding and in order to calm down this abiding, attained another form of knowledge superior to the dhamma practised by ordinary human beings that enables one to become an ariya and abided with comfort in it?

Venerable Sir! (replied the Venerable Anuruddha), why could it not be? Venerable Sir, in this matter, for as long as we like, we, completely passing beyond the ākāsānañcāyatana jhāna, and concentrating on the concept: “Consciousness is infinite,” achieve and remain in viññānañcāyatana jhāna. ...p...completely passing beyond the viññānañcāyatana jhāna, and concentrating on the concept: “Nothing is there”, achieve and remain in ākiñcaññāyatana jhāna ...p... completely passing beyond the ākiñcaññāyatana jhāna, achieve and remain in nevasaññānāsaññāyatana jhāna. Venerable Sir! In order to pass beyond this abiding and in order to calm down this abiding, we have attained this other form of knowledge superior to the dhamma practised by ordinary human beings that enables one to become an ariya and have abided with comfort in it.

329. Good, good, Anuruddha! But, have you, Anuruddha, in order to pass beyond this abiding and in order to calm down this abiding, attained another form of knowledge superior to the dhamma practised by ordinary human beings that enables one to become an ariya and abide with comfort in it?

Venerable Sir! (replied the Venerable Anuruddha), why could it not be? Venerable Sir, in this matter, for as long as we like, we, completely passing beyond nevasaññā nāsaññāyatana jhāna, achieve and remain in the cessation of perception and sensation. Having seen the truth through wisdom, the āsavas also (in us) become extinct. Venerable Sir! In order to pass beyond this abiding and in order to calm down this abiding, we have attained this other form of knowledge superior to the dhamma practised by ordinary human beings that enables us to become ariyas and abided with comfort in it. Venerable Sir! We do not see any other abiding in comfort that is higher or more excellent⁸ than this abiding in comfort.

Good, good, Anuruddha! There is no other abiding in comfort that is higher or more excellent than this abiding in comfort.

330. Then, having shown (the benefits of) the Teaching, to the Venerables Anuruddha, Nandiya, and Kimila to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, the Bhagavā, rising from his seat, departed. Then the Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimila followed the Bhagavā and then turned back from there. And then the Venerable Nandiya and the Venerable Kimila spoke to the Venerable Anuruddha thus: “Have we ever told the Venerable Anuruddha: ‘We have attained this and this abiding in samāpatti?’ The Venerable Anuruddha has revealed in the very presence of the Bhagavā that āsavas (moral intoxicants) have become extinct in us.”

8. The happiness derived from jhāna and phala is accompanied by sensation. The happiness derived from Nirodha samāpatti and Nibbāna where all sensations come to cessation, is superior to the jhānic bliss.

“Although the Venerable Ones have not told me: ‘We have attained this and this abiding in samāpatti,’ I can discern the mind of the Venerable Ones with my mind and know: ‘Your Venerable Ones have attained this and this abiding in samāpatti.’ The devas also told me: ‘These Venerable Ones have attained this and this abiding in samāpatti.’ As the Bhagavā asked me about this, I gave the answer.” (Thus said the Venerable Anuruddha).

331. Then Dīghaparajana, the Yakkha,⁹ approached the Bhagavā, and having made his obeisance and standing in a suitable place, addressed the Bhagavā thus: “Venerable Sir! Indeed it is a gain for the people of Vajjī; it is well-gotten by the people of Vajjī, that the Tathagata, worthy of special veneration, perfectly self-enlightened, is staying in the sal tree forest of Gosiṅga as also are these three young men of good family: the Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimila. On hearing the voice of Dīghaparajana, the Yakkha, the earth-devas relayed the voice thus: “Friends! Indeed it is a gain for the people of Vajjī; it is well-gotten by the people of Vajjī, that the Tathāgata, worthy of special veneration, perfectly self-enlightened, is staying in the sal tree forest of Gosiṅga as also are these three young men of good family: the Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimila.”

On hearing the voice of earth-devas, the Cātumahārājika-devas ...p... The Tāvataṃsa-devas...p...the Yāmā-devas...p... the Tusitā-devas...p...the Nimmānarati-devas...p...the Paranimmitavasavatti-devas ...p...all the brahmas in the realm of the brahmas relayed the voice thus: “Indeed it is a gain for the people of Vajjī; it is well-gotten by the people of Vajjī, that the Tathāgata, worthy of special veneration, perfectly self-enlightened, is staying in the sal tree forest of Gosiṅga as

9. Dīghaparajana, the Yakkha, is one of the 28 Yakkha generals mentioned in the *Āṭānāṭiya Sutta*.

also are these three young men of good family: the Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimila.”

Thus in that moment, in that instant, in that brief period of time, those Venerable ones became known as far as (the akaniṭṭha abode) of the Brahma-world.

(Then the Bhagavā said thus:)

What you said is right, Dīgha; what you said is right, Dīgha. If Dīgha, that family from which these three young men of good family have gone forth from home into homeless life were to remember with a pure mind these three young men of good family, there would be welfare and happiness for that clan for a long time.

If, Dīgha, that circle of clan from which these three young men of good family have gone forth from home into homeless life were to remember with a pure mind these three young men of good family, there would be welfare and happiness for that circle of clan for a long time.

If, Dīgha, that village from which these three young men of good family have gone forth from home into homeless life were to remember with a pure mind these three young men of good family, there would be welfare and happiness for that village for a long time.

If, Dīgha, that market town from which these three young men of good family have gone forth from home into homeless life were to remember with a pure mind these three young men of good family with the mind of faith, there would be welfare and happiness for that market town for a long time.

If, Dīgha, that town from which these three young men of good family have gone forth from home into homeless life were to remember with a pure mind these three young men of good family, there would be welfare and happiness for that town for a long time.

If, Dīgha, that country from which these three young men of good family have gone forth from home into homeless life were to remember with a pure mind these three young men of good family, there would be welfare and happiness for that country for a long time.

If, Dīgha, all Khattiyas (ruling class) were to remember with a pure mind these three young men of good family, there would be welfare and happiness for those ruling class.

If, Dīgha, all brahmaṇas ...p... 'all merchants...p...all working classes were to remember with a pure mind these three young men of good family, there would be welfare and happiness for all working classes for a long time.

And if, Dīgha, the world comprising devas, Māra and Brahmās and also the world of human beings with its samaṇas, brahmaṇas, kings (samutidevas) and men, were to remember with a pure mind these three young men of good family, there would be welfare and happiness for the world comprising devas, Māra and Brahmās and also the world of human beings with its samaṇas, brahmaṇas, kings (samutidevas) and men for a long time.

Lo and behold, Dīgha! How these three young men of good family are practising (the dhamma) for the welfare of many, for the happiness of many, out of compassion for the world and for the benefit, welfare and happiness of devas and men.

Thus spoke the Bhagavā. Delighted, Dīghaparajana, the Yakkha, rejoiced in what the Bhagavā had said.

End of the Cūḷagosiṅga sutta,
the first in this vagga.

2. MAHĀGOSINGA SUTTA

The Major Gosiṅga Wood Discourse

332. Thus have I heard:

At one time the Bhagavā was staying in the Gosiṅga Sal Wood together with many illustrious thera¹ disciples namely, the Venerable Sāriputta, the Venerable Mahāmoggallāna, the Venerable Mahākassapa, the Venerable Anuruddha, the Venerable Revata² and the Venerable Ānanda besides other illustrious thera disciples. Then in the evening the Venerable Mahāmoggallāna, having arisen from meditation in seclusion, approached the Venerable Mahakassapa and said to the Venerable Mahākassapa: “Come, Your Reverence, let us go to the Venerable Sāriputta to listen to the dhamma.” “Very well, Your Reverence,” replied the Venerable Mahākassapa to the Venerable Mahamoggallāna. Then the Venerable Mahā Moggallāna, the Venerable Mahakassapa and the Venerable Anuruddha went to the Venerable Sāriputta to listen to the dhamma. Seeing the Venerable Mahamoggallāna, the Venerable Mahākassapa and the Venerable Anuruddha going to the Venerable Sāriputta to listen to the dhamma, the Venerable Ānanda went to the Venerable Revata and said: “Reverence Revata! Those men of virtue are going to the Venerable Sāriputta to listen to the dhamma. Come, Reverence Revata! Let us go to the Venerable Sāriputta to listen to the dhamma.” The Venerable Revata replied “Very well, Your Reverence,” to the Venerable Ānanda. Then the Venerable Ānanda and the Venerable Revata went to the Venerable Sāriputta to listen to the dhamma.

1. thera: a bhikkhu elder who is steadfast in the practice of morality, concentration and insight.

2. There were two Revatas; one, Khadiravaniya Revata, was the younger brother of the Venerable Sāriputta; the one mentioned here was Kaṅkharevata Thera.

333. On seeing the Venerable Revata and the Venerable Ānanda coming at a distance, the Venerable Sāriputta said to the Venerable Ānanda thus: “Come, Venerable Ānanda! Good is the coming of the Venerable Ānanda, the Bhagavā's attendant, the Bhagavā's close companion! Delightful, Reverend Ānanda, is the Gosiṅga Sal Wood. Unsullied is the night.³ The sal trees are in full bloom. Their scents, fragrant as the flowers of the deva-world, are diffused all around. Reverend Ānanda! What kind of bhikkhu can grace the Gosiṅga Sal Wood?”

“Reverend Sāriputta, there is, in this Sāsanā,⁴ the bhikkhu who has heard a great deal,⁵ and who retains and accumulates the dhammas (the teachings) he has heard; those dhammas are excellent in the beginning, excellent in the middle and excellent in the end, complete in meaning and phrasing, setting out the Noble Life of Purity which is utterly perfect and utterly pure. That bhikkhu has heard a great deal of such dhammas, remembers them,⁶ recites them fluently, reflects on them and penetratingly comprehends them with wisdom. That bhikkhu teaches the four(kinds of) assemblies⁷ in distinct and continuous words and sentences, for the uprooting of latent dispositions.⁸ Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.”

3. It mean a clear night free from the five causes that darken it, namely, cloud, snow, vepour, haze and the eclipse of the moon.

4. in this Sāsanā: idha, lit., here, in this connection, in this matter; usually rendered 'in this sāsana (Teaching)' by Burmese Buddhist scholars.

5. a great deal: i.e., much of the teachings, thus becoming proficient in the orally received texts of the dhamma.

6. remember them: knows them by heart so that what has been heard can be reproduced orally.

7. four (kinds of) assemblies: assemblies of bhikkhus, bhikkhunīs, male lay disciples and female lay disciples.

8. latent dispositions: anusaya: so long as the relevant stage of Magga remains unattained, kilesas or defilements cannot be uprooted. They remain latent in the mind as dispositions or propensities or 'seeds of kilesas'.

334. When this had been said, the Venerable Sāriputta spoke to the Venerable Revata thus: “Reverend Revata! The Venerable Ānanda has answered according to his own point of view. Concerning this (matter), we now ask the Venerable Revata. Reverend Revata! Delightful is the Gosiṅga Sal Wood. Unsullied is the night. The sal trees are in full bloom. Their scents, fragrant as the flowers of the deva-world, are diffused all around. Reverend Revata! What kind of bhikkhu can grace the Gosiṅga Sal Wood?”

“Reverend Sāriputta, there is, in this Sāsanā, the bhikkhu who delights in solitary seclusion, who enjoys seclusion, who strives constantly for tranquillity of mind in himself, who does not neglect jhāna, who is endowed with vipassanā insight, and who is devoted to meditation in secluded places. Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.”

335. When this had been said, the Venerable Sāriputta spoke to the Venerable Anuruddha thus:

“Revered Anuruddha! The Venerable Revata has answered according to his own point of view. Concerning this (matter), we now ask the Venerable Anuruddha. Reverend Anuruddha! Delightful is the Gosiṅga Sal Wood. Unsullied is the night. The sal trees are in full bloom. Their scents, fragrant as the flowers of the deva-world, are diffused all around. Reverend Anuruddha! What kind of bhikkhu can grace the Gosiṅga Sal Wood?”

“Revered Sāriputta, there is, in this Sāsanā, the bhikkhu who can survey a thousand world systems with the deva-eye (dibbacakkhu) which is extremely clear, far surpassing human vision. It is, Reverend Sāriputta, as if a man with good sight, going up to the top of a high tower, can survey a thousand complete wheels; similarly, the bhikkhu can survey a thousand world systems with the deva-eye (dibbacakkhu) which is extremely clear, far surpassing human vision. Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.”

336. When this had been said, the Venerable Sāriputta spoke to the Venerable Mahākassapa thus:

“Reverend Kassapa! The Venerable Anuruddha has answered according to his own point of view. Concerning this (matter), we now ask the Venerable Mahakassapa. Reverend Kassapa! Delightful is the Gosiṅga Sal Wood. Unsullied is the night. The sal trees are in full bloom. Their scents, fragrant as the flowers of the deva-world, are diffused all around. Reverend Kassapa! What kind of bhikkhu can grace the Gosiṅga Sal Wood?”

“Reverend Sāriputta, there is, in this Sāsanā, the bhikkhu who himself practises the austerity of forest-dwelling and praises the virtues of forest-dwelling; who himself practises the austerity of taking only food received on the alms-round and praises the virtues of doing so; who himself practises the austerity of wearing discarded pieces of cloth and praises the virtues of such wearing; who himself practises the austerity of keeping only three robes for wear and praises the virtues of doing so; who himself is of few desires and who praises the virtues of having only few desires; who himself is contented and who praises the virtues of contentment; who himself seeks seclusion and praises the virtues of seeking seclusion; who himself stays aloof (from people) and praises the virtues of such staying aloof; who himself strives energetically and praises the virtues of making strenuous effort; who himself is completely endowed with morality and who praises the virtues of being completely endowed with morality; who himself is completely endowed with concentration and who praises the virtues of being completely endowed with concentration; who himself is endowed with wisdom and who praises the virtues of being endowed with wisdom; who himself attains liberation (ariya phala, the Fruition experienced by an ariya) and who praises the virtues of attaining such liberation; who himself is endowed with reflective knowledge of that liberation and who praises the virtues of being endowed with such reflective knowledge. Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.”

337. When this had been said, the Venerable Sāriputta spoke to the Venerable Mahāmoggallāna thus:

“Reverend Moggallāna! The Venerable Mahākassapa has answered according to his own point of view. Concerning this (matter), we now ask the Venerable Moggallāna. Reverend Moggallāna! Delightful is the Gosiṅga Sal Wood. Unsullied is the night. The sal trees are in full bloom. Their scents, fragrant as the flowers of the deva-world, are diffused all around. Reverend Moggallāna! What kind of bhikkhu can grace the Gosiṅga Sal Wood?”

“Reverend Sāriputta, in this Sāsana, there are two bhikkhus, discussing abhidhamma, each asking the other questions, each answering questions put by the other, without difficulty, carrying on continuously discussions on the dhamma. Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.”

338. Then the venerable Mahā Moggallāna said to the Venerable Sāriputta:

“Venerable Sāriputta! We all have given our answers according to our own points of view. Concerning this (matter), we now ask the Venerable Sāriputta. Reverend Sāriputta! Delightful is the Gosiṅga Sal Wood. Unsullied is the night. The Sal trees are in full bloom. Their scents, fragrant as the flowers of the deva-world, are diffused all around. Reverend Sāriputta! What kind of bhikkhu can grace the Gosiṅga Sal Wood?”

“Reverend Moggallāna, in the Sāsana, there is the bhikkhu who has mastery over his mind; his mind has no mastery over him. Whatever samāpatti⁹ (sustained absorption in jhāna or phala) he wishes to enter upon (lit., abide in) the morning, he can enter upon it in the morning; whatever samāpatti he wishes to enter upon at midday, he can enter

9. He can dwell in any of the two kind of samāpatti, namely lokiya samāpattis, the eight jhānas, and lokuttara samāpattis, the sustained absorption in the Fruition relevant to the Magga attained.

upon it at midday; whatever samāpatti he wishes to enter upon in the evening, he can enter upon it in the evening. Reverend Moggallāna! It is as if a king or his minister, who has a chest full of differently dyed clothes, might wear in the morning what he chooses to wear in the morning, might wear at midday what he chooses to wear at midday and might wear in the evening what he chooses to wear in the evening. Similarly, Reverend Moggallāna, that bhikkhu has mastery over his mind; his mind has no mastery over him. Whatever, Samāpatti he wishes to enter upon in the morning, he can enter upon it in the morning; whatever samāpatti he wishes to enter upon at midday, he can enter upon it at midday; whatever samāpatti he wishes to enter upon in the evening, he can enter upon it in the evening. Reverend Moggallāna! Such a bhikkhu can grace the Gosiṅga Sal Wood.”

339. Then the Venerable Sāriputta said to those Venerable Theras: “Your Reverences! We all have given our answers according to our own points of views. Come, Your Reverences ! Let us go! We will approach the Bhagavā and report about this to the Bhagavā. What the Bhagavā gives in answer to us we will bear in mind.” Those Venerable Theras replied “Very Well, Your Reverence,” to the Venerable Sāriputta. Then, those Venerable Theras approached the Bhagavā, and having approached him, made obeisance to him and sat in a suitable place. Then the Venerable Sāriputta addressed the Bhagavā thus: “Venerable Sir, the Venerable Revata and the Venerable Ānanda approached me to hear the dhamma. Venerable Sir! On seeing the Venerable Revata and the Venerable Ānanda coming at a distance, I said to the Venerable Ānanda: ‘Come, Venerable Ānanda! Good is the come of the Venerable Ānanda, the Bhagavā's attendant, the Bhagavā's close companion! Delightful, Reverend Ānanda, is the Gosiṅga Sal Wood. Unsullied is the night. The sal trees are in full bloom. Their scents, fragrant as the flowers of the

deva-world, are diffused all around. Reverend Ānanda! What kind of bhikkhu can grace the Gosiṅga Sal Wood? When this had been asked, the Venerable Ānanda said to me: 'Reverend Sāriputta! There is, in this Sāsana, the bhikkhu who has heard a great deal, and who retains and accumulates the dhammas he has heard;p..... For the uprooting of latent dispositions. Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.'

Good, Sāriputta, good! Anyone wishing to answer properly¹⁰ should answer just as Ānanda has. Indeed, Sāriputta, Ānanda has heard a great deal, and retains and accumulates the dhamma he has heard; those dhamma are excellent in the beginning, excellent in the middle and excellent in the end, complete in meaning and phrasing, setting out the Noble Life of Purity which is utterly perfect and utterly pure. Ānanda has heard a great deal of such dhammas, remembers them, recites them fluently, reflects on them and penetratingly comprehends them with wisdom. He teaches the four (kinds of) assemblies in distinct and continues words and sentences, for the uprooting of latent dispositions.

340. "Venerable Sir! When this had been said, I said to the Venerable Revata: ' Reverend Revata! The Venerable Ānanda has answered according to his own point of view. Concerning this (matter), we now ask the Venerable Revata. Reverend Revata! Delightful is the Gosiṅga Sal Wood. Unsullied is the night. The Sal trees are in full bloom. Their scents, fragrant as the flowers of the deva-world, are diffused all around. Reverend Revata! What kind of bhikkhu can grace the Gosiṅga Sal Wood? ' "

"Venerable Sir! When this had been asked, the Venerable Revata said to me: ' Reverend Sāriputta! There is, in this Sāsana, the bhikkhu who delights in solitary seclusion, who enjoys seclusion, who strives constantly for tranquillity

10. properly:i.e. according to the bend of his mind.

of mind in himself, who does not neglect jhāna, who is endowed with vipassanā insight, and who is devoted to meditation in solitary secluded places. Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.’ ”

Good, Sāriputta, good! Anyone wishing to answer properly should answer just as Revata has. Indeed, Sāriputta, Revata delight in solitary seclusion, and enjoys seclusion, strives constantly for tranquillity of mind in himself, does not neglect jhāna, is endowed with vipassanā insight, and is devoted to meditation in secluded places.

341. “Venerable Sir! When this had been said I asked the Venerable Anuruddha: ‘ Reverend Anuruddha! The Venerable Revata has given his answer...p... Reverend Anuruddha! What kind of bhikkhu can grace the Gosiṅga Sal Wood.?’ ”

“Venerable Sir, when this had been asked, the Venerable Anuruddha said to me: ‘Reverend Sāriputta! There is, in this Sāsanā, the bhikkhu who can survey a thousand world systems with the deva-eye (dibbacakkhu) which is extremely clear, far surpassing human vision. It is, Reverend Sāriputta, as if a man with good sight...p... Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.’ ”

Good, Sāriputta, good! Anyone wishing to answer properly should answer just as Anuruddha has. Indeed, Sāriputta! Anuruddha can survey a thousand world systems with the deva-eye (dibbacakkhu) which is extremely clear, far surpassing human vision.

342. “Venerable Sir, When this had been said, I asked the Venerable Mahākassapa: ‘ Reverend Kassapa! The Venerable Anuruddha has answered according to his own point of view. Concerning this (matter), we now ask the Venerable Mahākassapa...p... Reverend Kassapa! What kind of bhikkhu can grace the Gosiṅga Sal Wood. ?’ ”

“Venerable Sir! When this had been asked, the Venerable Mahākassapa said to me: ‘ Reverend Sāriputta! There

is, in this Sāsanā, the bhikkhu who himself practises the austerity of forest-dwelling and praises the virtues of forest-dwelling; who himself practises the austerity of taking only food received on the alms-round ...p...; who himself practises the austerity of wearing discarded pieces of cloth ...p...; who himself practises the austerity of keeping only three robes....p...; who himself is of few desires ...p...; who himself is contented ...p...; who himself seeks seclusion ...p...; who himself stays aloof (from people) ...p...; who himself strives energetically ...p...; who himself is completely endowed with morality ...p...; who himself is completely endowed with concentration; ...p...; who himself is endowed with wisdom ...p...; who himself attains liberation ...p...; who himself is endowed with reflective knowledge of that liberation and who praises the virtues of being endowed with such reflective knowledge. Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood.' ”

Good, Sāriputta, good! Anyone wishing to answer properly should answer just as Kassapa has. Indeed, Sāriputta, Kassapa himself practises the austerity of forest-dwelling and praises the virtues of forest-dwelling; he himself practises the austerity of taking only food received on the alms-round and praises the virtues of doing so; he himself practises the austerity of wearing discarded pieces of cloth and praises the virtues of such wearing; he himself practises the austerity of keeping only three robes for wear and praises the virtues of doing so; he himself is of few desires and praises the virtues of having only few desires; he himself is contented and praises the virtues of contentment; he himself seeks seclusion and praises the virtues of seeking seclusion; he himself stays aloof (from people) and praises the virtues of such staying aloof ; he himself strives energetically and praises the virtues of making strenuous effort; he himself is completely endowed with morality and praises the virtues of being completely endowed with morality; he himself is completely endowed

with concentration and praises the virtues of being completely endowed with concentration; he himself is endowed with wisdom and praises the virtues of being endowed with wisdom; he himself attains liberation (ariya phala) and praises the virtues of attaining such liberation; he himself is endowed with reflective knowledge of that liberation and praises the virtues of being endowed with such reflective knowledge.

343. “Venerable Sir, When this had been said, I asked the Venerable Mahāmoggallāna: ‘ Reverend Moggallāna! The Venerable Mahākassapa has answered according to his own point of view. Concerning this (matter), we now ask the Venerable Mahāmoggallāna ...p... Reverend Moggallāna! What kind of bhikkhu can grace the Gosiṅga Sal Wood?’ Venerable Sir! When this had been asked, the Venerable Mahāmoggallāna said to me: ‘ Reverend Sāriputta! In this Sāsanā there are two bhikkhus, discussion abhidhamma, each asking the other questions, each answering questions put by the other, without difficulty, carrying on continuously discussions on the dhamma. Reverend Sāriputta! Such a bhikkhu can grace the Gosiṅga Sal Wood. ’ ”

Good, Sāriputta, good! Anyone wishing to answer properly should answer just as Moggallāna has. Indeed, Sāriputta, Moggallāna is an expounder of the dhamma (a dhammakathika).

344. When this had been said, the Venerable Mahāmoggallāna addressed the Bhagavā: “ Then, Venerable Sir I asked the Venerable Sāriputta thus: ‘ Reverend Sāriputta! We all have given our answers according to our own points of view. Concerning this (matter), we now ask the Venerable Sāriputta! Reverend Sāriputta! Delightful is the Gosiṅga Sal Wood. Unsullied is the night. The sal trees are in full bloom. Their scents, fragrant as the flowers of the deva-world, are diffused all around. Reverend Sāriputta! What kind of bhikkhu can grace the Gosiṅga Sal Wood? ’ ”

“Venerable Sir! When this had been asked, the Venerable Sāriputta said to me: ‘ Reverend Moggallāna! In this Sāsanā, there is the bhikkhu who has mastery over his mind; his mind has no mastery over him. Whatever samāpatti he wishes to enter upon in the morning, he can enter upon it in the morning; whatever samāpatti he wishes to enter upon at midday, he can enter upon it at midday; whatever samāpatti he wishes to enter upon in the evening, he can enter upon it in the evening. Reverend Moggallāna! It is as if a king or his minister, who has a chest full of differently dyed clothes, might wear in the morning what he chooses to wear in the morning, might wear at midday what he chooses to wear at midday, might wear in the evening what he chooses to wear in the evening. Similarly, Reverend Moggallāna, that bhikkhu has mastery over his mind; his mind has no mastery over him. Whatever samāpatti he wishes to enter upon in the morning, he can enter upon it in the morning; whatever samāpatti he wishes to enter upon at midday, he can enter upon it at midday; whatever samāpatti he wishes to enter upon in the evening, he can enter upon it in the evening. Reverend Moggallāna! Such a bhikkhu can grace the Gosiṅga Sal Wood.’ ”

Good, Moggallāna, good! Anyone wishing to answer properly should answer just as Sāriputta has. Indeed, Moggallāna, Sāriputta has mastery over his mind; his mind has no mastery over Sāriputta. Whatever samāpatti he wishes to enter upon in the morning, he can enter upon it in the morning; whatever samāpatti he wishes to enter upon at midday, he can enter upon it at midday; whatever samāpatti he wishes to enter upon in the evening, he can enter upon it in the evening.

345. When this had been said, the Venerable Sāriputta spoke to the Bhagavā thus: “ Venerable Sir! Whose answer is a good answer (lit., well spoken)? ”

Sāriputta, all your answers are justified (lit., have each a reason) and are good answers¹¹. But listen to what I have to say as to the kind of bhikkhu who can grace the Gosiṅga Sal Wood. Sāriputta, in this Sāsanā, the bhikkhu, returning from the round of alms-food and having finished his alms-meal, sits down cross-legged keeping his back straight and establishes mindfulness in meditation with the resolve: 'I will not quit sitting cross-legged thus until my mind is freed and detached from Clinging and befuddling defilements.' Such a bhikkhu, Sāriputta, can grace the Gosiṅga Sal Wood.

Thus spoke the Bhagavā. Delighted, those Venerable Theras rejoiced in what the Bhagavā had said.

End of the Mahāgosiṅga Sutta,
the second in this vagga.

11. A monastery is graced by the presence of either bhikkhus of great learning, of bhikkhus delighting in the practice of jhāna, or bhikkhus accomplished in supernormal powers, or bhikkhus practising austerities, or bhikkhus well-versed in the abhidhamma, or bhikkhus with control over their minds or bhikkhus who devote themselves to insight-meditation. So every answer is deemed justified and a good answer.

3. MAHĀGOPĀLAKA SUTTA

The Major Cowherd Parable Discourse

346. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying “Bhikkhus!” Those bhikkhus answered the Bhagavā, saying “Venerable Sir.” And the Bhagavā spoke thus:

Bhikkhus! A cowherd who has eleven characteristics is unable to tend a herd of cattle and make it thrive. What are the eleven (characteristics)? Bhikkhus! Here, a cowherd has no knowledge of material shapes,¹ is unskilled in (recognizing) marks,² does not remove flies' eggs,³ does not cover up a wound,⁴ does not make smoke,⁵ does not know the (proper) watering-place,⁶ does not know whether water has been drunk or not,⁷ does not know the (proper) path,⁸ is not skilled in (the use of) the grazing ground,⁹ milks the cow dry,¹⁰ does not pay special regard to the bulls which are the sires and leaders of the herd.¹¹ Bhikkhus! A cowherd who has these eleven

-
1. Not being able to recognize the cattle by their form and colour or to know their number.
 2. Not being able to distinguish the marks branded on the bodies of the cattle.
 3. Flies lay eggs on wounds caused by briars or spikes.
 4. Not knowing how to cover up a wound with medicated cloth.
 5. To ward off flies and mosquitoes in the cowsheds, especially in the rainy season.
 6. A cowherd is expected to know if the watering-place is even or rugged, and if it is infested with crocodiles or not.
 7. The text has “has been drunk or not” only.
 8. Whether the path taken by the cattle is safe or unsafe.
 9. Grazing grounds are to be used by periodic turns. A cowherd is expected to know this.
 10. A cow is to be milked only to the extent that some milk is left for the calf.
 11. The sires and leaders of the herd are to be given special fodder and special treatment.

characteristics is unable to tend a herd of cattle and make it thrive.

Similarly, bhikkhus, a bhikkhu who has eleven characteristics is unable to achieve development, progress and fulfilment in this Teaching (dhamma-vinaya). What are the eleven? Bhikkhus! Here, a bhikkhu does not know material shapes, is unskilled in (recognizing) marks, does not remove flies' eggs, does not cover up a wound, does not make smoke, does not know the (proper) watering-place, does not know whether water has been drunk or not, does not know the (proper) path, is not skilled in (the use of) the grazing ground, milks the cow dry, does not pay special regard to elderly theras of mature experience and long standing in the Order who are the fathers and leaders of the bhikkhus.

347. How, bhikkhus, does the bhikkhu not know material shapes? Bhikkhus! Here, the bhikkhu does not understand fundamentally and truly that any or all corporeality consists of the four great primary elements and forms of corporeality derived from (i.e., made up of) the four great primary elements. Thus, bhikkhus, does the bhikkhu not know material shapes.(1)

And how, bhikkhus, is the bhikkhu unskilled in (recognizing) marks? Bhikkhus! Here, the bhikkhu does not understand fundamentally and truly that a fool is marked by (evil) deeds and a wise man is marked by (meritorious) deeds.¹² Thus, bhikkhus, is the bhikkhu unskilled in (recognizing) marks.(2)

And how, bhikkhus, does the bhikkhu not remove flies' eggs? Bhikkhus! Here, the bhikkhu gives in to sensual thought that arises, does not reject it, does not dispel it, does

12. One who cannot distinguish wisdom from ignorance will not be able to associate with the wise. He does not know what is proper and what is improper, what is meritorious and what is demeritorious, what is an offence and what is not, what is a grave offence or a light offence, and what is the cause (of any of the above) or what is not the cause. Due to this ignorance, he will not make spiritual progress.

not remove it and does not cause it to perish. The bhikkhu gives in to malevolent thought that arises, ...p... to cruel thought that arises, ...p... He gives in to evil demeritorious thoughts as they repeatedly arise, does not reject them, does not dispel them, does not remove them and does not cause them to perish. Thus, bhikkhus, does the bhikkhu not remove flies' eggs.(3)

And how, bhikkhus, does the bhikkhu not cover up a wound? Bhikkhus! Here, the bhikkhu, seeing (with the eye) a corporeal form, takes in its characteristics (such as masculinity or femininity) as well as its secondary details (such as features, expressions, gestures). Because of seeing, if there were no control over the faculty of sight he would be pursued by covetousness and distress which are evil and demeritorious. He fails to exercise control over that faculty of sight, to guard that faculty of sight and to have restraint over that faculty of sight.

Hearing a sound with the ear ...p... Smelling an odour with the nose ...p... Tasting a flavour with the tongue ...p... Touching a tangible object with the body ...p... Cognizing a mind-object with the mind, the bhikkhu takes in its characteristics (such as what is pleasing or unpleasing) as well as its secondary details. Because of cognition, if there were no control over the faculty of mind, he would be pursued by covetousness and distress which are evil and demeritorious. He fails to exercise control over that faculty of mind, to guard that faculty of mind, and to have restraint over that faculty of mind. Thus, bhikkhus, does the bhikkhu not cover up a wound. (4)

And, how, bhikkhus! does the bhikkhu not make smoke? Bhikkhus! Here, the bhikkhu does not teach the dhamma to others in detail as he has heard and learnt it. Thus, bhikkhus, does the bhikkhu not make smoke. (5)

And how, bhikkhus, does the bhikkhu not know the (proper) watering-place? Bhikkhus! Here, the bhikkhu does not from time to time approach bhikkhus of great learning who

can recite the texts by heart, who are well-versed in the Doctrine and Discipline (dhamma-vinaya) and in the fundamental precepts for bhikkhus and bhikkhunīs, for clarification and discussion of the texts, asking: “ Venerable Sir! What is this term and what is its meaning?” (Because the bhikkhu does not ask them,) those venerable theras do not reveal what is not apparent (lit., is unrevealed) to him, do not make clear what is not clear and do not resolve doubts in those places in the dhamma where various doubtful points may arise. Thus, bhikkhu, does the bhikkhu not know the watering-place. (6)

And how, bhikkhus, does the bhikkhu not know whether water has been drunk or not? Bhikkhus! Here, the bhikkhu, on being taught the dhamma-vinaya (the Doctrine and Discipline) expounded by the Tathāgata, fails to get understanding of the significance, fails to get understanding of the texts and fails to get the delight derived from the dhamma. Thus, bhikkhus, does the bhikkhu not know if water has been drunk or not. (7)

And how, bhikkhus, does the bhikkhu not know the (proper) path? Bhikkhus! Here, the bhikkhu does not understand fundamentally and truly the Ariya Path of Eight Constituents. Thus, bhikkhus, does the bhikkhu not know the path. (8)

And how, bhikkhus, is the bhikkhu not skilled in (the use of) the grazing ground? Bhikkhus! Here, the bhikkhu does not understand fundamentally and truly the four methods of Steadfast Mindfulness. Thus, bhikkhus, is the bhikkhu not skilled in (the use of) the grazing ground. (9)

And how, bhikkhus, does the bhikkhu milk the cow dry? Bhikkhus! Here, the bhikkhu does not know the (proper) measure (sufficient for him to accept) when donors (lit., householders) through faith offer and present¹³ to the bhikkhu

13. present: lit., invite (the bhikkhu to accept). Invitation is either by verbal intimation or by actually bringing the offerings to the bhikkhu, inviting him to accept them as much as he likes.

robes, alms-food, monastery (lit., living place), and medicines and medicinal requisites for use in sickness. Thus, bhikkhus, does the bhikkhu milk the cow dry.(10)

And how, bhikkhus, does the bhikkhu pay no special regard to elderly theas of mature experience and long standing in the Order who are the fathers and leaders of the bhikkhus? Bhikkhus! Here, the bhikkhu fails to show goodwill (*mettā*) in deeds, either openly or privately, in words, either openly or privately, in thoughts, either openly or privately, towards elderly theas of mature experience and long standing in the Order who are the fathers and leaders of the bhikkhus. Thus, bhikkhus, does the bhikkhu pay no special regard to elderly theas of mature experience and long standing in the Order who are the fathers and leaders of the bhikkhus.(11)

Bhikkhus! The bhikkhu who has these eleven characteristics is unable to achieve development, progress and fulfilment in the Teaching.

348. Bhikkhus! A cowherd who has eleven characteristics is able to tend a herd of cattle and make it thrive. What are the eleven? Bhikkhus! Here, a cowherd has knowledge of material shapes, is skilled in (recognizing) mark, removes flies' eggs, covers up a wound, makes smoke, knows the (proper) watering-place, knows whether water has been drunk or not, knows the (proper) path, is skilled in (the use of) the grazing ground, does not milk the cow dry, and pay special regard to the bulls which are the sires and leaders of the herd. Bhikkhus! A cowherd who has these eleven characteristics is able to tend a herd of cattle and make it thrive.

Similarly, bhikkhus, a bhikkhu who has eleven characteristics (lit., factors) is able to achieve development, progress and fulfilment in this *Sāsanā* (dhamma-vinaya). What are the eleven? Bhikkhus! Here, a bhikkhu knows material shapes, is skilled in (recognizing) marks, removes flies' eggs, covers up a wound, makes smoke, knows the (proper) watering-place, know whether water has been drunk or not, knows the

(proper) path, is skilled in (the use of) the grazing ground, does not milk the cow dry, and pays special regard to elderly theras of mature experience and long standing in the Order who are the fathers and leaders of the bhikkhus.

349. And how, bhikkhus, does the bhikkhu know material shapes? Bhikkhus! Here, the bhikkhu understands fundamentally and truly that any or all corporeality consists of the four great primary elements and forms of corporeality derived from the four great primary elements. Thus, bhikkhus, does the bhikkhu know material shapes. (1)

And how, bhikkhus, is the bhikkhu skilled in (recognizing) marks? Bhikkhus! Here, the bhikkhu understands fundamentally and truly that a fool is marked by (evil) deeds and a wise man is marked by (meritorious) deeds. Thus, bhikkhus, is the bhikkhu skilled in (recognizing) marks. (2)

And how, bhikkhus, does the bhikkhu remove flies' eggs? Bhikkhus! Here, the bhikkhu does not give in to the sensual thought that arises, but rejects it, dispel it, removes it and causes it to perish. The bhikkhu does not give in to malevolent thought that arises, ...p... to cruel thought that arises,...p....He does not give in to evil demeritorious thoughts as they repeatedly arise, but rejects them, dispel them, removes them and causes them to perish. Thus, bhikkhus, does the bhikkhu remove flies' eggs. (3)

And how, bhikkhus, does the bhikkhu cover up a wound? Bhikkhus! Here, the bhikkhu, seeing (with the eye) a corporeal form, does not take in its characteristics (such as masculinity or femininity) as well as its secondary details (such as features, expressions, gestures). Because of seeing, if there were no control over the faculty of sight, he would be pursued by covetousness and distress which are evil and demeritorious. So he exercises control over that faculty of sight, guards that faculty of sight, and has restraint over that faculty of sight.

Hearing a sound with the ear ...p... Smelling an odour with the nose ...p... Tasting a flavour with the tongue ...p...

Touching a tangible object with the body ...p... Cognizing a mind-object with the mind, the bhikkhu does not take in its characteristics (such as what is pleasing or unpleasing) as well as its secondary details. Because of cognition, if there were no control over the faculty of mind, he would be pursued by covetousness and distress which are evil and demeritorious. So he exercises control over that faculty of mind, guards that faculty of mind, and has restraint over that faculty of mind. Thus, bhikkhus, does the bhikkhu cover up a wound. (4)

And how, bhikkhus, does the bhikkhu make smoke? Bhikkhus! Here, the bhikkhu teaches the dhamma to others in detail as he has heard and learnt it. Thus, bhikkhus, does the bhikkhu make smoke. (5)

And how, bhikkhus, does the bhikkhu know the (proper) watering-place? Bhikkhus! Here, the bhikkhu approaches from time to time bhikkhus of great learning who can recite the texts by heart, who are well-versed in the Doctrine and Discipline (Dhamma-vinaya) and in the fundamental precepts for bhikkhus and bhikkhunīs, for clarification and discussion of the texts, asking: "Venerable Sir! What is this term and what is its meaning?" (Because the bhikkhu asks them,) those venerable theras reveal what is not apparent (lit., unrevealed) to him, make clear what is not clear and resolve doubts in those places in the dhamma where various doubtful points may arise. Thus, bhikkhus, does the bhikkhu know the watering-place. (6)

And how, bhikkhus, does the bhikkhu know whether water has been drunk or not? Bhikkhus! Here, the bhikkhu, on being taught the dhamma-vinaya (the Doctrine and Discipline) expounded by the Tathāgata, understands (lit., gets an understanding of) the significance, understands the text and gets the delight derived from the dhamma. Thus, bhikkhus, does the bhikkhu know if water has been drunk or not. (7)

And how, bhikkhus, does the bhikkhu know the (proper) path? Bhikkhus! Here, the bhikkhu understands fun-

damentally and truly the Ariya Path of Eight Constituents. Thus, bhikkhus, does the bhikkhu know the path. (8)

And how, bhikkhus, is the bhikkhu skilled in (the use of) the grazing ground? Bhikkhus! Here, the bhikkhu understands fundamentally and truly the four methods of Steadfast Mindfulness. Thus, bhikkhus, is the bhikkhu skilled in (the use of) the grazing ground. (9)

And how, bhikkhus, does the bhikkhu not milk the cow dry? Bhikkhus! Here, the bhikkhu knows the measure (sufficient for him to accept) when donors through faith offer and present to the bhikkhu robes, alms-food, monastery (lit., living place), and medicines and medicinal requisites for use in sickness. Thus, bhikkhus, does the bhikkhu not milk the cow dry. (10)

And how, bhikkhus, does the bhikkhu pay special regard to elderly theras of mature experience and long standing in the Order who are the fathers and leaders of the bhikkhus? Bhikkhus! Here, the bhikkhu shows goodwill (*mettā*) in deeds, either openly, or privately, in words, either openly or privately, in thoughts, either openly or privately, towards elderly theras of mature experience and long standing in the Order who are the fathers and leaders of the bhikkhus. Thus, bhikkhus, does he pay special regard to elderly theras of mature experience and long standing in the Order who are the fathers and leaders of the bhikkhus. (11)

Bhikkhus! The bhikkhu who has these eleven characteristics is able to achieve development, progress and fulfilment in this Teaching.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Mahāgopālaka Sutta,
the third in this vagga.

4. CŪḶAGOPĀLAKA SUTTA

The Minor Cowherd Parable Discourse

350. Thus have I heard:

At one time, the Bhagavā was staying on the bank of the river Gaṅgā near Ukkācelā in the country of Vajjī. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” Those bhikkhus answered the Bhagavā, saying: “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! It so happened in the past that a foolish cowherd of Māgadha, in the last month of the rains, in the season of sarada, without properly investigating, either this side of the bank or the farther side of the bank, drove his cattle (across the river) from a point which is not a landing place (crossing) to the north-bank in Videha. Then, bhikkhus, those cattle, whirling round and round in midstream in the river Gangā came to disaster. What is the cause? It is because that foolish cowherd of Māgadha, in the last month of the rains, in the season of sarada, without properly investigating either this side of the bank or the farther side of the bank, drove his cattle (across the river) from a point which is not a landing place (crossing) to the north-bank in Videha.

Even so bhikkhus, whoever think they should listen to and put their faith in whichever samaṇas and brahmaṇas, unskilled in this world, unskilled in the other world, unskilled in the sphere of Māra, unskilled in the sphere beyond Māra's domain, unskilled in the sphere of Death, unskilled in the sphere beyond Death, for them their faith will lead to no benefit but to miseries for a long time. -

351. Bhikkhus! It so happened in the past that an intelligent cowherd of Māgadha, in the last month of the rains, in the season of sarada, duly investigating this side of the bank as well as the farther side of the bank, drove his cattle (across the river) from a point which is a landing place

(crossing) to the north-bank in Videha. First he drove across those bulls that were the sires and leaders of the herd; and those bulls reached the farther bank safely having swum across the current of the river Gaṅgā. Then he drove across sturdy steers and trained bullocks which reached the farther bank safely, having swum across the current of the river Gaṅgā. Then he drove across half-grown bulls and heifers which reached the farther bank safely, having swum across the current of the river Gaṅgā. Then he drove across other younger calves and weaker cattle which reached the farther bank safely, having swum across the current of the river Gaṅgā.

It so happened in the past that a young and tender calf, born that very day, following the mooing of its mother, swam across and reached the farther bank safely, having swum across the current of the river Gaṅgā. And what was the cause of this? It is because that intelligent cowherd of Māgadha, in the last month of the rains, in the season of sarada, duly investigating this side of the bank as well as the farther side of the bank, drove his cattle (across the river) from a point which is a landing place (crossing) to the north-bank in Videha.

Even so, bhikkhus, whoever think they should listen to and put their faith in whichever samaṇa and brahmaṇas, skilled in this world, skilled in the other world, skilled in the spheres of Māra, skilled in the sphere beyond Māra's domain, skilled in the sphere of Death, skilled in the sphere beyond Death, for them their faith will lead to benefit and happiness for a long time.

352. Just as, bhikkhus, the bulls who were the sires and leaders of the herd reached the farther bank safely, having swum across the current of the river Gaṅgā; even so whichever bhikkhus, who are worthy of special veneration, with āsavas extinct, accomplished in the practice (of the Path),

having done what was to be done (for the path), having laid down the burden, having achieved their own benefit (of arahattaphala) for themselves, having utterly removed all the fetters of existence and attained liberation from defilements through true knowledge, reached the farther bank of Nibbāna safely, having swum across the current of Māra (i.e, craving for continued existence.)

Just as, bhikkhus, sturdy steers and bullocks reached the farther bank safely, having swum across the current of the river Gaṅgā, even so, whichever bhikkhus, through the utter destruction of the five fetters binding one to rebirth in lower sensuous realms, have come into being spontaneously in the Brahmā realm, never to return from there but to pass away in parinibbana there. They will also reach the farther bank of Nibbāna safely, having swum across the current of Māra (i.e, craving for continued existence.)

Just as, bhikkhus, half-grown bulls and heifers reached the farther bank safely, having swum across the current of the river Gaṅgā, even so the bhikkhus through complete destruction of the three fetters and by the lessening of attachment, hatred and bewilderment, having become Sakadāgāmis will return to this human world only for once to make an end of dukkha. They, will also reach the farther bank of Nibbāna safely having swum across the current of Māra (i.e, craving for continued existence.)

Just as, bhikkhus, other younger calves and weaker cattle reached the farther bank safely, having swum across the current of the river Gaṅgā, even so whichever bhikkhus through the utter destruction of the three fetters, having become Sotāpannas (Stream-winners), are not liable to fall into apāya, the four miserable states are assured (of their destinations), bound only for the upper three maggas (paths). They will also reach the farther bank of Nibbāna safely, having swum across the current of Māra (i.e, craving for continued existence.)

Just as, bhikkhus, a young and tender calf, born that very day, following the mooing of its mother, swam across and reached the farther bank safely, having swum across the current of the river Gaṅgā, even so, whichever bhikkhus, who are striving for insight with knowledge as the predominant factor and who are striving for insight with conviction as the predominant factor, will also reach the farther bank of Nibbāna safely, having swum across the current of Māra (i.e, craving for continued existence).

Bhikkhus! I am skilled in (the knowledge of) this world, skilled in (the knowledge) of the other world, skilled in the sphere of Māra, skilled in the sphere beyond Māra's domain, skilled in the sphere of Death, skilled in the sphere beyond Death. Bhikkhus, to those who think they should listen to and put their faith in me, their faith will lead to benefit and happiness for a long time.

Thus spoke the Bhagavā, and having thus spoken, the Tathāgata, the Teacher of men and devas, uttered these stanzas:

This world and the other world have been clearly revealed by the Enlightened one.

Opened is the door to Nibbāna of security and deathlessness by the Self-enlightened One who knows clearly all the worlds accessible to Māra as well as the world inaccessible to the King of Death.(maccumāra)

Cut across and is destroyed the stream of Evil One, his egoistical pride being made hollow (like a reed). Bhikkhus! Remain in bliss profound, aspiring for the highest gain of security (of arahatta fruition)!

End of the Cūḷagopāḷaka Sutta,
the fourth in this vagga.

5. CŪḶASACCAKA SUTTA

The Shorter Saccaka Discourse

353. Thus have I heard:

At one time the Bhagavā was residing at a pinnacled monastery in the Mahāvana Wood near Vesālī. At that time Saccaka Nigaṇṭhaputta¹ was (also) staying in Vesālī. He was fond of disputation, claiming himself to be a sage, regarded by many people as a good man. In an assembly of the people of Vesālī, he said these words:

“I do not see any samaṇa or brāhmaṇa who has a group of disciples, with his own sect, being the teacher of his sect, or anyone who professes to be homage-worthy (by having destroyed kilesas, defilements) and to be perfectly self-enlightened (i.e., a Buddha), who would not shake, tremble and stagger or sweat from the armpits when I refute him by means of (my) arguments. If I were to engage in disputation with a lifeless² post, even that post would shake, tremble and stagger because of (my) arguments, let alone a human being.”

Then in the morning the Venerable Assaji³, having rearranged his robes and taking alms-bowl and (great) robe, entered Vesālī for the alms-round. Walking and rambling about in Vesālī, Saccaka Nigaṇṭhaputta saw the Venerable Assaji coming at a distance and approached him and exchanged greetings with the Venerable Assaji. And having done so, he stood in a suitable place. Then Saccaka Nigaṇṭhaputta said to the Venerable Assaji: “O Assaji! How does Samaṇa Gotama instruct the disciples? What part of the

1. There were a man and a woman belonging to the Nigaṇṭha Sect. They became man and wife and had four daughters, namely, Saccā, Lolā, Paṭācārā and Acāravatī, and one son named Saccaka mentioned in this Sutta.

2. lifeless: acetanā: lit., mindless.

3. Assaji was one of the first five disciples of the Buddha.

many teachings is most emphasized for the disciples of Samaṇa Gotama?”

“Aggivessana⁴, the Bhagavā instructs the disciples thus; this part of the many teachings is most emphasized for the disciples of the Bhagavā: ‘Bhikkhus! Corporeality is impermanent; sensation is impermanent; perception is impermanent; volitional activities are impermanent; consciousness is impermanent. Corporeality, bhikkhus, is not atta, Self; sensation is not atta; perception is not atta; volitional activities are not atta; consciousness is not atta. All conditioned and compounded things are impermanent, and all conditioned and unconditioned things⁵ (dhammā)are not atta.’ Thus, Aggivessana, does the bhagavā instruct the disciples; this part of the many teachings is most emphasized for the disciples of the Bhagavā.”

“O Assaji, what improper things indeed do I hear! We have heard that Samaṇa Gotama makes assertions like this. Perhaps we could meet with the honourable Gotama sometime when there might be some discussion. Perhaps we could then rid him of this evil view.”

354. At that time five hundred Licchavī princes were assembled at the conference hall to transact some business. Then Saccaka Nigaṇṭhaputta approached the Licchavīs and said:

“Come forth, honourable Licchavīs! Come forth, honourable Licchavīs! Today there will be a discussion between me and Samaṇa Gotama. If Samaṇa Gotama stands (by his words) firmly in the same way as Bhikkhu Assaji, one of his well-known disciples, stood (by his words) firmly, then just as a powerful man, taking hold of a longfleece ram by its fleece, might pull, push and shake it about, even so

4. Aggivessana: Clan name of Saccaka.

5. Conditioned things are physical and mental phenomena and the one unconditioned thing is Nibbāna.

will I pull, push and shake Samaṇa Gotama about with (my) arguments and refutations; just as a powerful workman of a liquor shop, taking a big mat from the liquor shop, might throw it into a deep lake and seizing it by the corner, might pull it, push it and shake it about, even so will I pull, push and shake Samaṇa Gotama about with (my) arguments and refutations; just as a powerful drunkard, taking hold of a liquor-strainer by its edge, might shake it up, shake it down and toss it about, even so will I shake up, shake down and toss about Samaṇa Gotama with (my) arguments and refutations; just as an elephant, which gets infirm only when it is sixty, might get down into a deep pond and play the game of washing hemp⁶, even so will I play with Samaṇa Gotama as in the game of washing hemp, with (my) arguments and refutations. Come forth, honourable Licchavīs! Come forth, honourable Licchavīs! Today there will be a discussion between me and Samaṇa Gotama.”

From among them, some Licchavīs spoke thus: “How can Samaṇa Gotama refute the assertions of Saccaka Nigaṇṭhaputta? It is Saccaka Nigaṇṭhaputta only who will be able to refute the assertions of Samaṇa Gotama.” But some Licchivīs said: “What kind of a man is Saccaka Nigaṇṭhaputta that he would be able to refute the Bhagavā? Indeed, it is the Bhagavā only who will be able to refute Saccaka Nigaṇṭhaputta.”

Then Saccaka Nigaṇṭhaputta, surrounded by five hundred Licchavīs, went to the pinnacled monastery in the Mahāvana Wood.

6. In this game, the players let handfuls of hemp get soaked in water for three days. At the end of third day, the hemp is taken out and beaten on a plank, right, left and front by the players while enjoying food and drink. The elephant, imitating this action, playfully showers himself with water pumped by his trunk onto his head, his back, both sides and between the thighs.

355. At that time a number of bhikkhus were walking up and down in the open air. Saccaka Nigaṇṭhaputta approached them and said: “Sirs, where is that honourable Gotama staying now? We would like to see that honourable Gotama.”

“Aggivessana, the Bhagavā, having gone into the Mahāvana Wood, is sitting at the foot of a tree to spend the day.”⁷

Then Saccaka Nigaṇṭhaputta, with a great company of the Licchavis, entered the Mahāvana Wood and approached the Bhagavā. Having thus approached, he exchanged greetings with the Bhagavā. Having brought to an end the courteous and amiable greetings, he sat in a suitable place. Some of the Licchavis did obeisance to the Bhagavā and sat in a suitable place. Some exchanged greetings with the Bhagavā and having concluded the courteous and amiable greetings, sat in a suitable place. Some bowed with clasped palms towards the Bhagavā and sat in a suitable place. Some made their names and lineage known to the Bhagavā and sat in a suitable place. Some, remaining silent, sat in a suitable place.

356. Saccaka Nigaṇṭhaputta, having sat down at a suitable place, spoke thus to the Bhagavā: “If the honourable Gotama permits me to ask a question, I would like to ask the honourable Gotama on a certain point.”

“Ask, aggivessana, whatever you like.”

“How does the honourable Gotama instruct the disciples? What part of the many teachings is most emphasized for the disciples of the honourable Gotama?”

“Aggivessana! Thus do I instruct the disciples, and this part of the many teachings is most emphasized for my disciples: ‘Bhikkhus! Corporeality is impermanent; sensation is impermanent; perception is impermanent; volitional activities are impermanent; consciousness is impermanent. Corporeality, bhikkhus, is not *atta*, Self; sensation is not *atta*; percep-

7. to spend the day: to pass the day in solitary meditation.

tion is not *atta*; volitional activities are not *atta*; consciousness is not *atta*. *Atta* conditioned and compounded things are impermanent, and all conditioned and unconditioned things (*dhammā*) are not *atta*.' Thus, Aggivessana, do I instruct the disciples; this part of the many teachings is most emphasized for my disciples."

"A simile, O Gotama, occurs to me."

"Reveal it, Aggivessana," said the Bhagavā.

"O Gotama, it is like this, just as all seed germs and vegetative germs come to growth, development and maturity dependent on earth and based on earth, and just as, O Gotama, all kinds of work done with physical strength⁸ are dependent on earth and based on earth, even so, O Gotama, an individual has corporeality-*atta* and produces either merit or demerit based on corporeality.⁹ This individual has sensation-*atta* and produces merit or demerit based on sensation. This individual has perception-*atta* and produces merit or demerit based on perception. This individual has volitional activities-*atta* and produces merit or demerit based on volitional activities. This individual has consciousness-*atta* and produces merit or demerit based on consciousness."

"Do you say, aggivessana, 'Corporeality is my *atta*, Self, sensation is my *atta*, perception is my *atta*, volitional activities are my *atta*, and consciousness is my *atta*'?"

"O Gotama! Indeed I do say 'Corporeality is my *atta*, sensation is my *atta*, perception is my *atta*, volitional activities are my *atta* and consciousness is my *atta*. And the great mass of people say this as well."

8. Agricultural or commercial pursuits involving the use of physical strength.

9. This is Saccaka's view. It means all merit and demerit spring from the self (*atta*) constituted by the five aggregates of corporeality, sensation, perception, volitional activities and consciousness.

“What has your great mass of people to do with this, Aggivessana? I urge you to explain your own view, Aggivessana”

“O Gotama! Indeed I do say ‘Corporeality is my atta, sensation is my atta, volitional activities are my atta and consciousness is my atta’.”

357. “Aggivessana! In that case, I will ask you in turn about this. Answer me as you please. What Aggivessana, do you think of this? Would an anointed king such as King Pasenadi of Kosala or King Ajātasattu of the Kingdom of Magadha, the son of Queen Vedehī, have the power in their respective realms to put to death one deserving to be put to death, to confiscate the property of one whose property ought to be confiscated and to banish one deserving of banishment?”

“O Gotama! An anointed king such as King Pasenadi of Kosala or King Ajātasattu of the Kingdom of Magadha, the son of Queen Vedehī, would have the power in their own respective realms to put to death one deserving to be put to death, to confiscate the property of one whose property ought to be confiscated and to banish one deserving of banishment. Indeed, O Gotama, even those (oligarchic) communities and societies of the Vijjīs or Mallas would have the power in their own respective realms to put to death one deserving to be put to death, to confiscate the property of one whose property ought to be confiscated and to banish one deserving of banishment. What more then can be said of an anointed king such as King Pasenadi of Kosala or king Ajātasattu of the Kingdom of Magadha, the son of Queen Vedehī? He would have the power, O Gotama; he deserves to have the power.”

“Aggivessana! What do you think of this (which I shall say)? You say thus: ‘Corporeality is my atta.’ Do you have power over that corporeality and can you say ‘Let my

corporeal form be thus; let my corporeal form be not thus'?"¹⁰

When thus asked, Saccaka Nigaṇṭhaputta remained silent. For the second time the Bhagavā asked Saccaka Nigaṇṭhaputta thus: "Aggivessana! What do you think of this? You say thus: 'Corporeality is my attā.' Do you have power over that corporeality and can you say 'Let my corporeal form be thus, let my corporeal form be not thus? For the second time Saccaka Nigaṇṭhaputta remained silent.

Then the Bhagavā said to Saccaka Nigaṇṭhaputta thus: "Aggivessana! Answer the question now. Now is not the time for you to remain silent. If anyone, Aggivessana, does not answer a question put by the Tathāgata reasonably, up to the third time, his head will split into seven pieces here and now."

Then the thunderbolt-wielding Sakka, king of the devas¹¹, holding a burning, blazing and flaming iron thunderbolt, came to stand in the air above Saccaka Nigaṇṭhaputta, intending: "If this Saccaka Nigaṇṭhaputta fails to answer the question put by the Bhagavā reasonably, up to the third time, I shall split his head into seven pieces here and now.' The Bhagavā as well as Saccaka Nigaṇṭhaputta saw the thunderbolt-wielding Sakka.¹² Then Saccaka Nigaṇṭhaputta, being afraid, agitated, with hair standing on end, and seeking protection, shelter and refuge only in the Bhagavā, spoke to the Bhagavā thus: "Be pleased to ask me, honourable Gotama; I will answer."

10. With regard to corporeal form one may make this wish: "Let me appear bright, beautiful, glittering like a golden pillar, and colourful like well-woven cloth." Or he might pray: "May my appearance not be ugly, wrinkled and full of blemishes."

11. The term used in the text is *yakkha*, here referring to Sakka, king of the devas. In other contexts, *yakkha* may mean demon or powerful spirit.

12. Only the Bhagavā and Saccaka saw Sakka.

358. “Aggivessana! What do you think of this? You say thus: ‘Corporeality is my *atta*’ Do you have power over that corporeality and can you say ‘Let my corporeal form be thus; let my corporeal form be not thus?’”

“O Gotama! I do not have that power.”

“Think carefully, Aggivessana! Think carefully, Aggivessana, and answer me. Neither does what you said before agree with what you said last, nor does what you said last agree with what you said before. Aggivessana, what do you think of this? You say thus ‘Sensation is my *atta*.’ Do you have power over that sensation and can you say ‘Let my sensation be thus; let my sensation be not thus?’”

“O Gotama! I do not have that power.”

“Think carefully, Aggivessana! Think carefully, Aggivessana, and answer me. Neither does what you said before agree with what you said last, nor does what you said last agree with what you said before. Aggivessana, what do you think of this? You say thus: ‘Perception is my *atta*.’ Do you have power over that perception and can you say ‘Let my perception be thus; let my perception be not thus?’”

“O Gotama! I do not have that power.”

“Think carefully, Aggivessana! Think carefully, Aggivessana, and answer me. Neither does what you said before agree with what you said last, nor does what you said last agree with what you said before. Aggivessana, what do you think of this? You say thus: ‘Volitional activities are my *atta*.’ Do you have power over those volitional activities and can you say ‘Let my volitional activities be thus; let my volitional activities be not thus?’”

“O Gotama! I do not have that power.”

“Think carefully, Aggivessana! Think carefully, Aggivessana, and answer me. Neither does what you said before agree with what you said last, nor does what you said last agree with what you said before. Aggivessana, what do you think of this? You say thus: ‘Consciousness is my *atta*.’”

Do you have power over that consciousness and can you say 'Let my consciousness be thus; let my consciousness be not thus'?"

"O Gotama! I do not have that power."

"Think carefully, Aggivessana! Think carefully, Aggivessana, and answer me. Neither does what you said before agree with what you said last, nor does what you said last agree with what you said before. Aggivessana, what do you think of this? Is corporeality permanent or impermanent?"

"Impermanent, O Gotama."

"That which is impermanent, is it painful (*dukkha*) or pleasant (*sukkhā*)?"

"Painful, O Gotama."

"Is it proper to consider what is impermanent, painful and subject to change, as: 'This is mine; this is I; this is my *atta*'?"¹³

"Indeed no, O Gotama."

"Aggivessana! What do you think of this? Is sensation ...p... Is perceptionp..... Are volitional activitiesp..... Aggivessana! What do you think of this? Is consciousness permanent or impermanent?"

"Impermanent, O Gotama."

"That which is impermanent, is it painful or pleasant?"

"Painful, O Gotama."

"Is it proper to consider what is impermanent, painful and subject to change, as: 'This is mine; this is I; this is my *atta*'?"

"Indeed no, O Gotama."

"Aggivessana, what do you think of this? When a person clings to *dukkha*,¹⁴ adheres to *dukkha*, cleaves to

13. This statement emphasizes attachment to the five aggregates of matter and mind by means of craving, pride and wrong views.

14. i.e., clinging to the five aggregates with craving, pride and wrong views. See footnote on *dukkha* in para 300 of *Mahāhatthipadopama Sutta*.

dukkha and considers dukkha as ‘This is mine; this is I; this is my atta,’ could he himself accurately understand dukkha¹⁵, or could he completely destroy dukkha (lit., remain abiding in complete extinction of dukkha)?”

“ O Gotama! How could this be possible? No indeed, O Gotama.”

“Aggivessana! What do you think of this? If that is so, do you not cling to dukkha, adhere to dukkha, cleave to dukkha and consider dukkha as ‘ This is mine; this is I; this is my atta’?”

“ O Gotama! How could it not be so? It is so with me, O Gotama.”

359. “ It is, Aggivessana, as if a man, desiring heartwood, seeking heartwood and wandering about in search of heartwood, might enter the forest armed with a sharp hatchet. He might see there the stem of a big plantain, straight, young, devoid of a budding stalk, might cut off the bottom-part, and having cut it off, might cut off its crown, and having cut it off, might peel off the sheaths of the stem. Having peeled off the sheaths of the stem, that man would not get even sap-wood, let alone heartwood. In the same way, Aggivessana, as I question and cross-question you and press for reasons in regard to your view, you prove to be empty, futile and in the wrong. Aggivessana, in an assembly of the people of Vesāli you said: ‘I do not see any samaṇa or brāhmaṇa who has a group of disciples, with his own sect, being the teacher of his sect, or anyone who professes to be homage-worthy (by having destroyed defilements) and to be perfectly self-enlightened, who would not shake, tremble and stagger, or sweat from the armpits when I refute him by means of (my) arguments. If I were to engage in disputation with a lifeless post, even that post would shake, tremble and

15. discriminative knowledge of dukkha involving also knowledge of anicca(impermanence) and anatta (not-self) in the five aggregates of matter and mind.

stagger because of (my) arguments, let alone a human being.' However, Aggivessana, some beads of sweat dropping from your brow have seeped through the outer robe and have fallen to the ground. But, Aggivessana, now I have no sweat on my body." And the Bhagavā exposed his golden coloured body¹⁶ to the assemblage.

When this was said, Saccaka Nigaṇṭhaputta sat speechless, dejected, with drooping shoulders and fallen (lit., lowered) face, downcast and at his wit's end.

360. Then, Dummukha, a Licchavī, finding that Saccaka Nigaṇṭhaputta was speechless, dejected, with drooping shoulders and fallen face, downcast and at his wit's end, spoke to the Bhagavā thus: "A simile occurs to me, Bhagavā." The Bhagavā said: "Dummukha! Reveal it."

"Supppose, Venerable Sir, there were a crab in a pond near a village or a town. Many boys and girls, coming out from that village or town, might approach the pond and might go down into the pond; taking the crab out of the water, they might put it on dry ground. And, Venerable Sir, as often as that crab would thrust out a claw, those boys and girls would cut it, break it and smash it with sticks and potsherds. Just as that crab, with its claws cut, broken and smashed, would be unable to get down into the pond again as before, even so, Venerable Sir, Saccaka Nigaṇṭhaputta will be unable now to come round to the Bhagavā to make refutations and assertions, as the Bhagavā has cut, broken and smashed all the distorted, conceited, twisted views of Saccaka Nigaṇṭhaputta."

16. The Buddha loosened his outer robe laying bare that part of the body extending four fingers downward from the throat, from which golden rays radiated around the body, from left to right and disappeared upwards. This was done to prove that the Buddha was not sweating.

When this was said, Saccaka Nigaṇṭhaputta said to Dummukha, the Licchavī, “Stay, Dummukha! Stay Dummukha! We are not discussing with you. We are discussing with the honourable Gotama.”

361. “O Gotama, leave aside these words uttered by us and many of the samaṇas and brāhmaṇas besides us; they may be taken as just idle talk. To what extent (i.e., in what manner) does a disciple of the honourable Gotama practise according to the teaching, follow instructions, and abide by the teaching of the Teacher, having got beyond uncertainty, having become free of vacillation, having gained the courage of conviction, and not having faith in any other (except the Buddha)? ”

“In this Sāsanā, Aggivessana, a disciple of mine sees with right understanding, fundamentally and truly, any or all corporeality, in oneself or outside oneself, gross or delicate, mean or exalted, far or near, past, future or present, thus: ‘This is not mine; this is not I; this is not my atta, Self.’ ...p... all sensation ...p... all perception ...p... all volitional activities ...p... sees with right understanding, fundamentally and truly, any or all consciousness, in oneself or outside oneself, gross or delicate, mean or exalted, far or near, past, future or present, thus: ‘This is not mine; this is not I; this is not my atta.’ Aggivessana! To this extent (i.e., in this manner) does a disciple of mine practise according to the teaching, follow instructions, and abide by the teaching of the Teacher, having got beyond uncertainty, having become free of vacillation, having gained the courage of conviction, and not having faith in any other (except the Buddha)

“O Gotama! To what extent (i.e., in what manner) does a bhikkhu become an arahat, having had āsavas (befuddling defilements) destroyed, having fulfilled Magga Practice, having done what is to be done, having laid down the burden, having attained his (own) highest goal (of Arahatta Phala), having had the fetters of existence utterly destroyed and having become emancipated with perfect knowledge?”

“Aggivessana! In this Sāsanā, a bhikkhu sees with right understanding, fundamentally and truly, any or all corporeality, in oneself or outside oneself, gross or delicate, mean or exalted, far or near, past, future or present, thus: ‘This is not mine; this is not I; this is not my atta’ and becomes emancipated through having no Clinging ...p... all sensation ...p... all perception ...p... all volitional activities ...p... sees with right understanding, fundamentally and truly, any or all consciousness, in oneself or outside oneself, gross or delicate, mean or exalted, far or near, past, future or present, thus: ‘This is not mine; this is not I; this is not my atta’ and become emancipated through having no Clinging. Aggivessana! To this extent (i.e., in this manner) does a bhikkhu become an arahat, having had āsavas destroyed, having fulfilled Magga Practice, having done what is to be done, having laid down the burden, having attained his (own) highest goal (of Arahatta Phala), having had the fetters of existence utterly destroyed and having become emancipated with perfect knowledge. Aggivessana! A bhikkhu with his mind thus emancipated becomes endowed with three pre-eminent qualities, namely, pre-eminence in insight; pre-eminence in practice (of the way) and pre-eminence in emancipation¹⁷. Aggivessana! A bhikkhu with his mind thus emancipated reveres, esteems, honours and venerates the Tathāgata especially, saying: ‘ That Bhagavā who is enlightened expounds the dhamma(the teaching) for enlightenment; that Bhagavā who is self-controlled expounds the dhamma for self-control; that Bhagavā who is serene (being devoid of kilesas) expounds the dhamma for serenity; that Bhagavā who has crossed over the floods (of sensual desire, rebirth,

17 . Pre-eminence in insight means insight into Nibbāna. Pre-eminence in practice of the way means the perfect practice of the Ariya Path of Eight Constituents. Pre-eminence in emancipation means the attainment of Arahatta Phala.

wrong views and ignorance) expounds the dhamma for crossing over; that Bhagavā who has achieved total extinction of kilesas expounds the dhamma for the achieving of total extinction of kilesas’.”

362. When this had been said, Saccaka Nigaṇṭhaputta said to the Bhagavā thus: “O Gotama! We have been offensive and impudent in thinking that we could assail the honourable Gotama by refutations and arguments. Indeed, O Gotama, there might be safety for a man who attacks an elephant in must; but there could be no safety for a man attacking the honourable Gotama. Indeed, O Gotama, there might be safety for a man attacking a blazing mass of fire; but there could be no safety for a man attacking the honourable Gotama. Indeed, O Gotama, there might be safety for a man attacking a poisonous and dreadful snake; but there could be no safety for a man attacking the honourable Gotama. O Gotama! We have been offensive and impudent in thinking that we could assail the honourable Gotama by refutations and arguments. May the honourable Gotama be pleased to accept my (offering of an) alms-meal, together with the community of bhikkhus, tomorrow.” The Bhagavā gave his consent by remaining silent.

363. Then, knowing that the Bhagavā had consented, Saccaka Nigaṇṭhaputta spoke to the Licchavīs thus: “Let the honourable Licchavīs listen to me! I have invited Samaṇa Gotama, together with the community of bhikkhus, for an alms-meal tomorrow. Therefore, bring me whatever you think is suitable for him.” Then when the night passed, those Licchavīs brought to Saccaka Nigaṇṭhaputta five hundred pots of cooked food as offerings. Then Saccaka Nigaṇṭhaputta, having made ready sumptuous alms-food, hard and soft, at his place, informed the Bhagavā that it was time, by the message: “O Gotama! It is time. The alms-food is ready.”

Then, in the morning, the Bhagavā, having rearranged his robes and taking alms-bowl and (great) robe, went to the place of Saccaka Nigaṇṭhaputta and took the seat prepared for him, together with the community of bhikkhus. Saccaka Nigaṇṭhaputta served with his own hands sumptuous food, both hard and soft, to the bhikkhus headed by the Buddha, till they were completely satisfied and could not take more. When the Bhagavā, having had his alms-meal, had withdrawn his hand from the alms-bowl, Saccaka Nigaṇṭhaputta took a low seat and sat down in a suitable place. Having thus sat down, Saccaka Nigaṇṭhaputta said to the Bhagavā thus: “O Gotama, may any meritorious result and the ample consequences¹⁸ this offering produces be for the well-being of the donors (i.e., the Licchavīs)!”

“Aggivessana! Whatever merit gained from giving to a receiver of offerings who, like you, is not free from attachment, malice and bewilderment, will be for the donors (i.e., the Licchavīs who gave to you); and whatever merit gained from giving to a receiver of offerings who like me is free from attachment, malice and bewilderment, will be for you.”

End of the Cūḷasaccaka Sutta

the fifth in this vagga

18. The meritorious result means existence (in the form of the five aggregates) in the deva realms or in desirable condition in the human world. The ample consequences or subsidiary results will be in the form of appurtenances to that existence, such as for instance regalia or sumptuous living conditions.

6. MAHĀSACCAKA SUTTA

The Major Saccaka Discourse

364. Thus have I heard:

At one time the Bhagavā was residing at a pinnacled monastery in the Mahāvana Wood near Vesālī. Then in the morning, the Bhagavā, desiring to enter Vesālī for alms-food, robed himself well, taking alms-bowl and (great) robe. At the same time, Saccaka Nigaṇṭhaputta, walking and roaming about for exercise, approached the pinnacled monastery in the Mahāvana Wood. Seeing Saccaka Nigaṇṭhaputta coming in the distance, the Venerable Ānanda said to the Bhagavā: “There comes this Saccaka Nigaṇṭputta who is fond of disputation, who claims to be a sage and who is regarded by many people as a good man. That man, Venerable Sir, desire to disparage the Buddha, to disparage the Dhamma and to disparage the Saṅgha. Venerable Sir! I entreat the Bhagavā to sit down for a while out of compassion. (Accordingly) the Bhagavā took the seat prepared for him. Then Saccaka Nigaṇṭhaputta approached the Bhagavā and having thus approached he exchanged greeting with the Bhagavā. Having concluded the courteous and amiable greeting, he sat in a suitable place and addressed the Bhagavā thus:

365. There are, O Gotama, some samaṇas and brahmaṇas who pursue (lit., abide in) the practice of training with regard to the body (through austerities) and not the practice of training of the mind. Indeed, they experience, O Gotama, bodily pain. It has happened in the past, O Gotama, that whoever experienced pain in the body suffered rigidity of the thigh; or his heart burst; or hot blood gushed from his mouth; or he went mad or became distraught in mind. His mind, O Gotama, was subservient to the body, being under the power of the body. Why is that so? It is because of lack of training of the mind.

But, O Gotama, there are some samaṇas and brāhmaṇas who pursue the practice of training of the mind and not the practice of training with regard to the body (through austerities). Indeed, they experience, O Gotama, mental pain. It has happened in the past, O Gotama, that whoever experienced pain in the mind suffered rigidity of the thigh; or his heart burst; or hot blood gushed from his mouth; or he went mad or became distraught in mind. His body, O Gotama, was subservient to the mind, being under the power of the mind. Why is that so? It is because of lack of training with regard to the body (through austerities). To me, O Gotama, it occurs thus: 'Indeed, the honourable Gotama's disciples pursue the practice of training the mind and not the practice of training with regard to the body (through austerities).'¹

366, Aggivessana! What have you heard about training with regard to the body?

As examples of this (training with regard to the body), there are Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla. O Gotama, they go naked, adopt loose habits (of urinating or defecating or eating in a standing position), wipe off (the excreta) with the hand, refuse to accept alms-food offered with a reverential request of "Come, Sir!" or "Stop, Sir!" refuse alms-food brought to them, refuse alms-food intended for them, refuse alms-food on invitation. They refuse alms-

1. According to the Teaching of the Buddha, training with regard to the body means insight-meditation (*vipassanā*), and training the mind means the samatha practice of concentration. To non-Buddhists like Saccaka of the sect of Nigaṇṭhas, training with regard to the body meant the practice of extreme self-mortification. They held the view that one who failed to practise both body and mind training by the method of self-mortification would suffer all kinds of troubles. Saccaka was not in possession of the correct knowledge of *vipassanā* and samatha.

For yogis practising them according to the way shown by the Buddha, there can be no such physical pain as rigidity in the legs or thighs or mental pain such as distraction.

food ladled out from a cooking-pot, refuse alms-food ladled out from a vessel, refuse alms-food (offered) across a threshold, refuse alms-food (offered) across a stick, refuse alms-food (offered) across a pestle, refuse alms-food offered while two people were eating, refuse alms-food offered by a pregnant woman, refuse alms-food offered by a woman giving suck, refuse alms-food offered by a woman staying close to a man, refuse alms-food collected and distributed by public announcement, refuse alms-food where a dog awaits feeding and refuse alms-food where flies are swarming. They do not accept fish or meat, do not drink fermented liquor or spirits, or fermented brew. They accept alms-food only at one house and eat only one mouthful, or accept alms-food only at two houses and eat only two mouthfuls ...p... or accept alms-food only at seven houses and eat only seven mouthfuls. They sustain themselves with only one small cupful of alms-food, or with only two small cupfuls ...p... or with only seven small cupfuls. They eat only once a day, or once in two days ...p... or once in seven days. Thus do they abide in this practice of taking food at long intervals up to even (only) once in a half-month.

But, Aggivessana, can they sustain themselves with so little?

No, O Gotama. Sometimes, O Gotama, they eat very delicious hard food, they eat very delicious soft food, they taste very savoury things, and drink very delicious drinks. It means that they make this body gain strength, develop and get fattened.

Aggivessana! Those people give up things in the first instance, and later collect them for growth (of the body). Thus there come to be accumulation and diminution of this body. But what have you, Aggivessana, heard about training of the mind?

When the Bhagavā asked Saccaka Nigaṇṭhaputta about the training of the mind, he could not answer satisfactorily.

367. Then the Bhagavā said to Saccaka Nigaṇṭhaputta thus: “Aggivessana! First you spoke about training with regard to the body; but that is not the proper training with regard to the body according to the teaching in the Ariya Discipline. Aggivessana! You do not know even the training with regard to the body. How can you know the training of the mind? Nevertheless, Aggivessana, listen how one is untrained with regard to the body, untrained in mind, and how one is trained with regard to the body, trained in mind. Pay good attention, and I shall speak.”

As Saccaka Nigaṇṭhaputta replied, “Very well, sir,” the Bhagavā spoke thus:

368. How, Aggivessana, is one untrained with regard to the body and untrained in mind? In this matter, Aggivessana, a pleasant sensation arises in an unlearned worldling; coming into contact with pleasant sensation, he becomes very much attached to the pleasant sensation and keeps on being attached to the pleasant sensation. When the pleasant sensation ceases in him, there arises an unpleasant sensation due to the cessation of the pleasant sensation. When he comes into contact with unpleasant sensation, he mourns, grieves, laments, beats his breast, weeps and falls into bewilderment. Aggivessana! That pleasant sensation which arises in him overpowers his mind because of the lack of training with regard to the body (through insight-meditation). And that unpleasant sensation also which arises in him overpowers his mind because of the lack of training of the mind (through Concentration). Thus, Aggivessana, both phenomena occur in any individual: the pleasant sensation that arises in him overpowers his mind because of the lack of training with regard to the body (through insight-meditation), and the unpleasant sensation also that arises in him overpowers his mind because of the lack of training of the mind (through Concentration). In this way, Aggivessana, one is untrained with regard to the body and untrained in mind.

369. And how, Aggivessana, is one trained with regard to the body and trained in mind? In this matter, Aggivessana, a pleasant sensation arises in a learned ariya disciple (of the Buddha); but coming into contact with pleasant sensation, he does not become attached to the pleasant sensation and does not keep on being attached to the pleasant sensation. When the pleasant sensation ceases in him, there arises an unpleasant sensation due to the cessation of the pleasant sensation. But when he comes into contact with unpleasant sensation, he does not mourn, grieve, lament, beat his breast, weep and fall into bewilderment. Aggivessana! That pleasant sensation which arises in him cannot overpower his mind because of the training with regard to the body (through insight -meditation). And that unpleasant sensation also which arises in him cannot overpower his mind because of the training of the mind (through Concentration).

Thus, Aggivessana, both phenomena occur in any individual: the pleasant sensation that arises in him cannot overpower his mind because of the training with regard to the body (through insight-meditation), and the unpleasant sensation also that arises in him cannot overpower his mind because of the training of the mind (through Concentration). In this way, Aggivessana, one is trained with regard to the body and trained in mind.

370. I have this confidence in the honourable Gotama that the honourable Gotama is both trained with regard to the body and trained in mind.

Aggivessana! Indeed, your remarks are taunting and sarcastic. But I will answer you. Aggivessana! With me there has been no possibility for any pleasant sensation (arising in me) to overpower my mind since I cut off my hair and beard, wore the bark-dyed robe, renounced hearth and home and embraced the homeless life. Neither has there been any possibility for an unpleasant sensation (arising in me) to overpower my mind.

Then it appears that there has never arisen in the honourable Gotama such a thing as pleasant sensation that might overpower the mind, and that there has never arisen in the honourable Gotama such a thing as unpleasant sensation that might overpower the mind.

371. Why not, Aggivessana? In this matter, while I was still a Bodhisatta, not having yet penetrating knowledge (into the Four Truths) before Enlightenment (realization of Magga Insight), this thought occurred to me: 'Confined is the life of a householder. It is a path laden with dust (of kilesas, defilements). A samaṇa's life is like an open plain. Not easy it is for a layman to pursue the Noble Practice in all its fullness, in all its purity like a polished conch. Better it is that I cut off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.'

Aggivessana! Afterwards, while still young, with luxuriant black hair, in the first period of life, in the prime of youth, I cut off my hair and beard, donned the bark-dyed robe while (my) mother and father, not desiring this, cried with tearful faces; I renounced hearth and home for the homeless life. Having become a samaṇa, seeking what is wholesome² and searching for the sublime peace of Nibbāna which is incomparable, I approached Aḷāra Kālāma and, having thus approached, said to him: "Friend Kālāma! I desire to take up the Noble Practice in this Teaching and Discipline (of yours)." Aggivessana, when this was said, Aḷāra Kālāma said to me thus: "Your Reverence, stay here. This dhamma³ is such that in a short time an intelligent person should enter upon (i.e., attain) and abide in it, himself realizing the doctrine of his teacher, through special apperception". Soon, Aggivessana, I learnt that dhamma very quickly. (Then)

2. what is wholesome: doctrine and practice that is faultless.

3. This dhamma: this doctrine and practice.

Aggivessana, I was able to say that I knew and was proficient, by just repeating the words uttered by a mere movement of the (master's) lips. I myself professed possession of knowledge and vision. Others confirmed this. Then, Aggivessana, it occurred to me: "It is not merely out of (his own) belief that Āḷāra Kālāma declares 'I have entered upon and I abide in this dhamma'⁴, realizing it myself through special apperception', for certainly Āḷāra Kālāma abides in the knowledge and vision of this dhammā."

Then, Aggivessana, I approached Āḷāra Kālāma and asked him: "Friend Kālāma! To what extent do you declare to have entered upon and to be abiding in the dhamma, realizing it yourself through special apperception?"⁵ Aggivessana, when this was said, Āḷāra Kālāma declared (having attained) the ākiñcaññāyatana jhāna. Aggivessana, this occurred to me: 'Not only Āḷāra Kālāma has faith, I also have faith. Not only Āḷāra Kālāma has energy, I also have energy. Not only Āḷāra has mindfulness, I also have mindfulness. Not only Āḷāra Kālāma has Concentration, I also have Concentration. Not only Āḷāra Kālāma has understanding, I also have understanding. It would be good if I were to make the endeavour to realize the dhamma which Āḷāra Kālāma has declared as having entered upon and as abiding in, realizing it himself through special apperception.' Soon, Aggivessana, I quickly entered upon and abide in that dhamma, realizing it myself through special apperception.

Aggivessana! Then I approached Āḷāra Kālāma and asked him: "Friend Kālāma! Is it to this extent that you declare having attained this dhamma, realizing it yourself through special apperception?"

"Friend, it is to this extent that I declare to have attained this dhammas, realizing it myself through special apperception."

4. the stage of achievement, i.e., the jhāna attained.

5. i.e., what is the attainment you have reached through your doctrine and practice?

“Friend! I, too, abide in this dhamma, having attained it to the same extent, realizing it myself through special apperception.”

“Freind, it is good gain to us; friend, it is well-gotten for us to have found in Your Reverence such a companion in the Noble Practice. The dhamma that I declare to have attained, realizing it myself through special apperception, (is the one) you abide in, having attained it, realizing it yourself through special apperception. The dhamma that you abide in, having attained it, realizing it yourself through special apperception, (is the one) I declare to have attained, realizing it myself through special apperception. Thus you know the dhamma that I know; and I know the dhamma that you know. Thus you are as I am, and so am I as you are. Come, friend! Now the two of us who are men of virtue will lead this group.”

Aggivessana! Thus did Āḷāra Kālāma make me his coequal although he was my teacher and I his pupil. He honoured me with the highest honour. (Then,) Aggivessana, it occurred to me: ‘This dhamma⁶ does not leads to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of the round of dukkha, nor to the extinction of kilesas (defilements), nor to Magga Insight (abhiññā), nor to realization of the Four Ariya Truth, nor to realization of Nibbāna. It leads only to the attainment of the realm of Nothingness.’ Without proceeding with that dhamma, I turned away from it in disenchantment.

372. Then, Aggivessana, seeking what is wholesome and searching for the sublime peace of Nibbāna which is incomparable, I approached Udaka Rāmaputta and, having thus approached, said to him: “Friend! I desire to take up the Noble Practice in this Teaching and Discipline (of yours).”

6. The doctrine and practice of Āḷāra Kālāma led only to the attainment of seven jhānas, from the first jhāna to the sustained absorption in the jhāna of the concept “Nothing is there.”

Aggivessana, when this was said, Udaka Rāmaputta said to me thus: “Your Reverence, ~~stay~~ here. This dhamma is such that in a short time an intelligent person should enter upon (i.e., attain) and abide in it, himself realizing the doctrine of his teacher, through special apperception.” Soon, Aggivessana, I learnt that dhamma very quickly. (Then,) Aggivessana, I was able to say that I knew and was proficient, by just repeating the words uttered by a mere movement of the (master's) lips. I myself professed possession of knowledge and vision. Others confirmed this. Then, Aggivessana, it occurred to me: “It was not merely out of (his own) belief that Rāma⁷ declared 'I have entered upon and I abide in this dhamma, realizing it myself through special apperception,' for certainly Rāma abided in the knowledge and vision of this dhamma.”

Then, Aggivessana, I approached Udaka Rāmaputta and asked him: “Friend! To what extent did Rāma declare to have entered upon and to have abided in the dhamma, realizing it himself through special apperception?” Aggivessana, when this was said, Udaka Rāmaputta declared (that it was the attainment of) the nevasaññānāsaññāyatana jhāna. Aggivessana, this occurred to me: 'Not only Rāma had faith, I also have faith. Not only Rāma had energy, I also have energy. Not only Rāma had mindfulness, I also have mindfulness. Not only Rāma had Concentration, I also have Concentration. Not only Rāma had understanding, I also have understanding. It would be good if I were to make the endeavour to realize the dhamma which Rāma had declared as having entered upon and abided in, realizing it himself through special apperception.' Soon, Aggivessana, I quickly entered upon and abided in that dhamma, realizing it myself through special apperception.

7. Where 'Rāma' is used in this paragraph 372, it refers to the late leader of that sect and not to Udaka Rāmaputta.

Aggivessana! Then I approached Udaka Rāmaputta and asked him: “Friend, is it to this extent that Rāma declared having attained this dhamma, realizing it himself through special apperception?”

“Friend, it is to this extent that Rāma declared to have attained this dhamma, realizing it himself through special apperception.”

“Friend, I, too, abide in this dhamma, having attained it to the same extent, realizing it myself through special apperception.”

“Friend, it is good gain to us; friend, it is well-gotten for us to have found in Your Reverence such a companion in the Noble Practice. The dhamma that Rāma declared to have attained, realizing it himself through special apperception, (is the one) you abide in, having attained it, realizing it yourself through special apperception. The dhamma that you abide in, having attained it, realizing it yourself through special apperception, (is the one) Rāma declared to have attained, realizing it himself through special apperception. Thus you know the dhamma that Rāma knew well; and Rāma knew well the dhamma that you know. Thus you are as Rāma was, and so was Rāma as you are. Come, friend, do you now lead this group.”

Aggivessana! Thus did Udaka Rāmaputta, my companion in the Noble Practice, set me in the position of a teacher and honoured me with the highest honour. (Then) Aggivessana, it occurred to me: ‘This dhamma⁸ does not lead to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of the round of dukkha, nor to extinction of kilesas (defilements), nor to Magga Insight (abhiññā), nor to realization of the Four Ariya Truths,

8. The teaching and practice of Rāma led only to the attainment of the eight jhānas, from the first jhāna to the sustained absorption in the jhāna of Neither Perception Nor Non-Perception, i.e., Neither Consciousness Nor Non-Consciousness.

nor to realization of Nibbāna. It leads only to the attainment of the realm of Neither Perception Nor Non-Perception.' Without proceeding with that dhamma, I turned away from it in disenchantment.

373. Aggivessana! Seeking what is wholesome and searching for the sublime peace of Nibbāna which is incomparable, I wandered through the country of Magadha, from one place to another, and arrived at the small town of Senā near the Uruvelā Wood. There I saw a delightful stretch of land, a pleasant grove, a flowing river with clear, delightful, gently sloping banks, and a village in the vicinity suitable for seeking alms-food. Aggivessana, I thought: 'Indeed, I say, here is a delightful stretch of land, a pleasant grove, a flowing river with clear, delightful, gently sloping banks, and a village in the vicinity suitable for seeking alms-food. This place is appropriate for a worthy man desiring to engage in meditation-endeavour, to take up the practice of meditation-endeavour.' Then, Aggivessana, I resided in that very place thinking: 'This place is fit for taking up the practice of meditation-endeavour.'

374. (Then,) Aggivessana, three wonderful similes, never indeed heard before, came to my mind. Suppose, Aggivessana, that there were a wet and sappy piece of firewood lying in water. Then there might come a man bringing a fire-making stick (for kindling fire by friction), thinking: 'I will make fire. I will produce heat.' Aggivessana! What do you think about this? Could that man make fire and produce heat by rubbing the fire-making stick against this wet, sappy piece of firewood lying in water?

No, O Gotama! Why? It is because the firewood is wet, sappy and lying in water. Only fatigue and vexation would be the lot of that man.

Aggivessana! In like manner, there are some samaṇas and brāhmaṇas who live without keeping themselves aloof from sense-pleasures, bodily and mentally. They have not got

rid of nor stilled the desire for sense-pleasures, the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire and the fever of sense-desire that lie within them. Even if those respected samaṇas and brāhmaṇas experience painful, severe, acute and sharp sensations due to striving (such as practising self-mortification), they would not be able to gain knowledge, vision and the incomparable enlightenment⁹ (And) even if those respected samaṇa and brāhmaṇas do not experience painful, severe, acute and sharp sensations due to striving (such as practising self-mortification), they would not be able to gain knowledge, vision and the incomparable enlightenment. Aggivessana! This first and foremost simile, wonderful and never heard before, came to my mind.

375. (Then,) Aggivessana, a second wonderful simile, never heard before, presented itself to my mind. Suppose that there were a wet and sappy piece of firewood lying on dry ground far from water. Then there might come a man bringing a fire-making stick (for kindling fire by friction), thinking: 'I will make fire. I will produce heat.' Aggivessana! What do you think about this? Could that man make fire and produce heat by rubbing the fire-making stick against this wet, sappy piece of firewood lying on dry ground far from water?

No, O Gotama! Why? It is because the firewood, although lying on dry ground far from water, is wet and sappy. Only fatigue and vexation would be the lot of that man.

Aggivessana! In like manner, there are some samaṇas and brāhmaṇas who live keeping themselves aloof from sense-pleasures, bodily and mentally. (But) they have not quite got rid of nor quite stilled the desire for sense-pleasures, the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire, and the fever of sense-desire that lie within them. Even if those respected samaṇas and brāhmaṇas expe-

9. i.e., will not attain Magga Insight.

rience painful, severe, acute and sharp sensations due to striving (such as self-mortification), they would not be able to gain knowledge vision and incomparable enlightenment. (And) even if those respected samaṇas and brāhmaṇas do not experience painful, severe, acute and sharp sensations due to striving (such as self-mortification), they would not be able to gain knowledge, vision and the incomparable enlightenment. Aggivessana! This second simile, wonderful and never heard before, presented itself to my mind.¹⁰

376. Then, Aggivessana, a third wonderful simile, never heard before, presented itself to my mind. Suppose that there were a dry sapless piece of fire-wood lying on dry ground far from water. Then there might come a man bringing a fire-making stick, thinking: 'I will make fire. I will produce heat.' Aggivessana! What do you think about this? Could that man make fire and produce heat by rubbing the fire-making stick against this dry sapless piece of firewood lying on dry ground far from water?

Yes, O Gotama! Why? It is because the firewood is dry and sapless, besides lying on dry ground far from water.

Aggivessana! In like manner, there are some samaṇas and brāhmaṇas who live keeping themselves aloof from sense-pleasures, bodily and mentally. They have completely got rid of and have completely stilled the desire for sense-pleasures, the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire, and the fever of sense-desire within them.

If those respected samaṇas and brāhmaṇas experience painful, severe, acute and sharp sensations due to striving (such as practising austerity), they would be able to gain

10. Wet and sappy firewood lying in water in the first simile denotes samaṇas and brāhmaṇas who cannot get away from homelife and who are beset with kilesas. Wet and sappy firewood lying on dry ground in the second simile denotes samaṇas and brāhmaṇas leading a homeless life, but still not free from kilesas.

knowledge, vision and the incomparable enlightenment. (And) even if those respected samaṇas and brāhmaṇas do not experience painful, severe, acute and sharp sensations due to striving (such as practising austerity), they would be able to gain knowledge, vision and the incomparable enlightenment. Aggivessana! This third wonderful simile, never heard before, presented itself to my mind. Aggivessana! These three wonderful similes, never heard before, presented themselves to my mind.

377. Aggivessana! It occurred to me: 'It would be good if I were to subdue, squeeze and torment (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate.' ¹¹ Then I subdued, squeezed and tormented (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate. Aggivessana! as I subdued, squeezed and tormented (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate, sweat poured from my armpits. Just as, Aggivessana, a strong man, having taken hold of a weak man by his head or shoulders, would subdue, squeeze and torment the latter, so too, when I subdued, squeezed and tormented (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate, sweat poured from my armpits. Aggivessana! I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed (i.e., exhausted) by the endeavour, my body was extremely disturbed, not calm, due to that painful endeavour. (However,) Aggivessana, such kind of painful sensation that arose could not overpower my mind.

11. Subduing the mind means pressing out unwholesome thoughts of sense-pleasures by means of wholesome thoughts associated with right thinking, thus giving no chance for unwholesome thoughts to arise.

To squeeze the mind means to force out unwholesome thoughts. To torment the mind means to crush or scorch unwholesome thoughts by means of energy applied in dispelling them.

378. Aggivessana! It (again) occurred to me: 'It would be good if I were to enter upon the jhāna of non-breathing.' Aggivessana! Then I stopped breathing in and breathing out through the mouth and through the nose. Aggivessana, as I stopped breathing in and breathing out through the mouth and through the nose, the noise of winds escaping from the ear-holes became exceedingly loud. Just as, Aggivessana, the noise caused by a smith's bellows blowing air is exceedingly loud, so too, was the noise caused by winds escaping from the ear-holes as I stopped breathing in and breathing out through the mouth and through the nose. Aggivessana! I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calm, due to that painful endeavour. (However,) Aggivessana, such kind of painful sensation also that arose could not overpower my mind.

Aggivessana! It (again) occurred to me: 'It would be good if I were to further enter upon the jhāna of non-breathing.' Aggivessana! I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Aggivessana! as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, violent winds assailed (the inside of) my head. Just as, Aggivessana, a strong man splits the head with a sharp spike, so too, violent winds assailed (the inside of) my head as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Aggivessana! I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely 'disturbed, not calm, due to that painful endeavour. (However,) Aggivessana, such kind of painful sensation also that arose could not overpower my mind.

Aggivessana! It (again) occurred to me: 'It would be good if I were to further enter upon the jhāna of non-breathing.' Aggivessana! I stopped breathing in and breathing

out through the mouth, through the nose and through the ears. Aggivessan! as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, I suffered extremely violent headaches. Just as, Aggivessana, a strong man had tightened a stout leather thong round the head, so too, I suffered extremely violent headaches as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Aggivessana! I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calm, due to that painful endeavour. (However,) Aggivessana, such kind of painful sensation also that arose could not overpower my mind.

Aggivessana! It (again) occurred to me: 'It would be good if I were to further enter upon the jhāna of non-breathing.' Aggivessana! I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Aggivessana! as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, violent winds pierced my stomach through and through. Aggivessana! Just as a skilled butcher or his apprentice might pierce the stomach through and through with a sharp knife, so too, violent winds pierced my stomach through and through as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Aggivessana! I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calm, due to that painful endeavour. (However,) Aggivessana, such kind of painful sensation also that arose could not overpower my mind.

Aggivessana! It (again) occurred to me: 'It would be good if I were to further enter upon the jhāna of non-breathing.' Aggivessana! I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Aggivessana! As I stopped breathing in and breathing

out through the mouth, through the nose and through the ears, there was excessive burning in my body. Aggivessana! Just as two strong men taking hold of a weak man by the arms might grill and roast him over a pit of live coals, so too, there was excessive burning in my body as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Aggivessana! I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calm, due to that painful endeavour. (However,) Aggivessana, such kind of painful sensation also that arose could not overpower my mind.

Aggivessana! Having seen me, the devas verily spoke thus: “Samaṇa Gotama has passed away.” Some, however, said: “Samaṇa Gotama has not yet passed away. But he is about to pass away.” Some (also) said: “Samaṇa Gotama has not passed away; nor is he about to pass away. Samaṇa Gotama is an arahant. The way an arahant lives is just like this.”

379. Aggivessana! It (again) occurred to me: ‘It would be good if I were to take up the practice of total abstinence from food.’ Then, Aggivessana, the devas approached me and said: “Friend! Do not practise total abstinence from food. If you practise total abstinence from food, we will be constrained to inject divine essence through the pores of the skin. You will be sustained by that essence.” Then, Aggivessana, I thought: “If I insist (lit., continue to affirm): ‘I will totally abstain from food, these devas would inject divine essence through the pores of the skin. Then I will be sustained by that essence. That (affirmation) would mean deception’. So I, Aggivessana, forbade¹² those devas, saying: ‘It will not be proper.’”

12. The Bodhisatta told the devas not to inject deva essence into his body, declaring that he would take food that would keep him going.

380. Aggivessana! It (again) occurred to me: 'It would be good if I were to take only a little handful of such food as kidney bean soup, horse gram soup, chicken-pea soup or pea soup.' Aggivessana! I then took only a little handful of such food as kidney bean soup, horse gram soup, chicken-pea soup or pea soup. Aggivessana! As I took only a little handful of such food as kidney bean soup, horse gram soup, chicken-pea soup or pea soup, my body became extremely emaciated. So little did I eat that the large or small limbs of my body became like the joints of a vine or of a climbing creeper. So little did I eat that my posteriors became like a camel's hoof. So little did I eat that my spine had knobs like strung beads. So little did I eat that my gaunt ribs were sunk in disarray like the tumble-down rafters of an old rest house falling to pieces. So little did I eat that the pupils of my eyes appeared sunk deep in the sockets looking like the gleam of water lying at the bottom of a deep well. So little did I eat that my scalp became shrivelled and shrunk like a bitter white gourd, freshly-plucked when green, that shrivels and shrinks due to the heat of the sun and the wind.

Aggivessana! When I touched the skin of my stomach, it was my backbone that I felt; and when I touched the backbone, it was the skin of my stomach that I felt. Aggivessana! So little did I eat that the skin of my stomach appeared to be sticking fast to my backbone. Aggivessana! When I rose to defecate or to urinate, I fell on my face then and there because I ate so little. Aggivessana! I rubbed my limbs with my hands to sooth this body. Aggivessana! As I thus rubbed my limbs with my hands, the hairs, rotted at the roots, fell away from my body because I ate so little.

Indeed, Aggivessana, men seeing me said: "Samaṇa Gotama is black." Others said: "Samaṇa Gotama is not black, but brownish yellow." Still others said: "Samaṇa Gotama is neither black, nor brownish yellow, but is of the colour of maṅgura fish." Aggivessana! My complexion, (which had

been) so clear and shining, became spoilt to that extent because I ate so little.

381. Then, Aggivessana, this occurred to me: 'All samaṇas and brāhmaṇas of the past who experienced painful, severe, acute, and sharp sensations due to striving had experienced (these sensations) only to this extent, and not to a greater extent. And all samaṇas and brāhmaṇas of the future who will experience painful, severe, acute, and sharp sensations due to striving will experience (these sensations) only to this extent and not to a greater extent. And all samaṇas and brāhmaṇas of the present who experience painful, severe, acute and sharp sensations due to striving experience (these sensations) only to this extent, and not to a greater extent. But I have not realized the distinctive knowledge and vision¹³ superior to the human norm (of meritorious acts) that will enable me to become an ariya by means of this severe and austere endeavour (lit., practice of a hard task). Could there be another way to enlightenment? Then it occurred to me: 'I remember that while my father, the king of the Sakyans, was holding the ceremony of ploughing, and as I was sitting in the cool shade of a rose-apple tree, I became detached from sensual pleasures and demeritorious factors and achieved and remained in the first jhāna which has vitakka, (initial application of the mind) vicāra, (sustained application of the mind) which has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nīvaraṇas). Might that (first jhāna) be the way leading to enlightenment? Then, Aggivessana, following on that memory came the realization 'This is indeed the way leading to enlightenment.' And I thought: 'Why should I be afraid of that bliss (of the first jhāna) which is detached from the pleasure of the senses and detached from demeritorious factors?' Aggivessana! I (again) thought: 'I am not afraid of that bliss (of the first jhāna)

13. distinctive knowledge and vision: i.e., Magga Insight and Fruition.

which is detached from the pleasures of the senses and detached from demeritorious factors.'

382. Then, Aggivessana, it occurred to me: 'It is not easy to achieve that bliss (of the first jhāna) with this extremely emaciated body. It would be better if I were to take solid food such as boiled rice or barley cakes.' Then, Aggivessana, I ate solid food such as boiled rice or barley cakes. At that time, Aggivessana, I had with me five bhikkhus who were attending on me with the hope: 'Samaṇa Gotama will announce to us the attainment (dhamma) that he achieves.' Aggivessana! When I ate solid food such as boiled rice or barley cakes, those five bhikkhus were disenchanted with me and left me, (thinking): 'Samaṇa Gotamma has taken up the practice of (gaining) material abundance. He has forsaken meditation-endeavour. He seeks (lit., wanders about for) material abundance.'

383. Aggivessana! After I had eaten solid food and had picked up strength, being detached from sensual pleasures and demeritorious factors, I achieved and remained in the first jhāna which has vitakka, (initial application of the mind) vicāra, (sustained application of the mind) and which has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nīvaraṇas). (However,) Aggivessana, such kind of pleasant sensation also that arose could not overpower my mind.

(And,) having got rid of vitakka and vicāra, I achieved and remained in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of Concentration. (However,) Aggivessana, such kind of pleasant sensation also that arose could not overpower my mind.

(And,) having been detached from pīti as well, I dwelt in equanimity with mindfulness and clear comprehension and experienced sukha in mind and body. I achieved and remained in the third jhāna, that which causes a person

who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha (However,) Aggivessana, such kind of pleasant sensation also that arose could not overpower my mind.

(And,) by dispelling both pain and pleasure, and by the previous disappearance of gladness and sadness, I achieved and remained in the fourth jhāna, without pleasure and pain, a state of equanimity and absolute purity of mindfulness (However,) Aggivessana, such kind of pleasant sensation also that arose could not overpower my mind.

384. When the settled mind had thus become perfectly pure, cleansed, unsullied (by defilements), uncontaminated (by defilements), malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) pubbenivāsānussati ñāṇa, the power that recollects existences of the past.

I could recollect many (of my) existences of the past. What could I recollect? I could recollect one past existence, or two ...p...¹⁴ In this way I could recollect my many and varied past existences together with their characteristics and related facts (such as names and clans).

Aggivessana! In the first part of the night, I gained this first vijjā (psychic knowledge of past existences). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā (psychic knowledge of past existences) arises, darkness disappears and light appears, similarly (in me), avijjā disappeared, vijjā arose, darkness disappeared and light appeared. (However,) Aggivessana, such kind of pleasant sensation also that arose could not overpower my mind.

14. See Bhayabherava Sutta, para 52.

385. When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) *cutūpapāta ñāṇa*, the power that can know the passing away of beings and their rebirth in their new destinations.

With *dibbacakkhu ñāṇa*, the psychic power of divine sight which is extremely clear, surpassing the sight of men, I could see beings in the process of passing away and also of coming into existence, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. I could know (about) beings arising in accordance with their own *kamma*-actions, ...p...¹⁵ *Aggivessana*, in the middle part of the night, I gained this second *vijjā* (the psychic power of divine sight). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to *Nibbāna*), *avijjā* (lack of psychic power of divine sight) disappears, *vijjā* (the psychic power of divine sight) arises, darkness disappears and light appears, similarly (in me), *avijjā* disappeared, *vijjā* arose, darkness disappeared and light appeared. (However,) *Aggivessana*, such kind of pleasant sensation also that arose could not overpower my mind.

386. When the settle mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed it towards (attainment of) *āsavakkhayañāṇa*, the Insight which uproots the *āsavas*.

I knew: "This is *dukkha*" as it really is; I knew: "This is the cause of *dukkha*" as the cause really is; I knew: "This is the extinction of *dukkha*" as it really is; and I knew: "This is the practice leading to the extinction of *dukkha*" as it really is. I knew: "These are the *āsavas*" as they really are; I knew: "This is the cause of the *āsavas*" as the cause really is; I

15. See *Bhayabherava Sutta*, para 53.

knew: "This is the extinction of āsavas" as it really is; I knew: "This is the practice leading to the extinction of the āsavas" as it really is. Knowing thus and seeing thus, my mind became emancipated from kāmāsava, the defilement of sense-desires, bhavāsava, the defilement of hankering after (better) existence, and avijjāsava, the defilement of ignorance of the Four Ariya Truths. Having been emancipated, I came to know that I have been emancipated, that rebirth is no more, that the Ariya discipline has been carried out, that what needed to be done for attainment of magga (Insight into Nibbāna) has been done and that nothing else remains to be done for attainment of magga.

Aggivessana! In the last part of the night, I gained this third vijjā (the Insight which uproots āsavas). Just as in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (lack of Insight which uproots āsavas) disappears, vijjā (the Insight which uproots āsavas) arises, darkness disappears and light appears, similarly (in me), avijjā disappeared, vijjā arose, darkness disappeared and light appeared. (However,) Aggivessana, such kind of pleasant sensation also that arose could not overpower my mind.

387. Aggivessana! I recall to mind expounding the dhamma to an audience consisting of many hundreds. Indeed, each and every person (in the audience) thought about me thus: 'Samaṇa Gotama is teaching the dhamma exclusively for me.' But, Aggivassana, this should not be understood this. A Tathāgata teaches the dhamma to others only to disseminate knowledge. Aggivessana! At the close of my teaching (the dhamma), I set my mind as before on Nibbāna, the object of that same (arahattaphala) concentration in which I constantly abide, letting my mind settle, making it one-pointed, and establishing firmly on Nibbāna.

This statement of the honourable Gotama is worthy of credence, for it is in the tradition of One who is homage-

worthy (having overcome kilesas, defilements) and who is perfectly self-enlightened. (But,) honourable Gotama, do you remember ever sleeping in the day time?

Aggivessana! During the last month of the hot season, after having had alms-food and after leaving the place of the meal, I remember falling asleep,¹⁶ mindful and fully aware, lying on my right side on the outer great robe folded four times.

O Gotama! Some samaṇas and brāhmaṇas say that this is abiding in stupor.

Aggivessana! By this much, one does not become either stupefied or non-stupefied. But, Aggivessana, listen how one has stupor or does not have stupor. Pay careful attention. I shall speak.

"Very well, O Gotama," replied Saccaka Nigaṇṭhaputta to the Bhāgavā.

Then the Bhāgavā spoke thus:

388. Aggivessana! I say that whoever has not got rid of āsavas that defile, that bring about new existences again and again, that cause burning pain, that result in dukkha and that give rise to birth, ageing and dying in the future, is one who is stupefied. Indeed, Aggivessana, one who has not got rid of āsavas is stupefied. Aggivessana! I say that whoever has got rid of āsavas that defile, that bring about new existences again and again, that cause burning pain, that result in dukkha and that give rise to birth, ageing and dying in the future, is one who is not stupefied. Indeed, Aggivessana, one who has got rid of āsavas is not stupefied.

Aggivessana! The Tathāgata has got rid of āsavas that defile, that bring about new existences again and again, that

16. Sleep is falling into bhavaṅga stream of subconsciousness due to physical tiredness. With Buddhas and arahats, there is not thina-middha, sloth-and-torpor. But Saccaka equated this kind of sleep with abiding in excessive dullness of the senses or stupor.

cause burning pain, that result in dukkha and that give rise to birth, ageing and dying in the future. He has cut them off at the roots, rendered them like a palm-tree stump, and made it impossible for them to come into existence again. They cannot arise again in the future. Aggivessana, even as a palm-tree whose crown is cut off cannot have further growth, so has the Tathāgata got rid of āsavas that defile, that bring about new existences again and again, that cause burning pain, that result in dukkha and that give rise to birth, ageing and dying in the future. He has cut them off at the roots, rendered them like a palm-tree stump and made it impossible for them to come into existence again. They cannot arise again in the future.

389. When this had been said, Saccaka Nigaṇṭhaputta spoke thus to the Bhagavā: " Wonderful, O Gotama! Marvelous, O Gotama! The honourable Gotama, thus repeatedly subjected to such taunts and sarcasm, is bright in complexion and serene in countenance in the tradition of One who is homage-worthy (having overcome kilesas, defilements) and who is perfectly self-enlightened.

O Gotama! I remember assailing Pūraṇa Kassapa with (my) arguments. When I assailed that Pūraṇa Kassapa with (my) arguments, he evaded issues by countering them with other issues, turning the talk aside (i.e., prevaricating), and showed wrath, anger and ill will; but the honourable Gotama, even though subjected to taunts and sarcasm, remains bright in complexion and serene in countenance in the tradition of One who is homage-worthy (having overcome kilesas, defilements), and who is perfectly self-enlightened.

O Gotama! I remember assailing Makkhali Gosāla with (my) arguments ...p... Ajita Kesakambala Pakudha Kaccāyana, Sañjaya Belaṭṭhapuṭṭa Nigaṇṭha Nāṭaputta with (my) arguments. When I assailed that Nigaṇṭha Nāṭaputta with (my) arguments, he evaded issues by countering them

with other issues, turning the talk aside (i.e., prevaricating), and showed wrath, anger and ill will; but the honourable Gotama, even though subjected to taunts and sarcasm, remains bright in complexion and serene in countenance in the tradition of One who is homage-worthy (having overcome kilesas, defilements), and who is perfectly self-enlightened. O Gotama! We are going now. We have many things to do. There are many things to be done.

Aggivessana! You know your own time (to take leave).

Then Saccaka Nigaṇṭhaputta rose from his seat and left, pleased and delighted with what the Bhagavā had said.

End of the Mahāsaccaka Sutta,
the sixth in this vagga.

7. CŪḶATANḤHĀSANḶHAYA SUTTA

The Minor Discourse on Destruction of Craving

390. Thus have I heard:

At one time the Bhagavā was staying in Sāvattḥī at Pubbārāma monastery, the pinnacled building of Migāramātā (Visākhā). During that time Sakka, king of the devas, approached the Bhagavā and, having approached and paid homage to the Bhagavā, stood in a suitable place. Having stood in a suitable place, Sakka, King of the devas, spoke to the Bhagavā thus: "Venerable Sir! By how much, briefly, is a bhikkhu emancipated from defilement due to complete extinction of craving, has really accomplished the purpose, is really secure (from bonds), has really completed the Noble-Practice, really attained the ultimate goal, and become the supreme one among devas and men?"

King of the devas! In this Teaching, a bhikkhu may have heard: "It is not proper to cling to all dhammas¹ through craving or wrong view." That bhikkhu, King of the devas, who has heard: "It is not proper to cling to all dhammas through craving or wrong view," knows all dhammas with intuition and, having known all dhammas with intuition, knows all dhammas with discrimination, and, having known all dhammas with discrimination, experiences certain sensation, pleasant, or painful, or neither pleasant nor painful. He then abides in the contemplation of impermanence, abides in the contemplation of detachment, abides in the contemplation of cessation and abides in the contemplation of renunciation in regard to those sensations.

When he abides in the contemplation of impermanence, abides in the contemplation of detachment, abides in the contemplation of cessation and abides in the contemplation of renunciation in regard to those sensations, he grasps at

1. All dhammas: They are five khandhās, twelve āyatanas and eighteen dhātus.

nothing in the world; not grasping, he clings to nothing all around; not clinging to anything all around, he is becalmed of himself. He now knows: "Rebirth is ended; the Noble Practice has been accomplished; what needed to be done has been done; nothing else remains to be done for the attainment of Magga.s" King of the devas! By this much the bhikkhu is emancipated from defilement due to complete extinction of craving, has really accomplished the purpose, is really secure (from bonds), has really completed the Noble Practice, really attained the ultimate goal and become the supreme one among devas and men.

Then Sakka, King of the devas, having rejoiced in what the Bhagavā had said, having expressed his satisfaction, and having made obeisance to the Bhagavā and showing respect, vanished then and there.

391. At that time, the Venerable Mahāmoggallāna was sitting near the Bhagavā. Then it occurred to him: "How is it? Did that yakkha express his satisfaction of the words of the Bhagavā with due comprehension or without? It would be good if I were to try to find out whether that yakkha expressed his satisfaction of the words of the Bhagavā with due comprehension or without." Then just as a strong man stretches out his bends arm or bends his outstretched arms, so also Venerable Mahāmoggallāna vanished from the Pubbārāma monastery, the pinnacled building of Migāramātā (Visākhā) and appeared among the devas of Tāvātimsā realm.

At that time, Sakka, King of the devas, was enjoying himself in the Ekapuṇḍarīka garden provided in full force with five hundred musical instruments indigenous to the deva-world. On seeing the Venerable Mahāmoggallāna coming in the distance, Sakka, King of the devas, set aside those five hundred musical instruments indigenous to the deva-world, approached the Venerable Mahāmoggallāna and said: "Come, Revered Moggallāna! Good is your coming, Revered Moggallāna! After a long time, the Revered Moggallāna takes the opportunity to come to this deva-world. May it please the Revered

Moggallāna to take a seat. This seat has been prepared.” The Venerable Mahāmoggallāna sat down on the prepared seat.

Sakka, King of the devas, having taken a low seat, sat down in a suitable place. To Sakka, King of the devas, who had sat down in a suitable place, the Venerable Mahā Moggallāna said: “Sakka, King of the devas! How did the Bhagavā teach you briefly the emancipation from defilement due to the complete extinction of craving.? I request you. We also would like to be participants in hearing this talk on the dhamma.

392. Revered Moggallāna! We have many affairs to attend to, many things to do. In fact, we have very little to do for our own selves. There are many things to do for the devas of Tāvatisā. (So), Revered Moggallāna, the dhammas which were well-heard, well-learnt, given good attention to and well borne in mind have vanished from us very quickly? This, Revered Moggallāna, happened in the past: there was a pitched battle between the devas and asūras. In that battle, Revered Moggallāna, the devas won while asūras were defeated. Revered Moggallāna! Having won that battle, I was the victor. Having returned from that battle, I built a palace named Vejayanta(victory). Revered Moggallāna! The palace has a hundred and one towers, each tower having seven hundred rooms with peaked roofs; and each room accommodates seven devīs (female devas) each of whom keeps seven female attendants. Do you, Revered Moggallāna, wish to see the delights of the Vejayanta palace?

The Venerable Mahā Moggallāna remained silent in assent.

393. Then Sakka, King of the devas and Vessavaṇa the Great deva king led the Venerable Mahāmoggallāna and approached the Vejayanta palace. On seeing the Venerable Mahāmoggallāna coming in the distance, the attendants of Sakka, King of the devas, apprehensive and shy, retired to each of their rooms. Just as a daughter-in-law becomes

apprehensive and shy at the sight of her father-in-law, so also, the attendants of Sakka, King of the devas, became apprehensive and shy and retired to each of their rooms.

Then Sakka, king of the devas and Vessavaṇa the Great deva king let the Venerable Mahāmoggallāna, walk around and roam about the Vejayanta Palace, saying: “Revered Moggallāna,” “See this delight of the Vejayanta Palace! Revered Moggallāna! See this delight of the Vejayanta Palace!” (They also said) :“ This Vejayanta Palace of Kosiya, shines forth; it is just like a place of one who has done a deed of merit previously. Men, seeing anything delightful, would say, ‘It shines forth like the palace of the devas of Tāvatiṃsa.’ That Vejayanta Palace shines forth: it is just like a place of one who has done a deed of merit previously.

Then it occurred to the Venerable Mahāmoggallāna: “This yakkha (i.e, Sakka) remains extremely forgetful. It would be good if I were to awaken him emotionally”. Then the Venerable Mahāmoggallāna worked up such supernormal power that made the Vejayanta Place tremble, quake and reel by (a touch of) the big toe.

Then the minds of Sakka, King of the devas, Vessavaṇa, the Great deva king and the devas of Tāvatiṃsā, being shaken by surprise and wonder, said:“ Friends! Wonderful and marvellous, indeed, is the great supernormal power and might of the samaṇa he could even make the Vejayanta Palace tremble, quake and reel by (a touch of) the big toe.

Then the Venerable Mahāmoggallāna, knowing that Sakka, king of the devas, had become frightened, with his hair standing on end, spoke thus to Sakka, King of the devas: “ Kosiya! How did the Bhagavā teach you briefly the emancipation from the defilements due to the complete extinction of craving? I request you. We also would like to be participants in hearing the talks on the dhamma.”

394. Revered Moggallāna! I approached the Bhagavā, and, having approached and paid homage to the Bhagavā, stood in a suitable place, and, having stood in a suitable

place, I spoke to the Bhagavā thus: “Venerable Sir! By how much, briefly, is a bhikkhu emancipated from the defilements due to the complete extinction of craving, has really accomplished the purpose, is really secure (from bonds) has really completed the Noble practice, really attained ultimate goal, and become the supreme one among devas and man?” when I spoke thus, Revered Moggallāna, the Bhagavā said to me: “King of the devas! In this Teaching, a bhikkhu may have heard: ‘It is not proper to cling to all dhammas through craving or wrong view’. That bhikkhu, king of the devas, who had heard: It is not proper to cling to all dhammas through craving or wrong view, knows all dhammas with intuition, and having known all dhammas with intuition, knows all dhammas with discrimination, and having known all dhammas with discrimination, experiences certain sensation, pleasant, or painful, or neither pleasant nor painful. He then abides in the contemplation of impermanence, abides in the contemplation of dispassion, abides in the contemplation of cessation, and abides in the contemplation of renunciation in regard to those sensations. When he abides in the contemplation of impermanence, abides in the contemplation of dispassion, abides in the contemplation of cessation and abides in the contemplation of renunciation in regard to those sensations, he grasps at nothing in the world; not grasping, he clings to nothing all around; not clinging to anything all around, he is becalmed of himself. He now knows: ‘Rebirth is ended; the Noble practice of Purity has been accomplished what needed to be done (for attainment of magga insight) has been done, nothing else remained to be done for this attainment of Magga.’ By this much, a bhikkhu is emancipated from defilements due to the complete extinction of craving, has really accomplished the purpose, is really secure from bonds, has really completed the Noble Practice, really attained the ultimate goal and become the supreme one among devas and men.” Thus, Revered Moggallāna, did the Bhagavā speak to me the emancipation from defilements due to the complete extinction of craving.

Then the Venerable Mahāmoggallāna, having rejoiced in and being satisfied with what Sakka, king of the devas, had said, just as a strong man stretches out his bent arm or bends his out-stretched arms, even so Venerable Mahāmoggallāna vanished from the devas of Tāvatisā realm and appeared at the Pubbārama monastery, pinnacled building of Migāramātā (Visākhā).

Soon after the Venerable Mahāmoggallāna had left, the female attendants of Sakka, king of the devas, asked Sakka, King of the devas: “Sir! Is that person your teacher, the Exalted One?”

“Ladies, (replied king of the devas), that person is not the Exalted One who is my teacher; he is the Revered Mahāmoggallāna, my companion in the Noble Practice.”

“Your Majesty, King of the devas, (they said), it is a gain to you. It is well-gotten for you. If your companion in the Noble Practice possesses such great supernormal power and might, the Exalted One who is your teacher would be more powerful and marvellous.”

395. Then the Venerable Mahāmoggallāna approached the Bhagavā and, having approached and paid his homage to him, sat down in a suitable place and said: “Venerable Sir! Does the Bhagavā remember having briefly taught a celebrated and powerful yakkha the emancipation from defilements due to the complete extinction of craving?”

Moggallāna! I remember, Sakka, King of the devas, approached me and, having approached and paid homage to me, stood in a suitable place and asked me: “Venerable Sir! By how much, briefly, is a bhikkhu emancipated from defilement due to the complete extinction of craving, has really accomplished the purpose, is really secure from bonds has really completed the Noble Practice, really attained the ultimate goal, and become the supreme one among devas and man?”

When this was said, Moggallāna, I spoke thus to Sakka, King of the devas: “In this Teaching, Sakka, king of

the devas, a bhikkhu may have heard: “It is not proper to cling to all dhammas through craving or wrong view”. That bhikkhu, king of the devas, who had heard: “It is not proper to cling to all dhammas through craving or wrong view,” knows all dhammas with intuition, and, having known all dhammas with intuition, knows all dhammas with discrimination and, having known all dhammas with discrimination, experiences certain sensation, pleasant, or painful, or neither pleasant nor painful. He then abides in the contemplation of impermanence, abides in the contemplation of detachment, abides in the contemplation of cessation, and abides in the contemplation of renunciation in regard to those sensations.

When he abides in the contemplation of impermanence, abides in the contemplation of detachment, abides in the contemplation of cessation and abides in the contemplation of renunciation in regard to those sensations, he grasps at nothing in the world; not grasping, he clings to nothing all around; not clinging to anything all around, he is becalmed of himself. He also knows: “Rebirth is ended; the Noble Practice has been accomplished; what needed to be done (for attainment of magga insight) has been done; nothing else remains to be done for the attainment of Magga. By this much a bhikkhu is emancipated from defilements due to the complete extinction of craving, has really accomplished the purpose, is really secure from bonds, has really completed the Noble Practice, is really attained the ultimate goal and become the supreme one among devas and men. Moggallāna, thus do I remember having briefly taught a celebrated and powerful yakkha as to the emancipation of a bhikkhu from defilements due to the complete extinction of craving.

Thus spoke the Bhagavā. Delighted, the Venerable Mahāmoggallāna rejoiced in what the Bhagavā had said.

End of the *Cūḷataṇhāsaṅkhaya Sutta*,
the seventh in this vagga.

8. MAHĀTANḤHĀSAN̄KHAYA SUTTA

The Major Discourse on Destruction of Craving

396. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time there arose in Bhikkhu Sāti, the son of a fisherman, a depraved view¹ thus: “As I understand the dhamma (the Teaching) as taught by the Bhagavā, it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).”

Many bhikkhus heard that there arose in Bhikkhu Sāti, the son of a fisherman, a depraved view thus: “As I understand the dhamma as taught by the Bhagavā, it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).”

Then those bhikkhus approached Bhikkhu Sāti, the son of a fisherman, and asked: “Is it true, Āvuso Sāti, that there has arisen in you a depraved view thus: ‘As I understand the dhamma as taught by the Bhagavā, it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so)’?”

1. Bhikkhu Sāti was a man of superficial learning, somewhat familiar with the Jātakas from which he learnt that the Buddha was Vessantara, or Mahosadha, or Mahā Janaka etc., in his past existences, according to the summing up in each relevant birth-story. Then a depraved view occurred to him: “Corporeality, sensation, perception and volitional activities cease with the passing away of a being. They do not run on the next existence. But consciousness fares along from existence to existence.” In Alagaddūpama sutta, Ariṭṭha deviated with all his learnedness; but here Sāti of superficial learning grasped the wrong view of sassata diṭṭhi (eternalism). He was known as Sāti Kevaṭṭaputta, Sāti the son of a fisherman, to distinguish him from other bhikkhus bearing the same name of Sāti.

“Sirs, thus do I understand the dhamma as taught by the Bhagavā: it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).”

Then those bhikkhus, desiring to dissuade Bhikkhu Sāti from this depraved view, questioned him, pressed him for confirmation and asked him the reasons (for the view), saying: “ Say not so, Āvuso Sāti; do not slander the Bhagavā (by misrepresentation). Slandering the Bhagavā (by misrepresentation) is not good. Certainly the Bhagavā would not have spoken thus. Āvuso Sāti! In many ways the Bhagavā has pointed out (lit., spoken of) the dependent arising of Consciousness, as: ‘Without causal condition there is no arising of Consciousness’ ” Although those bhikkhus questioned him, pressed him for confirmation and asked him the reasons, Bhikkhu Sāti, the son of a fisherman, stuck firmly to that depraved view which he had pondered on in an absolutely wrong way, and said: “Sirs, thus do I understand the dhamma as taught by the Bhagavā: it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).”

397. Those bhikkhus, unable to dissuade Bhikkhu Sāti, the son of a fisherman, from this depraved view, approached the Bhagavā, made obeisance to him and having sat down at a suitable place spoke thus to the Bhagavā: “Venerable Sir! There has arisen in Bhikkhu Sāti, the son of a fisherman, a depraved view thus: ‘As I understand the dhamma as taught by the Bhagavā, it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).’ Venerable Sir! we heard that there had arisen in Bhikkhu Sāti, the son of a fisherman, a depraved view thus: ‘As I understand the dhamma as taught by the Bhagavā, it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).’ Then, Venerable Sir, we

approached Bhikkhu Sāti, the son of a fisherman, and asked him: ‘Is it true, Āvuso Sāti, that there has arisen in you a depraved view thus: As I understand the dhamma as taught by the Bhagavā, it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so)?’ On being thus asked, Venerable Sir, Bhikkhu Sāti, the son of a fisherman, replied to us: ‘Sirs, thus do I understand the dhamma as taught by the Bhagavā: it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).’ Then we, Venerable Sir, desiring to dissuade Bhikkhus Sāti, the son of a fisherman, from this depraved view, questioned him, pressed him for confirmation and asked him the reasons (for the view), saying: ‘Say not so, Āvuso Sāti; do not slander the Bhagavā (by misrepresentation). Slandering the Bhagavā is not good. Certainly the Bhagavā would not have spoken thus. Āvuso Sāti! In many ways the Bhagavā has pointed out (lit., spoken of) the dependent arising of Consciousness, as: Without causal condition there is no arising of Consciousness.’ Venerable Sir! Although we questioned him, pressed him for confirmation and asked him the reasons, Bhikkhu Sāti, the son of a fisherman, stuck firmly to that depraved view which he had pondered on in an absolutely wrong way, and said: ‘Sirs, thus do I understand the dhamma as taught by the Bhagavā: it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).’ Now that we are unable to dissuade Bhikkhu Sāti, the son of a fisherman, from this depraved view, we are informing the Bhagavā of this matter.”

398. Then the Bhagavā said to a certain bhikkhu: “Come, bhikkhu! Inform Bhikkhu Sāti, the son of a fisherman, at my instance thus: ‘Āvuso Sāti! The Teacher summons you.’” The bhikkhu said to the Bhagavā: “Very well, Venerable Sir,” and having approached Bhikkhu Sāti, the son

of a fisherman, informed him: “Āvuso Sāti! The Teacher summons you”. Saying, “Very well, Āvuso,” to the bhikkhu, Bhikkhu Sāti approached the Bhagavā, made obeisance to him and sat in a suitable place. And the Bhagavā said to Bhikkhu Sāti, the son of a fisherman, who was thus sitting: “Is it true, Sāti, that there has arisen in you a depraved view thus: ‘As I understand the dhamma as taught by the Bhagavā, it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so)’?”

“Venerable Sir! Thus do I understand the dhamma as taught by the Bhagavā: it is the same Consciousness which migrates and runs on (from existence to existence) and there is no other besides it (that does so).”

“Sāti! What is that Consciousness (which you speak of)?”

“ Venerable Sir! It is that which speak , which knows and experiences, and which undergoes in this or that existence the consequences of good or bad deeds.”

“You empty man (void of any chance for magga and phala)! To whom, do you know, have I ever expounded such teaching? You empty man (void of any chance for magga and phala)! Have I not in many ways pointed out (lit., spoken of) the dependent arising of Consciousness, as: ‘Without causal condition there is no arising of Consciousness ? ’ You empty man (void of any chance for magga and phala)! In spite of this teaching, you slander us by attributing to us your own wrong view. You have also ruined yourself (i.e., your own future) and have produced much demeritoriousness which will bring you, empty man, no good but sorrow for a long time to come”

399. Then the Bhagavā asked the bhikkhus: “Bhikkhus! What do you think of this? Has this Bhikkhu Sāti, the son of a fisherman, even a faint glow (of understanding) in this Doctrine and Discipline? ”

“How could this be, Venerable Sir? This could not be.”

When this was said, Bhikkhu Sāti, the son of a fisherman, sat silent, confused, with drooping shoulders and bent head, downcast and incapable of making an answer. Then the Bhagavā, finding that Bhikkhu Sāti, the son of a fisherman, was silent, confused, with drooping shoulders and bent head, downcast and incapable of making an answer, said to him: “Empty man! You shall be known by this depraved view, I shall now question the bhikkhus (about this wrong view).”

Then the Bhagavā asked the bhikkhus: “Bhikkhus! Do you too understand the Teaching that I have expounded, in the same way as understood by Bhikkhu Sāti, the son of a fisherman, who slanders us by attributing to us his own wrong view, who has ruined himself and has produced much demeritoriousness?”

“No, Venerable Sir; indeed the Bhagavā has in many ways pointed out the dependent arising of Consciousness, as: ‘Without causal condition there is no arising of Consciousness .’ ”

Bhikkhus! It is well and good that you have understood properly the dhamma that I have thus taught. Indeed, in many ways have I pointed out the dependent arising of Consciousness, as: ‘Without causal condition there is no arising of Consciousness’. In spite of this teaching, this Bhikkhu Sāti, the son of a fisherman, has slandered us by attributing to us his own wrong view, has ruined himself and has produced much demeritoriousness which will bring him, an empty man, no good but sorrow for a long time to come’.

400. Bhikkhus! Dependent on a certain cause, consciousness arises; and through that and that cause alone consciousness is called as such. Dependent on eye and visible object, consciousness arises; then it is simply called eye-consciousness. Dependent on ear and sound, consciousness

arises; then it is simply called ear-consciousness. Dependent on nose and odour, consciousness arises; then it is simply called nose-consciousness. Dependent on tongue and taste, consciousness arises; then it is simply called tongue-consciousness. Dependent on body and tangible object, consciousness arises; then it is simply called body-consciousness. Dependent on bhavaṅga mind² and mind-object, consciousness arises; then it is simply called mind-consciousness.

Bhikkhus for example if a fire burns dependent on a certain cause, it is known by that cause. If a fire burns because of wood, it is called a wood-fire. If a fire burns because of (bamboo) splinters, it is called a (bamboo) splinter-fire. If a fire burns because of grass, it is called a grass-fire. If a fire burns because of cow dung, it is called a cow dung-fire. If a fire burns because of chaff, it is called a chaff-fire. If a fire burns because of rubbish, it is called a rubbish-fire.

Bhikkhus! In the same manner, dependent on a certain cause, consciousness arises; and it is called by that cause. Dependent on eye and visible object, consciousness arises; then it is simply called eye-consciousness. Dependent on ear and sound, consciousness arises; then it is simply called ear-consciousness. Dependent on nose and odour, consciousness arises; then it is simply called nose-consciousness. Dependent on tongue and taste, consciousness arises; then it is simply called tongue-consciousness. Dependent on body and tangible object, consciousness arises; then it is simply called body-consciousness. Dependent on mind and mind-object, consciousness arises; then it is simply called mind-consciousness.

2. Bhavaṅga mind is the life-continuum stream of sub-consciousness without thought process, when there is no adverting of attention to anything, as in deep sleep or unconsciousness. When there is an impact on the bhavaṅga mind by attention adverting to a sense-object or mind-object, thought process begins. The adverting of attention to a sense-object or mind-object, called āvajjana, occurs at a sense-door. After its arising, sense-impression occurs.

401. Bhikkhus! Do you see that there is this (mind-and-body, i.e., the complex of the five khandhas, the mental and physical aggregates)?

Yes, Venerable Sir.

Bhikkhus! Do you see that that (mind-and-body) arises from a cause?

Yes, Venerable Sir.

Bhikkhus! Do you see that this (mind-and-body) that exists has the inherent character of ceasing with the cessation (i.e., absence or non-occurrence) of that cause?

Yes, Venerable Sir.

Bhikkhus! Does uncertainty arise in him who has doubts as to whether there is or is not this (mind-and-body)?

Yes, it does, Venerable Sir.

Bhikkhus! Does uncertainty arise in him who has doubts as to whether that (mind-and-body) arises or does not arise from a cause?

Yes, it does, Venerable Sir.

Bhikkhus! Does uncertainty arise in him who has doubts as to whether this (mind-and-body) that exists has or does not have the inherent character of ceasing with the cessation of that cause?

Yes, it does, Venerable Sir.

Bhikkhus! Does uncertainty disappear in him who sees with right understanding³, fundamentally and truly, that there is this (mind-and-body)?

Yes, it does, Venerable Sir.

Bhikkhus! Does uncertainty disappear in him who sees with right understanding, fundamentally and truly, that that (mind-and-body) arises from a cause?

Yes, it does, Venerable Sir.

Bhikkhus! Does uncertainty disappear in him who sees with right understanding, fundamentally and truly, that

3. right understanding: means understanding gained from vipassanā insight.

this (mind-and-body) that exists has the inherent character of ceasing with the cessation of that cause?

Yes, it does, Venerable Sir.

Bhikkhus! Are you free from uncertainty, regarding this (mind-and-body), as to whether there is this (mind-and-body)?

Yes, Venerable Sir.

Bhikkhus! Are you free from uncertainty, regarding this (mind-and-body), as to whether that (mind-and-body) arises from a cause?

Yes, Venerable Sir.

Bhikkhus! Are you free from uncertainty, regarding this (mind-and-body), as to whether this (mind-and-body) that exists has the inherent character of ceasing with the cessation of that cause?

Yes, Venerable Sir.

Bhikkhus! Do you properly perceive with right understanding, fundamentally and truly, that there is this (mind-and-body)?

Yes, we do, Venerable Sir.

Bhikkhus! Do you properly perceive with right understanding, fundamentally and truly, that that (mind-and-body) arises from a cause?

Yes, we do, Venerable Sir.

Bhikkhus! Do you properly perceive with right understanding, fundamentally and truly, that this (mind-and-body) that exists has the inherent character of ceasing with the cessation of that cause?

Yes, we do, Venerable Sir.

Bhikkhus! If you cling to this very pure and shining (lit., clean) perception (lit., view), take delight in it, treasure it and cherish it as one's own, would (it means that) you understand the parable of the raft,⁴ the dhamma that I taught for crossing over, not for retaining?

4. See Para 240, *Alagaddūpama Sutta* in this *Mūlapaññāsa* Division.

No indeed, Venerable Sir.

Bhikkhus! If you do not cling to this very pure and shining perception, do not take delight in it, do not treasure it and do not cherish it as one's own, would (it means that) you understand the parable of the raft, the dhamma that I taught for crossing over, not for retaining.

Yes, Venerable Sir.

402. Bhikkhus! There are these four kinds of nutriment for the maintenance of beings already in existence or for the assistance of beings coming into existence. And what are the four? They are (firstly) the bodily nutriment of gross or fine food, secondly, the nutriment of sense-contact, thirdly, the nutriment of volition and fourthly, the nutriment of consciousness.

Bhikkhus! What is the cause, what the origin, what the genesis and what the source of these four kinds of nutriment? These four kinds of nutriment have Craving as cause, Craving as origin, Craving as genesis and Craving as source.⁵

Bhikkhus! What is the cause, what the origin, what the genesis and what the source of this craving? Craving has sensation⁶ as cause, sensation as origin, sensation as genesis and sensation as source.

Bhikkhus! What is the cause, what the origin, what the genesis and what the source of this sensation? Sensation has Contact⁷ as cause, Contact as origin, Contact as genesis and Contact as source.

5. From here the Theory of Cause and Effect (*paṭiccasamuppāda*) is set forth, not from the first link or the last link, but from a vital middle link, tracing the chain from the link of Craving back to the first link, Ignorance

6. sensation: *Vedanā*: also rendered 'feeling.'

7. Contact means the coming together of the sense-base, the sense-object and Consciousness.

Bhikkhus! What is the cause, what the origin, what the genesis and what the source of this Contact? Contact has the six sense-bases as cause, the six sense-bases as origin, the six sense-bases as genesis and the six sense-bases as source.

Bhikkhus! What is the cause, what the origin, what the genesis and what the source of the six sense-bases? the six sense-bases have *nāmarūpa*, mind-and-body⁸ as cause, *nāmarūpa* as origin, *nāmarūpa* as genesis, and *nāmarūpa* as source.

Bhikkhus! What is the cause, what the origin, what the genesis and what the source of this *nāmarūpa*, mind-and-body? *Nāmarūpa* has Consciousness as cause, Consciousness as origin, Consciousness as genesis and Consciousness as source.

Bhikkhus! What is the cause, what the origin, what the genesis and what the source of this, Consciousness? Consciousness has *saṅkhāra*, volitional activity,⁹ as cause, *saṅkhāra* as origin, *saṅkhāra* as genesis and *saṅkhāra* as source.

Bhikkhus! What is the cause, what the origin, what the genesis and what the source of these *saṅkhāra*, volitional activities? *Saṅkhāra*, volitional activities, have ignorance¹⁰ as cause, ignorance as origin, ignorance as genesis and ignorance as source.

8. mind-and-body: the complex of mental and physical phenomena aggregates; *nāmarūpa* is another term for the five *khandhas*.

9. volitional activity: *saṅkhāra*: is also rendered *kamma* formation. (Plural, *saṅkhārā*, volitional activities, or *kamma* formations.)

10. ignorance : of the Four Ariya Truths.

Bhikkhus!¹¹ So it is that dependent on ignorance, volitional activities arise; dependent on volitional activity, Consciousness arises; dependent on Consciousness, mind-and-body (nāmarūpa) arises; dependent on nāmarūpa, the six sense-bases arise; dependent on the six sense-bases, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises; dependent on Craving, Clinging¹² arises; dependent on Clinging, bhava¹³ (kamma actions causing further existence) arises; dependent on bhava, rebirth arises; dependent on rebirth, there arise ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of this entire mass of dukkha.¹⁴

11. This last sub-paragraph of Para 402 sets forth the Theory of Cause and Effect (or Dependent Origination or Conditioned Genesis) as conditioned arising, or as cause and effect, from the first link to the last link of the chain, showing the successive causes of the arising of the five khandha aggregates.

12. Clinging : upādāna:strong steadfast attachment to sense-objects or to ideas and views. Sometimes rendered " Grasping".

13. Bhava is of two kinds : upapatti bhava and kamma bhava. Upapatti bhava is the resultant rebirth-process in three states of existence, namely, existence in eleven sensual realms, existence in sixteen fine-materiality realms and existence in four non-corporeal realms. Bhava as the cause of jāti, rebirth or coming into new existence, is kamma bhava, that is, the causal process of kamma or volitional activities (in deed, word and thought and the mental phenomena associated therewith, which produce rebirth. Because of upādāna, Clinging, actions (kamma) in deed, word and thought are performed, and these give rise to further existence. Kamma bhava as a term may be translated 'the kammic causal process to further existence' ; and in the Pāli text it is just indicated as bhava.

14. this entire mass of dukkha : the entire sum-total of suffering, pain, affliction, distress, imperfection, impermanence, emptiness, insubstantiality, insecurity, unsatisfactoriness, which are identified with the five khandha aggregates. Any single one of these characteristics, by itself, is utterly inadequate as an equivalent term for dukkha.

403. Thus it has been stated:¹⁵ “Dependent on rebirth, there arise ageing and death.” Bhikkhus! Do ageing and death arise dependent on rebirth or do they not?. As to this, what is your view?

Venerable Sir! As to what has been stated: “Dependent on rebirth, there arise ageing and death,”¹⁶ our view is that ageing and death arise dependent on rebirth.

Thus it has been stated: “Dependent on bhava (kamma actions causing further existence), rebirth arises.” Bhikkhus! Does rebirth arise dependent on bhava or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “Dependent on bhava, rebirth arises,” our view is that rebirth arises dependent on bhava (kamma actions causing further existence).

Thus it has been stated: “Dependent on Clinging, bhava (kamma actions causing further existence), arises.” Bhikkhus! does bhava arise dependent on Clinging or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “Dependent on Clinging, bhava (kamma actions causing further existence) arises,” our view is that bhava arises dependent on Clinging.

Thus it has been stated: “Dependent on Craving, Clinging arises.” Bhikkhus! Does Clinging arise dependent on Craving or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “Dependent on Craving Clinging arises,” our view is that Clinging arises dependent on Craving.

15. This series of questions and answers recapitulates the Theory of Cause and Effect. Here, the Theory is traced backwards, from effect to cause, from the last link to the first.

16. Another way of saying this is: “The occurrence of ageing and death is conditioned by rebirth” or “Rebirth conditions the occurrence of ageing and death.” So also with the following following links of the chain.

Thus it has been stated: "Dependent on Sensation, Craving arises." Bhikkhus! Does Craving arise dependent on Sensation or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: "Dependent on Sensation, Craving arises," our view is that Craving arises dependent on Sensation.

Thus it has been stated: "Dependent on Contact, Sensation arises." Bhikkhus! Does Contact arise dependent on Sensation or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: "Dependent on Contact, Sensation, arises," our view is that Sensation arises dependent on Contact.

Thus it has been stated: "Dependent on six sense-bases, Contact arises." Bhikkhus! Does Contact arise dependent on the six sense-bases or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: "Dependent on the six sense-bases, Contact arises," our view is that Contact arises dependent on the six sense-bases.

Thus it has been stated: "Dependent on nāmarūpa, mind-and-body, the six sense-bases arise." Bhikkhus! Do the six sense-bases arise dependent on nāmarūpa or do they not? As to this, what is your view?

Venerable Sir! As to what has been stated: "Dependent on nāmarūpa, mind-and-body, the six sense-bases arise," our view is that the six sense-bases arise dependent on nāmarūpa.

Thus it has been stated: "Dependent on Consciousness, nāmarūpa arises." Bhikkhus! Does nāmarūpa arise dependent on Consciousness or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: "Dependent on Consciousness, nāmarūpa arises," our view is that nāmarūpa arises dependent on Consciousness.

Thus it has been stated: “Dependent on saṅkhāra, volitional activity, Consciousness arises.” Bhikkhus! Does Consciousness arise dependent on saṅkhāra or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “Dependent on saṅkhāra, volitional activity, Consciousness arises,” our view is that Consciousness arises dependent on saṅkhāra.

Thus it has been stated: “Dependent on ignorance, volitional activities, (saṅkhārā) arise.” Bhikkhus! Do volitional activities arise dependent on ignorance or do they not? As to this, what is your view?

Venerable Sir! As to what has been stated: “Dependent on ignorance, volitional activities (saṅkhārā) arise,” our view is that volitional activities arise dependent on ignorance.

404. Good, bhikkhus! Thus you say, bhikkhus, and so do I. When this (cause) exists, that¹⁷ (effect) comes to be. Because of the occurrence of this (cause), that (effect) appears.¹⁸ So it is that dependent on ignorance, volitional activities arise; dependent on volitional activity, Consciousness arises; dependent on Consciousness, mind-and-body (nāmarūpa) arises; dependent on nāmarūpa, the six sense-bases arise; dependent on the six sense-bases, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises; dependent on Craving, Clinging arises; dependent on Clinging, bhava (kamma actions causing further existence) arises; dependent on bhava, rebirth arises; dependent on rebirth, there arise ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of this entire mass of dukkha.

17. that: lit., this; so also with the following clause. Same in Para 406.

18. Here, conditioned arising is stated as a general principle or formula: “If (A) is, (B) is”. After that, the Theory of Cause and Effect is again stated, in the order of, or as a series of, successive arising, from the first link to the last link. And then the Theory is set forth in the order of cessation, from the first link to the last link, from cause to effect.

Only with the total cessation of ignorance through Arahatta Magga,¹⁹ volitional activities cease; with the cessation of volitional activity, Consciousness ceases; with the cessation of Consciousness, mind-and -body (nāmarūpa) ceases; with the cessation of nāmarūpa, the six sense-bases cease; with the cessation of the six sense-bases, Contact ceases; with the cessation of Contact, Sensation ceases; with the cessation of Sensation, Craving ceases; with the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava (kamma actions causing further existence) ceases; with the cessation of bhava, rebirth ceases; with the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. In this way occurs the cessation of this entire mass of dukkha.

405. It has been stated:²⁰ “With (i.e., because of) the cessation of rebirth, ageing and death cease,” Bhikkhus! With the cessation of rebirth, do ageing and death cease or do they not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of rebirth, ageing and death cease” our view is that ageing and death cease (i.e., do not occur) with the cessation (i.e., non-occurrence) of rebirth.

It has been stated: “With the cessation of bhava (kamma actions causing further existence) rebirth ceases.” Bhikkhus! With the cessation of bhava, does rebirth cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of bhava, rebirth ceases” our view is that rebirth ceases with the cessation of bhava.

It has been stated: “With the cessation of Clinging, bhava (kamma actions causing further existence) ceases.”

19. through Arahatta Magga: A rendering for Virāga, lit., destruction of or being free from passion. This implies attainment of arahatship.

20. Here the Theory is traced backwards, from effect to cause, from the last link to the first link, in the order of, or as a series of, successive cessation.

Bhikkhus! With the cessation of Clinging, does bhava cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of Clinging, bhava ceases,” our view is that bhava (kamma actions causing further existence) ceases with the cessation of Clinging.

It has been stated: “With the cessation of Craving, Clinging ceases.” Bhikkhus! With the cessation of Craving, does Clinging cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of Craving, Clinging ceases,” our view is that Clinging ceases with the cessation of Craving.

It has been stated: “With the cessation of Sensation, Craving ceases.” Bhikkhus! With the cessation of Sensation, does Craving cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of Sensation, Craving ceases,” our view is that Craving ceases with the cessation of Sensation.

It has been stated: “With the cessation of Contact, Sensation ceases.” Bhikkhus! With the cessation of Contact, does Sensation cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of Contact, Sensation ceases,” our view is that Sensation ceases with the cessation of Contact.

It has been stated: “With the cessation of the six sense-bases, Contact ceases.” Bhikkhus! With the cessation of the six sense-bases, does Contact cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of the six sense-bases, Contact ceases,” our view is that Contact ceases with the cessation of the six sense-bases.

It has been stated: “With the cessation of *nāmarūpa*, mind-and-body, the six sense-bases cease.” Bhikkhus! With the cessation of *nāmarūpa*, do the six sense-bases cease or do they not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of the *nāmarūpa*, the six sense-bases cease,” our view is that the six sense-bases cease with the cessation of *nāmarūpa*, mind-and-body.

It has been stated: “With the cessation of Consciousness, *nāmarūpa* ceases.” Bhikkhus! With the cessation of Consciousness, does *nāmarūpa* cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of the Consciousness, mind-and-body (*nāmarūpa*) ceases,” our view is that *nāmarūpa* ceases with the cessation of Consciousness.

It has been stated: “With the cessation of *saṅkhāra*, volitional activity, Consciousness ceases.” Bhikkhus! With the cessation of *saṅkhāra*, does Consciousness cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of *saṅkhāra*, Consciousness ceases,” our view is that Consciousness ceases with the cessation of *saṅkhāra*, volitional activity.

It has been stated: “With the cessation of ignorance, *saṅkhāra*, ceases.” Bhikkhus! With the cessation of ignorance, does *saṅkhāra* cease or does it not? As to this, what is your view?

Venerable Sir! As to what has been stated: “With the cessation of ignorance, volitional activity (*saṅkhāra*) ceases,” our view is that *saṅkhāra* ceases with the cessation of ignorance.

406. Good, bhikkhus! Thus you say, bhikkhus, and so do I. When this (cause) does not exist, that (effect) does not come to be. Because of the cessation of this (cause), that

(effect) also ceases.²¹ So it is that with the cessation of ignorance, volitional activities (saṅkhāra) cease; with the cessation of volitional activity, Consciousness ceases; with the cessation of Consciousness, mind-and-body (nāmarūpa) ceases; with the cessation of nāmarūpa, the six sense-bases cease; with the cessation of the six sense-bases, Contact ceases; with the cessation of Contact, Sensation ceases; with the cessation of Sensation, Craving ceases; with the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava (kamma actions causing further existence) ceases; with the cessation of bhava, rebirth ceases; with the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. In this way occurs the cessation of this entire mass of dukkha.

407. Bhikkhus! If, indeed, you have come to know thus and see thus, would you run back to (the khandhas, mental and physical aggregates of) the past with the thought:

‘Were we in the past, or were we not in the past? What were we in the past? Of what appearance were we in the past? Having been what, what were we in the past?’

Venerable Sir! We would not (lit., no indeed).

Bhikkhus! If, indeed, you have come to know thus and see thus, would you run forward into the future with the thought: ‘Will we be in the future, or will we not be in the future? What will we be in the future? Of what appearance will we be in the future? In the future, having been what, what will we be?’

Venerable Sir! We would not.

Bhikkhus! If, indeed, you have come to know thus and see thus, would you be wavering within yourselves, in the present time, with the thought: ‘Am I or am I not? What am I? Of what appearance am I? Whence has this being come? Whither is that being going?’

21. The general principle or formula: ‘If (A) is not, (B) is not’.

Venerable Sir! We would not.

Bhikkhus! If, indeed, you have come to know thus and see thus, would you say: “(Since) we should respect the Teacher, we speak thus out of respect for the Teacher”?

No, Venerable Sir!

Bhikkhus! If, indeed, you have come to know thus and see thus, would you say: “(Since) the samaṇa (i.e., the Buddha) speaks thus, we samaṇas also have to speak thus”?

No, Venerable Sir!

Bhikkhus! If, indeed, you have come to know thus and see thus, would you cite (lit., point to) another as teacher?

No, Venerable Sir!

Bhikkhus! If, indeed, you have come to know thus and see thus, would you fall back on the practices and rites of many samaṇas and brāhmaṇas and on their custom of reading omens²² claimed to be auspicious, as having a core (of truth)?

No, Venerable Sir!

Then, bhikkhus, is it not that you speak only what you yourselves know, what you yourselves see, and what you yourselves have found out?

Yes, Venerable Sir!

Good, bhikkhus! I have guided you (to Nibbāna) by means of this dhamma that is personally apperceivable, that is not delayed in its results, that can stand investigation, that is worthy of being perpetually borne in mind, and that can be realized and experienced by the wise (i.e., the ariyas) individually. Bhikkhus! I have declared: “Bhikkhus! (The truths of) this dhamma are personally apperceivable, it is not delayed in its results, it can stand investigation, it is worthy of

22. auspicious omens: These are what are considered as auspicious, based on the belief that a particular sight or smell or taste or touch is auspicious, ignoring the results of kamma.

being perpetually borne in mind, and its truths can be realized and experienced by the wise individually." What I have declared is what you know, see and have found out yourselves.

408. Bhikkhus! Three causes combine to produce conception (of an embryo). In this matter, there is the union of mother and father; but the mother does not menstruate; and no being is ready to be in the womb. In these conditions there is no conception. Then there is the union of mother and father; and the mother menstruates; but no being is ready to be in the womb. In these conditions there is no conception. Bhikkhus! Then there is the union of mother and father; and the mother menstruates; and a being is ready to be in the womb. When these three causes combine there is conception.

Bhikkhus! (Then) the mother carries the heavy burden of the embryo in her womb with great anxiety (lit., uncertainty) for nine or ten months. Bhikkhus! And at the end of nine or ten months the mother gives birth to the heavy burden with great anxiety. After its birth she nourishes the infant with her life-blood. Bhikkhus, in the vinaya (Teaching) of the Buddha, the mother's breast-milks is called life-blood.

Bhikkhus! Grown and developed in the faculties, that boy takes up this or that game for little boys such as playing with a small plough, playing tipcat, turning somersaults, running with a toy windmill (made of palm-leaves), measuring with cups made of leaves, driving a toy cart and shooting with a toy bow.

Bhikkhus! Grown and developed in the faculties, that boy gratified himself completely with the five kinds of sensual pleasures, such as enjoyment of visible objects cognizable by eye-consciousness, which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing; enjoyment of sounds cognizable by ear-consciousness; enjoyment of odours cognizable by nose-consciousness;

enjoyment of tastes cognizable by tongue-consciousness, enjoyment of tangible objects cognizable by body-consciousness, which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing.²³

409. That boy, seeing a visible object with the eye, is attracted to a pleasing visible object and is repelled by an unpleasing visible object. He remains in a limited²⁴ (demeritorious) state of mind without establishing mindfulness of the body. He does not understand fundamentally and truly the taint-free emancipation of the mind (Arahattaphala Samādhī) and the Insight emancipation (Arahattaphala Paññā) through Magga Knowledge, in which evil and demeritorious factors are rendered extinct leaving no remainder. With compliance (due to craving) or antagonism, he experiences a pleasant sensation, or an unpleasant sensation, or a neither pleasant nor unpleasant sensation. He revels in that sensation, speaks about it with joy and gets absorbed in it.²⁵ Delight (i.e., Craving) is present in him because he revels in that sensation, speaks about it with joy and gets absorbed in it. That delight in sensations implies Clinging. Dependent on Clinging, there arises bhava (kamma actions causing further existence); dependent on bhava, there arises rebirth; dependent on rebirth, there arise ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of this entire mass of dukkha.

23. This paragraph 408 contains another approach to the Theory of Cause and Effect. It shows the process of coming into existence and arriving at maturity of a being, thus demonstrating the application of the doctrine to the present existence.

24. limited: by kilesas, defilements. (Sub-Commentary).

25. It is in the nature of things to find satisfaction in pleasurable feelings and in feelings which are neither painful nor pleasurable (*upekkhā vedanā*). One may argue that it is contrary to nature to find satisfaction in unpleasant feelings (*dukkha vedanā*). What is meant here is that anyone who has the bias of 'I' 'My', and 'Self' is to be regarded as finding satisfaction in dukkha.

That boy, hearing a sound with the ear, ...p... smelling an odour with the nose, ...p... savouring a taste with the tongue, ...p... touching a tangible object with the body, ...p... cognizing a mind-object with the mind, is attracted to a pleasing mind-object and is repelled by an unpleasing mind-object. He remains in a limited (demeritorious) state of mind without establishing mindfulness of the body. He does not understand fundamentally and truly the taint-free emancipation of the mind (Arahattaphala Samādhi) and the Insight emancipation (Arahattaphala Paññā) through Magga Knowledge, in which evil and demeritorious factors are rendered extinct leaving no remainder. With compliance (due to craving) or antagonism, he experiences a pleasant sensation, or an unpleasant sensation, or a neither pleasant nor unpleasant sensation. He revels in that sensation, speaks about it with joy and gets absorbed in it. Delight (i.e., Craving) is present in him because he revels in that sensation, speaks about it with joy and gets absorbed in it. That delight in sensation implies Clinging. Dependent on Clinging there arises bhava (kamma actions causing further existence); dependent on bhava, there arises rebirth; dependent on rebirth, there arise ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of this entire mass of dukkha.

410. Bhikkhus! There arises in this world the Tahāgata who is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the lokas, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Ariya Truths, and who is the Most Exalted. Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas and brāhmaṇas, kings and men, and knowing it, he expounds on it. He proclaims the dhamma which

is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice.²⁶

A householder, or his son, or anyone belonging to any caste, listens to that dhamma, On hearing the dhamma he develops faith in the Tathāgata. When faith is thus developed, he considers thus:

“Confined is the life of a householder; it is a path laden with dust (of defilement). A samaṇa's life is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.”

Afterwards, he gives up his wealth, great or small, leaving his relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and becomes a recluse leading the homeless life.

411. That person, having entered th Order, observes (lit., becomes endowed with) the precepts and the rule of life of bhikkhus. He abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings.

He abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in partiy by abstaining from committing theft.

26. Noble Practice: Brahmācariya: The Noble Practice of morality (Sīla), concentration (samādhi) and wisdom (paññā) as practised by the Buddha and the ariyas.

He abandons all thoughts of leading a life of unchastity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.

He abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and not deceiving.

He abandons all thoughts of slandering and abstains from slander. Hearing things from these people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.

He abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.

He abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare.

That person abstains from destroying all seeds and vegetation.

He takes only one meal a day, not taking food at night and fasting after mid-day.

He abstains from dancing, singing, music and watching (entertainments) that is a stumbling block to the attainment of morality.

He abstains from wearing flowers, using perfumes and anointing with unguents.

He abstains from the use of high and luxurious beds and seats.

He abstains from the acceptance of gold and silver.

He abstains from the acceptance of uncooked cereals.

He abstains from the acceptance of uncooked meat.

He abstains from the acceptance of women and maidens.

He abstains from the acceptance of male and female slaves.

He abstains from the acceptance of goats and sheep.

He abstains from the acceptance of chickens and pigs.

He abstains from the acceptance of elephants, cattle, horses and mares.

He abstains from the acceptance of cultivated or uncultivated land.

He abstains from acting as messenger or courier.

He abstains from buying and selling.

He abstains from using false weights and measures and counterfeits.

He abstains from such dishonest practices as bribery, cheating and fraud.

He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and engaging in dacoity.

That bhikkhu remains contented with robes just sufficient to protect his body and with food just sufficient to sustain him. Wherever he goes, that bhikkhu carries with him only his requisites. Just as a winged bird, wherever it flies, flies only with its burden of wings, so too the bhikkhu is contented with his robes that protect his body and with the food that sustains him; wherever he goes, he carries with him only his requisites. Thus fully equipped with this group of noble morality, he enjoys blameless happiness within himself.

Whenever that bhikkhu sees a visible object with the eye, he does not take in its characteristics (such as male or female), nor its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such unrepented states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he applies himself to the task of

restraining his faculty of sight, keeps watch on it, and gains control over it.

Whenever he hears a sound with the ear ...p...

Whenever he smells an odour with the nose ...p...

Whenever he tastes a flavour with the tongue ...p...

Whenever he makes contact with the body ...p...

Whenever he cognizes a mind-object with the mind, he does not take in its characteristics (such as pleasing or unpleasing), nor its secondary details. If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he applies himself to the task of restraining his faculty of mind, keeps watch on it, and gains control over it.

And that bhikkhu, endowed with this noble control of the sense-faculties, enjoys within himself happiness unalloyed (with defilements of the mind).

That bhikkhu keeps himself completely aware, in moving forward or back; keeps himself completely aware, in looking forward or sideways; keeps himself completely aware, in bending or stretching his limbs; keeps himself completely aware, in carrying or wearing the great robe (i.e., double-layered robe), alms-bowl and the other two robes; keeps himself completely aware, in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware, in urinating and defecating; keeps himself completely aware, in walking, standing, sitting, falling asleep, waking, speaking and observing silence.

412. Then that bhikkhu, endowed with this noble group of moral precepts, (this noble contentedness,) this noble self-control, and this noble mindfulness and clear comprehension, chooses for habitation a lonely spot in the woods or at the foot of a tree or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain, or on a heap of straw.

Returning from the round of alms and having had his meal, he sits down cross-legged and upright and establishes mindfulness in meditation. Then that bhikhu dissociates himself from coveting the world (i.e., of the five aggregates of which are the objects of Clinging) and abides with his mind free from covetousness, thereby cleansing himself of covetousness altogether. He dissociates himself from ill will, abides with his mind free from ill will and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor with clear perception, mindfulness and comprehension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness and worry and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and does not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether.

413. Having got rid of these five *nīvaraṇas*, hindrances, that cause defilement of the mind and the weakening of wisdom, and having become detached from sensual pleasures and having become detached from demeritorious factors, that bhikkhu enters upon and abides in the first *jhāna* which has *vitakka* (initial application of the mind) and *vicāra* (sustained application of the mind) and which has *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from the *nīvaraṇas* (hindrances).

And again bhikkhus, having got rid of *vitakka* and *vicāra*, that bhikkhu enters upon and abides in the second *jhāna*, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration ...p... abides in the third *jhāna* ...p..., abides in the fourth *jhāna*.

414. That bhikkhu, seeing a visible object with the eye, is not attracted to a pleasing visible object and is not repelled by an unpleasing visible object. Establishing mindfulness of the body, he remains in an unlimited (magga) state of mind. He understands fundamentally and truly the taint-free emancipation of the mind (Arahattaphala Samādhi) and the Insight emancipation (Arahattaphala Paññā) through Magga Knowledge, in which evil and demeritorious factors are rendered extinct leaving no remainder. Without compliance or antagonism, he experiences a pleasant sensation, or an unpleasant sensation, or a neither pleasant nor unpleasant sensation. He does not revel in that sensation, does not speak about it with joy and does not get absorbed in it. Delight (i.e., Craving) is absent in him because he does not revel in that sensation, does not speak about it with joy and does not get absorbed in it. Absence of delight in sensation implies cessation of Clinging. With the cessation of Clinging, bhava (kamma actions causing further existence) ceases. With the cessation of bhava, rebirth ceases. With the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. In this way occurs the cessation of this entire mass of dukkha.

That bhikkhu, hearing a sound with the ear, ...p... smelling an odour with the nose, ...p... savouring a taste with the tongue, ...p... touching a tangible object with the body, ...p... cognizing a mind-object with the mind, is not attracted to a pleasing mind-object and is not repelled by an unpleasing mind-object. Establishing mindfulness of the body, he remains in an unlimited (magga) state of mind. He understands fundamentally and truly the taint-free emancipation of the mind (Arahattaphala Samādhi) and the Insight emancipation (Arahattaphala Paññā) through Magga Knowledge, in which evil and demeritorious factors are rendered extinct leaving no remainder. Without compliance or antagonism, he experiences a pleasant sensation, or an unpleasant sensation, or a neither pleasant nor unpleasant sensation. He does not revel in that

sensation, does not speak about it with joy and does not get absorbed in it. Delight(i.e., Craving) is absent in him because he does not revel in that sensation, does not speak about it with joy and does not get absorbed in it. Absence of delight in sensation implies cessation of Clinging. With the cessation of Clinging, bhava (kamma actions causing further existence) ceases. With the cessation of bhava, rebirth ceases. With the cessation of rebirth, ageing, death, grief, lamentation, pain distress and despair cease. In this way occurs the cessation of this entire mass of dukkha.

Bhikkhus! You should bear in mind this exposition on Freedom through Destruction of Craving (for attainment of Nibbāna) expounded by me briefly. (As regards) Bhikkhu Sāti, the son of a fisherman, he is enmeshed in a great net of Craving, in the tangled fastenings of Craving.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Mahātaṇhāsaṅkhaya Sutta,
the eighth in this vagga.

9. MAHĀASSAPURA SUTTA

The Long Discourse Delivered at the Assapura Market-Town

415. Thus have I heard:

At one time the Bhagavā was staying in the province of Aṅga princes in Assapura market-town. There, the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” And those bhikkhus answered the Bhagavā, saying :“ Venerable Sir!” And the Bhagavā spoke thus: Bhikkhus! People know you well, as: “Samaṇa!, Samaṇa!” And you, when you are asked: ” What are you?” admit: “ We are Samaṇas.” Bhikkhus! You who are thus designated and who acknowledge. (the designation) should train yourselves thus: “We shall take up the dhammas undertaken by samaṇa and brahmaṇa thereby our designation will be true and our acknowledgement of ourselves will become real. We use the robes, alms-food, lodgings, medicines and medicinal requisites for use in sickness donated by the laity. Our actions will prove to be of great fruit and great benefit; and our going forth will not prove futile (literally barren), but be full of fruits and growth.

416. Bhikkhus! What are the dhammas that make you samaṇas and brahmaṇas? Bhikkhus! You should train yourselves thus: “We will be endowed with a sense of shame (to do evil) and fear (to do evil). Bhikkhus! At times it might have occurred to you: “We are endowed with a sense of shame and sense of fear. With this much, it is enough. With this much the task is done. We have realized the fruit of being a samaṇa. There is nothing more to be done by us.” With this much, you might have come to satisfaction. (But) I will tell you, bhikkhus; I will let you know. While there is something higher to be done, for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

417. Bhikkhus! What is the higher thing to be done? Bhikkhus! You must train yourself thus: “We will keep our bodily conduct pure, clear, open, unbreached and restrained. But by virtue of that pure bodily conduct, we will not exalt ourselves or disparage others.” At times it might have occurred to you: “We are endowed with a sense of shame and a sense of fear. Our bodily conduct is pure. With this much, it is enough. With this much, the task is done. We have realized the fruits of being a samaṇa. There is nothing more to be done by us.” With this much, you might have come to satisfaction. (but) I will tell you, bhikkhus; I will let you know. While there is something higher to be done, for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

418. Bhikkhus! What is the higher thing to be done? Bhikkhus! You must train yourselves thus: “We will keep our conduct in speech pure, clear, open, unbreached and restrained. But by virtue of that pure verbal conduct, we will not exalt ourselves or disparage others.” At times it might have occurred to you: “We are endowed with a sense of shame and a sense of fear. Our bodily conduct is pure. Our verbal conduct is pure. With this much, it is enough. With this much, the task is done. We have realized the fruits of being a samaṇa. There is nothing more to be done by us.” With this much, you might have come to satisfaction. (but) I will tell you, bhikkhus; I will let you know. While there is something higher to be done, for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

419. Bhikkhus! What is the higher thing to be done? Bhikkhus! You must train yourselves thus: “We will keep our conduct in thought pure, clear, open, unbreached and restrained. But by virtue of that pure conduct in thought, we will not exalt ourselves or disparage others” At times it might have occurred to you: “We are endowed with a sense of

shame and a sense of fear. Our bodily conduct is pure. Our verbal conduct is pure. Our conduct in thought is pure. With this much it is enough. With this much the task is done. We have realized the fruits of being a samaṇa. There is nothing more to be done by us.” With this much you might have come to satisfaction. (But) I will tell you, bhikkhus; I will let you know. While there is something higher to be done, for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

420. Bhikkhus! What is the higher thing to be done? Bhikkhus! You must train yourselves thus: “We must keep our mode of living pure, clear, open, unbreached and restrained. But by virtue of that pure mode of living, we will not exalt ourselves or disparage others.” Bhikkhus! At times, it might have occurred to you: “We are endowed with a sense of shame and a sense of fear. Our bodily conduct is pure. Our verbal conduct in speech is pure. Our conduct in thought is pure. Our mode of living is pure. With this much, it is enough. With this much, the task is done. We have realized the fruits of being a samaṇa. There is nothing more to be done by us.” With this much, you might have come to satisfaction. (But) I will tell you, bhikkhus; I will let you know. While there is something higher to be done, for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

421. What is the higher thing to be done? Bhikkhus! You must train yourselves thus: “We will keep the doors closed at the faculties of the senses on seeing a visible object with the eye, we will not take in its characteristics (such as male, female, etc.) nor its secondary details (such as expression, behaviour, etc.) If the faculty of sight is left unguarded, such evil demeritorious dhammas as covetousness and dissatisfaction stemming from that would overpower us as we fail to control our senses. So, we will set ourselves to the task of guarding the faculty of sight, keep watch on it and gain control over it.

On hearing a sound with the ears ...p.... On smelling an odour with the nose ...p... On tasting a flavour with the tongue ...p... On making contact with the body ...p.... On cognizing a mind-object with the mind, we will not take in the characteristic such as pleasing, unpleasing, etc nor its secondary details. If the faculty of mind is left unguarded, such evil demeritorious dhammas as covetousness and dissatisfaction stemming from that would overpower us as we fail to control ourselves. So we will set ourselves to the task of guarding the faculty of mind, keep watch on it and gain control over it.” With this much you might have come to satisfaction. At times, bhikkhus, it might have occurred to you thus: “We are endowed with a sense of shame and a sense of fear. Our bodily conduct is pure. Our verbal conduct is pure. Our conduct in thought is pure. Our mode of living is pure. We have kept the doors closed at the faculties of the senses. With this much, it is enough. With this much the task is done. We have realized the fruits of being a samaṇa. There is nothing more to be done by us.” With this much, you might have come to satisfaction. (But) bhikkhus, I will tell you; I will let you know. While there is something higher to be done, for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

422. What, bhikkhus, is the higher thing to be done? Bhikkhus! You must train yourselves thus: “ We must know our measure (i.e. be moderate) in eating. We must take food with proper reflection, not for enjoyment, not for vanity (in strength), not for improvement of the body and not for a better complexion, but only to sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice of Purity. We must reflect thus: “By this alms-food, we shall remove the existing discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). We shall have just enough nourishment to maintain life and to lead a

blameless life in good health. At times, bhikkhus, it might have occurred to you thus: “We are endowed with a sense of shame and a sense of fear. Our bodily conduct is pure. Our verbal conduct is pure. Our conduct in thought is pure. Our mode of living is pure. We have kept the doors closed at the faculty of the senses. We know our measure in eating. With this much, it is enough. With this much, the task is done. We have realized the fruits of being a samaṇa. There is nothing more to be done by us.” With this much, you might have come to satisfaction. (But) bhikkhus, I will tell you; I will let you know. While there is something higher to be done, for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

423. What, bhikkhus, is the higher thing to be done? Bhikkhus! You must train yourselves thus: “We must practice vigilance. We will cleanse the mind of hindrances by walking up and down and sitting down in the day time; we will cleanse the mind of hindrances by walking up and down in the first watch of the night; in the middle watch of the night, we will lie down on the right side, in a noble reclining posture, with the left foot placed on and a little beyond the right foot, completely mindful and aware making a mental note of the time to get up; in the last watch of the night, we will rise up early and cleanse the mind of hindrances by walking up and down. and by sitting down.

At times, bhikkhus, it might have occurred to you thus: “We are endowed with a sense of shame and a sense of fear. Our bodily conduct is pure. Our verbal conduct is pure. Our conduct in thought is pure. Our mode of living is pure. We have kept the doors closed at the faculties of the senses. We know our measure in eating. We have practised vigilance. With this much, it is enough. With this much, the task is done. We have realized the fruits of being a samaṇa. There is nothing more to be done by us. With this much, you might have come to satisfaction. (But) bhikkhus, I will tell

you; I will let you know. While there is something higher to be done, for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

424. What, bhikkhus, is the higher thing to be done? Bhikkhus! You must train yourself thus: "We must be endowed with mindfulness and comprehension; keep ourselves completely aware in moving forward or back; keep ourselves completely aware in looking forward or sideways; keep our selves completely aware in bending or stretching our limbs; keep ourselves completely aware in carrying the great robe, alms-bowl and the other two robes; keep ourselves completely aware in eating, drinking, chewing and savouring; keep ourselves completely aware in urinating and defecating; keep ourselves completely aware in walking, standing, sitting, falling asleep, waking, speaking and observing silence.

At times, bhikkhus, it might have occurred to you thus: "We are endowed with a sense of shame and a sense of fear. Our bodily conduct is pure. Our verbal conduct is pure. Our conduct in thought is pure. Our mode of living is pure. We have kept the doors closed at the faculties of the senses. We know our measure in eating. We have practised vigilance. We are endowed with mindfulness and comprehension. With this much, it is enough. With this much, the task is done. We have realized the fruits of being a samaṇa. There is nothing more to be done by us" With this much, you might have come to satisfaction.(But) bhikkhus, I will tell you; I will let you know. While there is something higer to be done for those of you who aspire to the fruits of being a samaṇa, let not those fruits be deprived of you.

425. Bhikkhus, What is the higher thing to be done? Bhikkhus! In this Teaching a bhikkhu chose for habitation a lonely spot in the woods, at the foot of a tree, on a hill side, in a gully, in a mountain cave, in a cemetery, in a thicket, in an open plain or on a heap of straw.

After having had his meal, he returned from the place of alms-gathering, he sits down cross-legged and upright and establishes mindfulness in meditation. Then that bhikkhu, dissociates himself from coveting the world (of the five aggregates which are the objects of clinging) and abides with his mind free from covetousness, (thereby) cleansing his mind of covetousness altogether. He dissociates himself from ill will, abides with his mind free from ill will and develops goodwill towards all living beings, (thereby) cleansing his mind of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor with the perception of light, mindfulness and comprehension, (thereby) cleansing his mind of sloth and torpor altogether. He dissociates himself from restlessness and worry, being undistracted he abides with inner peace of mind, (thereby) cleansing his mind of restlessness and worry altogether. He dissociates himself from doubt and having overcome doubt, he abides without wavering in meritorious dhammas, (thereby) cleansing his mind of doubt altogether.

426. Bhikkhus! Take the example of a man who did business with borrowed money. As his business prospered he paid up his old debts. He also acquired profit with which he could maintain his family. Then it occurred to him Thus: "Formerly I worked on borrowed money. Now my business has prospered. I have paid up my old debts and acquired profit with which I have been able to maintain my family"

Thereby that man was pleased and delighted.

And, bhikkhus, take another example of a man afflicted with disease, suffering pain, extremely ill, having no appetite and losing physical strength. Afterwards he recovered from that disease. His appetite returned and he regained his physical strength. Then it occurred to him thus: "Formerly I was afflicted with disease, suffering pain, extremely ill losing,

appetite and physical strength. Now I have recovered from that disease. My appetite has returned and I have regained my physical strength.”

Thereby that man was pleased and delighted.

And, bhikkhus, take another example of a man confined in prison. Later he was released from prison, safe and sound and without losing any property. Then it occurred to him thus: “Formerly I was confined in a prison. Now I have been released from prison, safe and sound and without losing any property.”

Thereby that man become pleased and delighted.

And, bhikkhus, take another example of a slave who was not his own master but subject to another, unable to go about as he pleased. Later he was freed from slavery, becoming once again his own master, not subject to another and able to go about as he pleased. Then it occurred to him thus: “Formerly I was a slave, not my own master but subject to another and unable to go about as I pleased. Now I have been freed from slavery, becoming once again my own master, not subject to another and able to go about as I pleased.”

Thereby that man was pleased and delighted.

And, bhikkhus, take another example of a man, who, carrying all his treasures and wealth, travelled on a long, difficult and dangerous journey where the threat of famine was present. Later he completed that difficult journey and arrived at a village where there was peace and security. Then it occurred to him thus: “Formerly I travelled on a long, difficult and dangerous journey where the threat of famine was present. Now I have completed the difficult journey and arrived at the village where there is peace and security.”

Thereby that man was pleased and delighted.

Even so, bhikkhus, a bhikkhu clearly sees the five hindrances which have not been got rid of from within himself as indebtedness, disease, imprisonment, enslavement and a difficult and dangerous journey.

Bhikkus! A bhikkhu clearly sees the discarding of the five hindrances from within himself as gaining freedom from indebtedness, freedom from disease, freedom from imprisonment, freedom from enslavement and as reaching a place of safety.

427. Discarding the five hindrances that cause defilement of the mind and weakening of intellect, that bhikkhu, being detached from sensual pleasures and being detached from demeritorious factors, achieves and remains in the first jhāna which is accompanied by vitakka, vicāra, and which has pīti and sukha, born of detachment from the hindrances (nīvarana). He soaks, drenches, permeates and suffuses his body with pīti and sukha born of detachment from hindrances. There is no place in his body not suffused with pīti and sukha born of detachment from the hindrances.

Bhikkhus! Take the example of a skilful bath attendant or his assistant, who strews bath powder in a brass dish, sprinkles and sprinkles water on it and makes it into a mass. Water, permeating through that mass to form a cake soaked with unguents inside and out, is unable to seep out.

Bhikkhus! In the same way, that bhikkhu soaked drenches, permeates and suffuses his body with pīti and sukha born of detachment from the hindrances. There is no place in his body not suffused with pīti and sukha born of detachment from the hindrances.

428. And, again, bhikkhus, having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. He soaks, drenches, permeates and suffuses his body with pīti and sukha born of concentration. There is no place in his body not suffused with pīti and sukha born of concentration.

Bhikkhus! Take the example of a deep lake with water welling up from a spring below. There is no inlet from either east or west, or north or south. The rains do not come heavily or regularly. And yet cool water which wells up from that spring soaks, drenches, permeates and suffuses the lake with it; and there is no place in that lake not suffused with it.

Bhikkhus! In the same way, that bhikkhu soaks drenches, permeates and suffuses his body with pīti and sukha born of concentration. There is no place in his body not suffused with them.

429. And, again, bhikkhus, having been detached from pīti as well, that bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. He achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, who is possessed of equanimity and mindfulness. He soaks, drenches, permeates and suffuses his body with sukha detached from pīti. There is no place in his body not suffused with sukha detached from pīti.

Bhikkhus! To give an example, there are uppala, paduma and puṇḍarika lotuses in a pond where they grow in the water and thrive in it. Even when they are submerged, they thrive under water, soaked, drenched, permeated and suffused from root to apex with cool water. There is no spot in the whole plant of uppala, paduma or puṇḍarika lotuses not suffused with it.

Bhikkhus! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with sukha detached from pīti; and there is no place in his body which is not diffused with sukha detached from pīti.

430. And, again, bhikkhus, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, that bhikkhu achieves and remains in the fourth

jhāna, which has neither pain nor pleasure, but has purity of mindfulness born of equanimity. He abides in the purity of mind suffused in his body. There is no place in his body which is not suffused with it.

Bhikkhus! Take the example of a man sitting wrapped up from head to foot in a white cloth leaving no place on his whole body uncovered by it.

Bhikkhus! In the same way, that bhikkhu abides in the purity of mind suffused in his body and there is no place in his body which is not suffused with it.

431. And, again, bhikkhus, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs his mind to knowledge of past existences (*pubbenivā sānussati ñāna*). He recollects many and varied existences of the past. And what does he recollect? He recollects one past existence, also two existences ...p... in this way he recollects his many and varied past existences together with their characteristics and related facts (such as names and clans).

Bhikkhus! Take the example of a man who travelled from one's own village to another village, then from there to another village, and then he returned from there to his own village. Then it might occur to him thus: "I went out from my village to a certain village. In that village, I stood thus, I sat thus, I spoke thus, and I remained silent thus. Then I again set out from that village to still another village. In that village too, I stood thus, I sat thus, I spoke thus and I remained silent thus. Then I returned from that village to my own village.

In the same way, bhikkhus, that bhikkhu recollects one past existence, also two existences ...p... in this way he recollects many and varied past existences together with their characteristics and related facts (such as names and clans).

432. And again, bhikkhus, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs his mind to knowledge of the passing away and arising of being (*cutūpapāta ñāṇa*) With the divine power of sight which is extremely clear, surpassing the sight of man, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings with good or bad destinations. He knows beings arising according to their own kamma ...p...

For example, bhikkhus, there were two houses with doors opposite each other; a man with good eye-sight standing in the middle between them, might see men entering the house, or coming out of it, or walking about or roaming about there.

In the same way, bhikkhus, with the divine power of sight which is extremely clear, surpassing the sight of men, that bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma ...p...

433. And again, bhikkhus, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and unperturbable, that bhikkhu directs his mind to knowledge of the extinction of moral intoxicants (*āsavakkhaya ñāṇa*). Then he understands truly that this is dukkha; he understands truly that this is the origin of dukkha; he understands truly that this is the cessation of dukkha; he understands truly that this is the way leading to the cessation of dukkha; he understands truly that these are the āsavas; he understands truly that this is the origin of āsavas; he understands truly that this is the cessation of āsavas; and he understands truly that this is the way leading to the cessation of āsavas. The mind of the bhikkhu who

thus knows and thus sees is liberated from *kāmāsava*, the defilement of sense pleasures, his mind is liberated from *bhavāsava*, the defilement of hankering after better existence; and his mind is liberated from *avijjāsava*, the defilement of ignorance. When (the mind was thus) liberated, there occurred the knowledge: “It is liberated” He knows: “Rebirth is ended; the Noble Practice has been accomplished; what needed to be done (for the realization of the path), has been done nothing else remains to be done for this attainment of *Magga*.”

For example, bhikkhus, there was a clear and transparent lake in a mountain glen, a man with good eye-sight, standing at the edge of the lake might see mussels, pebbles, broken pottery and shoals of fish moving about or just lying still. It might occur to him thus: “This lake is clear and transparent. In it there are oysters, mussels, pebbles, broken pottery and shoals of fish, either moving about or just lying still.”

In the same way, bhikkhus, he understands truly that this is *dukkha* ...p... nothing else remains to be done for the attainment of *Magga*.

434. Bhikkhus! This bhikkhu is called a *samaṇa*, or *brahmaṇa*, or one who has washed himself (*nhātaka*) or one who has attained to the highest knowledge (*vedagū*), or one who has crushed the defilements (*sothiya*), or one who has kept himself aloof from defilement (*Araham*).

Bhikkhus! How is a bhikkhu a *samaṇa*? That bhikkhu has calmed down evil and demeritorious dhammas that bring about defilements that cause repeated birth, and that result in birth, ageing and death in the future. Thus, that bhikkhu is a *samaṇa*.

Bhikkhu! How is a bhikkhu a *brahmaṇa*? That bhikkhu has put away evil and demeritorious dhammas that bring about defilements that cause repeated birth, and that result in

birth, ageing and death in the future. Thus, that bhikkhu is a brahmaṇa.

Bhikkhus! How is a bhikkhu one who has washed himself? That bhikkhu has washed himself clean of evil and demeritorious dhammas that bring about defilements, that cause repeated birth and that result in birth, ageing and death in the future. Thus that bhikkhu is one who has washed himself.

Bhikkhus! How is a bhikkhu one who has attained to the highest knowledge? That bhikkhu has comprehended evil and demeritorious dhammas that bring about defilements that cause repeated birth and that result in birth, ageing and death in the future. Thus that bhikkhu is one who has attained to the highest knowledge.

Bhikkhus! How is a bhikkhu one who has crushed (the defilements)? That bhikkhu has crushed evil and demeritorious dhammas that bring about defilements that cause repeated births, and that result in birth, ageing and death in the future. Thus, that bhikkhu is one who has crushed (the defilement).

Bhikkhus! How is a bhikkhu one who has kept himself aloof (from the defilements)? That bhikkhu has kept himself away from evil and demeritorious dhammas that bring about defilements that cause repeated rebirth, and that result in birth, ageing and death in the future. Thus, that bhikkhu is one who has kept himself aloof (from defilements).

Bhikkhus! How is a bhikkhu an araham? That bhikkhu has kept himself away from evil and demeritorious dhammas that bring about defilements that cause repeated birth, and that result in birth, ageing and death in the future. Thus, that bhikkhu is an araham.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Mahāassapura Sutta,
the ninth in this vagga.

10. CŪḲAASSAPURA SUTTA

The Short Discourse Delivered at The Assapura Market-town

435. Thus have I heard:

At one time the Bhagavā was staying in the province of Aṅga Princes, in Assapura market town. There the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” And those bhikkhus answered the Bhagavā, saying: “Venerable Sir!” And the Bhagavā spoke thus: Bhikkhus! People know you well as “Samaṇas, samaṇas” and you, when you are asked: “What are you?”, admit: “ We are samaṇas” Bhikkhus! You who are thus designated and who acknowledge (the designation.) should train yourselves thus: “ We shall take up the practice fitting for samaṇas, thereby, our designation will be true and our acknowledgement of ourselves will become real. We use the robes, alms-food, lodgings, medicines and medicinal requisites for use in sickness donated by the laity. Their actions will prove to be of great fruit and great benefit; and our going forth will not prove futile (literally, barren), but be full of fruits and growth.”

436. Bhikkhus! How does a bhikkhu not take up the practice befitting a samaṇa? Bhikkhus! a bhikkhu, being grossly covetous, does not get rid of covetousness; being malevolent in mind, does not get rid of malevolence; being wrathful, does not get rid of wrath; being inimical, does not get rid of enmity; being given to denigrating others, does not get rid of denigrating others; being given to rivalry, does not get rid of rivalry; being envious, does not get rid of envy; being avaricious, does not get rid of avarice; being deceitful, does not get rid of deceit; being full of guile, does not get rid of guile; being full of evil desires, does not get rid of evil desires; holding wrong views, does not get rid of wrong views. Bhikkhus! As he has not got rid of these stains, these

defects and these rubbish (that can be found) in samaṇas, that conduce to woeful states and to suffering in wretched destinations, I declare that he does not practise as befitting a samaṇa. For example, bhikkhus, there was a weapon called mataja¹, made out of a dead bird, double-edged, whetted sharp, covered and bound in leather. Bhikkhus, I say that the going forth of this bhikkhu is just like that weapon.

437. Bhikkhus! I do not declare one to be a samaṇa who wears stitched clothes merely by his wearing stitched clothes. Bhikkhus! Neither do I declare one to be a samaṇa who is naked merely by his being naked. Bhikkhus! Neither do I declare one to be a samaṇa who lives with dust and dirt merely by his living with dust and dirt. Bhikkhus! Neither do I declare one to be a samaṇa who gets into the water (for ablution) merely by his getting into the water. Bhikkhus! Neither do I declare one to be a samaṇa who makes his dwelling at the foot of a tree merely by his dwelling at the foot of a tree. Bhikkhus! Neither do I declare one to be a samaṇa who lives in the open merely by his living in the open. Bhikkhus! Neither do I declare one to be a samaṇa who (practises) standing erect merely by his standing erect. Bhikkhus! Neither do I declare one to be a samaṇa who takes food at long interval (i.e., once every other day, or once in a month) merely by his taking food at long interval. Bhikkhus! Neither do I declare one to be a samaṇa who chants mantras merely by his chanting mantras. Bhikkhus! Neither do I declare one to be a samaṇa who wears matted hair merely by his wearing matted hair.

1. a weapon called mataja: Iron fillings mixed with mincemeat are fed to the crane which either dies of constipation or is killed, if it does not. Its entrails are then opened and iron fillings taken out. They are again mixed with mince-meat and fed to another crane which is subjected to the same process. This is repeated seven times with seven different cranes. Finally iron filings are recovered. They are then wrought into sharp weapons by a skilful blacksmith. A weapon thus processed is known as mataja-weapon.

Bhikkhus! If one wearing stitched clothes grossly covetous, despite his wearing stitched clothes could get rid of covetousness; if one, malevolent in mind, could get rid of malevolence; if one, wrathful, could get rid of wrath; if one hostile, could get rid of hostility; if one, given to denigrating others, could get rid of denigrating others; if one, given to rivalry, could get rid of rivalry; if one, envious, could get rid of envy; if one, avaricious, could get rid of avarice; if one, deceitful, could get rid of deceit; if one, full of guile, could get rid of guile; if one, having evil desires, could get rid of evil desires; if one, holding wrong views, could get rid of wrong views; his friends, acquaintances and blood relations would, even at the time of his birth, clothe him in stitched clothes, saying: “Come, you, with a comely face! Wear stitched clothes. By merely wearing stitched clothes, you, grossly covetous, will get rid of covetousness; you, malevolent in mind, will get rid of malevolent ; you, wrathful, will get rid of wrath; you, hostile, will get rid of hostility; you, given to denigrating others, will get rid of denigrating others; you, given to rivalry, will get rid of rivalry; you, envious, will get rid of envy; you, avaricious, will get rid of avarice; you, deceitful, will get rid of deceit; you, full of guile, will get rid of guile; you, having evil desires, will get rid of evil desires; you, holding wrong views, will get rid of wrong views.”

Bhikkhus! In this world, I see some person who wears stitched clothes but who is covetous, malevolent in mind, wrathful, hostile, given to denigrating others, given to rivalry, envious, avaricious, deceitful, full of guile, having evil desires, holding wrong views. So I do not declare him to be a *samaṇa* by merely wearing stitched clothes.

Bhikkhus! If one who is naked ...p... who lives with dust and dirt ...p... who gets into the water ...p... who dwells at the foot of a tree ...p... who lives in the open ...p... who (practises) standing erect ...p... who takes food at long interval ...p...who chants mantras ...p...who wears matted hair, could, although grossly covetous, despite his wearing matted hair, get rid of covetousness; could, although malevolent in mind, get rid

of malevolence; could, although wrathful, get rid of wrath; could, although hostile, get rid of hostility; could, although given to denigrating others, get rid of denigrating others ; could, although given to rivalry, get rid of rivalry; could, although envious, get rid of envy; could, although avaricious, get rid of avarice; could, although deceitful, get rid of deceit; could, although full of guile, get rid of guile; could, although having evil desires, get rid of evil desires; could, although holding wrong views, get rid of wrong views; his friends, acquaintances and blood relations would, even at the time of his birth make him wear matted hair, saying: “Come, you, with a comely face! Wear matted hair. By merely wearing matted hair, you, grossly covetous, will get rid of covetousness; you, malevolent in mind, will get rid of malevolence; you, wrathful, will get rid of wrath ...p... You, having evil desires, will get rid of evil desires; you, holding wrong views, will get rid of wrong views.”

Bhikkhus! In this world, I see some person who wears matted hair but is covetous, malevolent in mind, wrathful, hostile, given to denigrating others, given to rivalry, envious, avaricious, deceitful, full of guile, having evil desires and holding wrong views. So I do not declare him to be a samaṇa by merely wearing matted hair.

438. And bhikkhus, how does a bhikkhu take up the practises befitting a samaṇa? Bhikkhus! Whichever bhikkhu, being grossly covetous, gets rid of covetousness; being malevolent in mind, gets rid of malevolence; being wrathful, gets rid of wrath; being hostile, gets rid of hostility; being given to denigrating others, gets rid of denigrating others; being given to rivalry, gets rid of rivalry; being envious, gets rid of envy; being avaricious, gets rid of avarice; being deceitful, gets rid of deceit; being full of guile, gets rid of guile; having evil desires, gets rid of evil desires; holding wrong views, gets rid of wrong views. Bhikkhus! As he has got rid of these stains, these defects, and rubbish in samaṇas that conduce to woeful states and to suffering in wretched destinations, I declare him as one who takes up the practices befitting a samaṇa. He sees

himself as purified of all these evil and demeritorious dhammas. To him who sees himself as purified of all evil and demeritorious dhammas there arises delight. To him who is delighted there arises delightful satisfaction. The body of one whose mind is filled with delightful satisfaction is becalmed. One whose body is becalmed, experiences happiness. The mind of one who is happy is concentrated.

(Then) that bhikkus abides with a mind (filled) with goodwill (*mettā*) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with goodwill (*mettā*) which is extensive, lofty, measureless, peaceable, and without malice. He abides with a mind filled with compassion ...p... with sympathetic joy ...p... with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere above, below and across, he abides with a mind (filled) with equanimity which is extensive, lofty, measureless, peaceable, and without malice.

Bhikkhus! Suppose there were a pleasant lotus-pond with clear water, sweet water, cool water, limpid, water with good landing place; and a man from the east, were to come along, oppressed by the summer heat, scorched by the summer heat, exhausted and feeling hungry and thirsty. Having come there, he might quench his thirst and rid himself of oppressive summer heat. And a man from the west were to come along, a man from the north were to come along, a man from the south were to come along, a man from whatever quarter were to come along oppressed by the summer heat, scorched by the summer heat, exhausted and feeling hungry and thirsty. Having come there, he might quench his thirst and rid himself of oppressive heat.

Even so, bhikkhus, if a man, be he of the family of rulers, were to renounce hearth and home for the homeless

life, he would attain inward calm with the development of goodwill, compassion, sympathetic joy and equanimity, having come into the dhammavinaya, the Doctrine and Discipline taught by the Tathāgata. And I do declare him: "For having calmed inwardly, to be one who has taken up the practice befitting a samaṇa."

If a man, be he of the family of brahmaṇas ...p... of the family of merchants ...p... of the family of workers ...p... of whatever family, were to renounce hearth and home for the homeless life, he would attain inward calm with the development of goodwill, compassion, sympathetic joy and equanimity, having come into the dhammavinaya, the Doctrine and Discipline, taught by the Tathāgata. And I declare him: "For having calmed himself inwardly, to be one who has taken up the practice befitting a samaṇa."

If a man, be he of the family of rulers were to renounce hearth and home for the homeless life, he would abide in the realization, here and now, by his own intuitive knowledge, of emancipation of mind and emancipation by insight, free from āsavas, due to their exhaustion. He becomes a samaṇa through the extinction of āsavas.

If a man, be he of the family of brahmaṇas ...p... of the family of merchants ...p... of the family of workers ...p... of whatever family, were to renounce hearth and home for the homeless life, he would abide in the realization, here and now, by his own intuitive knowledge, of emancipation of mind and emancipation by insight, free from āsavas due to their exhaustion. He becomes a samaṇa through the extinction of āsavas.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of Cūḷasasapura Sutta,

the tenth in this vagga

End of Mahāyamaka Vagga, the fourth division.

Namo tassa bhagavato arahato sammāsambuddhassa

(v) CŪḶAYAMAĀKA VAGGA

1. Sāleyyaka Sutta
2. Verañjaka Sutta
3. Mahāvedalla Sutta
4. Cūḷavedalla Sutta
5. Cūḷadhammasamādāna Sutta
6. Mahādhammasamādāna Sutta
7. Vīmaṁsaka Sutta
8. Kosambiya Sutta
9. Brahmanimantanika Sutta
10. Māratajjanīya Sutta

1. SĀLEYYAKA SUTTA

Discourse Made at Sālā Village

439. Thus have I heard:

At one time the Bhagavā, journeying through the country of the Kosalans with a large number of bhikkhus of the Order arrived at Sālā village of the brahmaṇas. The brahmin householders of Sālā heard thus: “Friends! Samaṇa Gotama, the son of the Sakyan clan who had gone forth from the Sakyan family, journeying through the country of the Kosalans with a large number of bhikkhus of the Order, has arrived at Sāla.

The good reputation of the honourable Gotama has spread far and wide in this way: Thus indeed that Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and the perfect course of practice; he speaks only what is beneficial and true; he knows all the three worlds; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the four Ariyā Truths; and he is the Most Exalted.

“Through special apperception, that Bhagavā having personally realized the world comprising devas, Māra and Brahmās and also the world of human beings with its samaṇas and brahmaṇas, kings (sammutidevas) and men expounds it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He reveals the Noble Practice which is complete in all aspects and is absolutely pure. It were good to see arahats of this nature.”

Then the brahmin householders of Sālā approached the Bhagavā and having approached, some made obeisance to the Bhagavā, and sat in a suitable place, some exchanged courteous greetings with the Bhavagā. After having concluded amiable and memorable words they sat in a suitable place; some raised their joined palms to the forehead in the direction of the Bhagavā; and sat in a suitable place; some announced their names and clans and sat in a suitable place; some (just) sat down in silence in a suitable place.

Having sat in a suitable place, the brahmin householders of Sālā addressed the Bhagavā thus: “ O Gotama, what is the cause, what is the reason why some beings in this world, on the dissolution of their bodies after death, appear in the miserable existences, in wretched destinations, in states of ruin, in realms of continuous suffering?

And, O Gotama, what is the cause, what is the reason why some beings in this world, on the dissolution of their bodies after death, appear in a good destination, the happy world of the devas?”

Householders! It is because of unjust and uneven action that some beings in this world, on the dissolution of their bodies after death, appear in the miserable existences, in wretched destinations, in states of ruin, in realms of continuous suffering. Householders! It is because of just and even action that some beings in this world, on the dissolution of their bodies after death, appear in a good destination, the happy world of the devas.

We do not understand the meaning of what the Revered Gotama has said in brief without explaining it in detail. We request the revered Gotama to be so good as to teach us the dhamma so that we may understand

the meaning of what the Revered Gotama has said in brief without explaining it in detail.

If that be so, householders, listen and pay good attention. I will speak.

“Very well, Sir,” responded the brahmin householders of Sālā to the Bhagavā; and the Bhagavā spoke thus:

440. Householders! There are three kinds of unjust and uneven bodily action, four kinds of unjust and uneven verbal action, and three kinds of unjust and uneven mental action.

Householders! How are there the three kinds of unjust and uneven bodily action? In this world, householders, there is a certain person who takes life, is cruel, bloody-handed, bent on doing harm and killing, showing no mercy on sentient beings.

And he takes what is not given. He takes whatever property or building belonging to others, situated in a village or in a jungle with intent to steal.

And he indulges in wrongful gratification of sensual pleasures. He falls into (sexual) transgression with women, protected by the mother, protected by the father, protected by both the mother and the father, protected by brothers, protected by sisters, protected by relations, protected by the clan, protected by companions in the dhamma, protected by the betrothed, and to say the least, with those garlanded as a token of betrothal. Thus, householders, there are the three kinds of unjust and uneven bodily action.

Householders! How are there four kinds of unjust and uneven verbal action? In this world, householders, a certain person speaks falsehood. When he is taken before an assembly, or a congregation, or amidst relations, or amidst an organization, or a royal family

and asked as a witness: “O man! (come here) Say what you know,” he replies: “ I know, ” although he does not know; he replies: “ I do not know,” although he knows; he replies: “ I see, ” although he does not see; and he replies: “ I do not see, ” although he sees. Thus does he speak falsehood, knowing it to be falsehood, either for his own sake, or for the sake of another, or for the sake of some material gain.

And he makes malicious speech. What he hears from this man he relates to that man to create dissention, and what he hears from that man he relates to this man to create dissention. In this way does he sow discord among those living in harmony. He encourages those who are living in discord. **Delighting** in disharmony, rejoicing in disharmony, finding pleasure in disharmony, he makes speech that creates disharmony.

And he makes harsh speech. He speaks such words as are crude, rough, galling to other’s ears, hurtful, bordering on wrath and not conducive to concentration.

And he uses frivolous speech. He speaks words at a wrong time, not related to facts, not conducive to benefit, not aligned with dhamma, not in accordance with the Discipline. He speaks words that are unreasonable, unlimited, not conducive to welfare, and not **worth** treasuring in mind, at a wrong time. Thus, householders, there are the four kinds of unjust and uneven verbal action.

Householders! How are there the three kinds of unjust and uneven mental action? In this world, householders, a certain person is grossly covetous. He covets other people’s property thinking: “How good it will be if what belongs to others becomes mine.”

And he is malevolent in mind. He has wicked intentions, thinking: “ May these beings be ill-treated;

may these beings be killed; may these beings be cut up; may these beings be destroyed; may these beings not exist at all(i.e., disappear)! ”

And he is of wrong view and of perverted view holding thus: “ There is no (consequence in) alms giving; there is no (consequence in) making sacrificial offering; there is no (consequence in) giving small gifts; there is no fruit or resultant from doing good or evil deeds; there is no present world (for those who are in the other world); there is no (result of good or bad behaviour towards) one’s mother; there is no (result of good or bad behaviour towards) one’s father; there are no being who are reborn after death; there are no samaṇas or brahmaṇas established in the Ariyā path and accomplished in good practice, who, through Magga Insight (abhiññā) realized by themselves, can expound on this world and other worlds.”

Householders ! It is because of unjust and uneven mental action that some beings in this world, on dissolution of their bodies after death, appear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering.

441. Householders! There are three kinds of just and even **bodily** action, four kinds of just and even verbal action **and** three kinds of just and even mental action.

Householders! How are there the three kinds of just and even bodily action? In this world, householders, there is a certain person who abandons (thoughts of) taking life and abstains from destruction of life. He has laid down the stick and the sword. He is ashamed (of doing evil). He is merciful. He dwells with solicitude for the welfare of living beings.

And he abandons (thoughts of) taking what is not given and abstains from taking what is not given.

He does not take whatever property or buildings belonging to others situated in a village or in a jungle with intent to steal.

And he abandon (thoughts of) wrongful gratification of sensual pleasures and abstains from indulging in wrongful gratification of sensual pleasures. He does not fall into (sexual) transgression with women, protected by the mother, protected by the father, protected by both the mother and the father, protected by brothers, protected by sisters, protected by relations, protected by the clan, protected by companions in the dhamma, protected by the betrothed, and to say the least, he does not fall into transgression with those garlanded as a token of betrothal. Thus, householders, these are the three kinds of just and even bodily action.

Householders! How are there the four kinds of just and even verbal action? In this world, householders, a certain person abandons (thoughts of) speaking falsehood and abstains from speaking falsehood. When he is taken before an assembly, or a congregation, or amidst relations, or amidst an organization, or a royal family and asked as a witness: “ Good man! Say what you know,” he replies: “ I do not know, ” if he does not know; he replies: “ I know,” if he knows; he replies: “I do not see,” if he does not see; he replies: “ I see,” if he sees. Thus does he not speak falsehood, knowing it to be falsehood, whether for his own sake, or for the sake of another, or for the sake of some material gain.

And he abandons (thoughts of) making malicious speech and) abstains from making malicious speech. What he hears from this man he does not relate to that man to create dissention, and what he hears from that man he does not relate to this man to create dissention. In this way he reconciles those who are at variance and encourages those living in unity. Delighting in harmony,

rejoicing in hamony, finding pleasure in harmony, he makes speech that creates harmony.

And he abandons making harsh speech and abstains from making harsh speech. He speaks such words as are not blameworthy, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many, and heartening to many.

And he abandons (thoughts of) making frivolous speech and abstains from making frivolous speech. He speaks words at the right time, factually, beneficially, in alignment with the dhamma, in accordance with Discipline. He speaks words which are reasonable, limited, conducive to welfare, and worth treasuring in mind, at the right time. Thus, householders, there are these four kinds of just and even verbal action.

Householders! How are there the three kinds of just and even mental action? In this world, householders, a certain person is not grossly covetous. He does not covet other people's property, thinking: "How good it will be if what belongs to others becomes mine."

And he is not malevolent in mind. He has no wicked intentions thinking: "May these beings be free from enmity, free from anxiety, and free from suffering, may they be able to maintain themselves without difficulty"

And he is of right view. He has the unperverted view holding thus: "there is (consequence in) alms giving; there is (consequence in) making sacrificial offering; there is (consequence in) giving small gifts; there is fruit or resultant for doing good or evil deeds, there is this present world (for those who are in the other world); there is the other world (for those who are in the present world); there is the result of good or bad behaviour (towards one's own) mother: there is the

result of good or bad behaviour (towards one's own) father; there are beings who are reborn after death; there are samaṇas and brahmaṇas established in the Ariyā path and accomplished in good practice, who, through Magga Insight (abhiññā) realized by themselves, and can expound on this world and other worlds." Thus householders, there are the three kinds of just and even mental action.

Householders! It is because of just and even action that some beings in this world, on the dissolution of their bodies after death, appear in good destination, the happy world of the devas.

442. If, householders, one who conducts himself justly and evenly wishes: "Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of a ruling class of great wealth," there is the possibility that he will, on the dissolution of the body after death, be reborn in the companionship of a ruling class of great wealth. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: " Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of a brahmaṇa of great wealth....p... in a companionship of householders of great wealth," there is possibility that he will on the dissolution of the body after death, be reborn in the companionship of a householder of great wealth. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: "Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of Cātumahārājika devas", there is the possibility that he will, on the dissolution of the body after death, be reborn in the companionship of

Cātumahārājika devas. What is the reason for this. It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of Tāvātimsā devas ...p... Yāmā devas ...p... Tusita devas ...p... Nimmānarati devas ...p... Paranimmitavasavatti devas ...p... in the companionship of Brahmakāyikā devas”, there is the possibility that he will, on the dissolution of the body after death, be reborn in the companionship of Brahmakāyikā devas. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of Ābhā devas”, there is the possibility that he will, on the dissolution of the body after death, be reborn in the companionship of Ābhā devas. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of Parittābhā devas ...p... of Appamānābhā devas ...p... of Ābhassarā devas ...p... of Parittasubhā devas ...p... of Appamānāsubhā devas ...p... of Subhakiṇha devas ...p... of Vehapphala devas ...p... of Avihā devas ...p... of Atappa devas ...p... of Sudassā devas ...p... of Sudassī devas ...p... of Akaniṭṭha devas ...p... of Ākāsānañcāyatana devas ...p... of Viññāṇañcāyatana devas ...p... of Ākiñcaññāyatana devas ...p... of Nevasaññānāsaññāyatana devas, “there is possibility that he will, on the dissolution of the body after death, be reborn in the companionship of the Nevasaññā-

nāsaññāyatana devas.¹ What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, he who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, attain and remain in the emancipation of mind and emancipation by Insight, free from āsavas due to their extinction realized here and now by my own supernormal knowledge,” it is possible that he will, on the dissolution of the body after death, attain and remain in the emancipation and emancipation by intuitive knowledge free from āsavas due to their extinction, realized here and now by his own supernormal knowledge. What is the reason for this? It is because he conducts himself justly and evenly.

443. As this had been said, the brahmin householders of Sālā village addressed the Bhagavā thus: “ O Gotama! Excellent (is the dhamma)! O Gotama! Excellent (is the dhamma)! Just as, O Gotama, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to us in various ways. We take refuge in the Revered Gotama; we take refuge in the Dhamma; we take refuge in the Saṃgha. May the Revered Gotama accept us as lay-disciples taking refuge (in the three Gems) from today till the end of our lives.”

End of Sāleyyaka Sutta,

the first in this vagga.

1. Here the Buddha was silent on the devas of Asaññāsatta-abode (the abode of the Unconscious) as the practice leading to existence in that totally unconscious state is un-Buddhistic, belonging to the teaching of ascetics outside the Buddha's Teaching.

2. VERANĀJAKA SUTTA

Discourse made to Householders of Verañjā

444. Thus have I heard:

At one time the Bhagavā was staying at Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the brahmin householders of Verañjā were staying in Sāvattī to do some business. The brahmin householders of Verañjā heard thus:

“Friends! Samaṇa Gotama, the son of the Sakyan clan who has gone forth from the Sakyan family, is staying at Jetavana monastery of Anāthapiṇḍika in Sāvattī. The good reputation of the honourable Gotama has spread far and wide in this way: “Thus indeed that Bhagavā is worthy of special veneration, he truly comprehends all the dhammas by his own intellect and insight, he possesses penetrative knowledge and the perfect course of practice, he speaks only what is beneficial and true, he knows all the three worlds, he is incomparable in taming those who deserve to be tamed, he is the Teacher of devas and men, he is the Enlightened One, knowing and teaching the four Ariya Truths, and he is the Most Exalted.

“Through special apperception, that Bhagavā, having personally realized the world comprising devas, Māras and brahmās, and also the world of human beings with its samaṇas, and brahmaṇas, kings (sammutidevas) and men, expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end with richness in meaning and words. He reveals the Noble Practice which is complete in all aspects and is absolutely pure. It were good to see the arahats of this nature.”

Then the brahmin householders of Verañjā approached the Bhagavā, and having approached, some made obeisance to th Bhagavā, and sat in a suitable

place; some exchanged courteous greetings with the Bhagavā and having finished felicitous and memorable words sat in a suitable place; some raised their joined palms in the direction of the Bhagavā and sat in a suitable place; some announced their names and clans and sat in a suitable place; some (just) sat down in silence and sat in a suitable place.

Having sat in a suitable place, the brahmin householders of Verañjā addressed the Bhagavā thus: “O Gotama, what is the cause, what the reason that some beings in this world, on the dissolution of their bodies after death, appear in the miserable existences, in wretched destinations, in states of ruin, in realms of continuous suffering? And, O Gotama, what is the cause, what the reason that some beings in this world, on the dissolution of their bodies after death, appear in a good destination, the happy world of the devas?”

Householders! It is because of unjust and uneven action that some beings in this world, on the dissolution of their bodies after death, appear in the miserable existences, in wretched destinations, in states of ruin, in realms of continuous suffering. Householders! It is because of just and even action that some beings in this world, on the dissolution of their bodies after death, appear in a good destination, the happy world of the devas. We do not understand the meaning of what the Revered Gotama has said in brief without explaining it in detail. We request the Revered Gotama to be so good as to teach us the dhamma so that we may understand the meaning of what the Revered Gotama has said in brief without explaining it in detail.

If that be so, householders, listen and pay good attention. I will speak.

“Very well, Sir,” responded the brahmin householders of Verañjā to the Bhagavā; and the Bhagavā spoke thus:

445. Householders! There are three kinds of unjust and uneven bodily action, four kinds of unjust and uneven verbal action and three kinds of unjust and uneven mental action.

Householders! How are there the three kinds of unjust and uneven bodily action? In this world, householders, a certain person takes life, is cruel, bloody-handed, bent on doing harm and killing, showing no mercy on sentient beings. And he takes what is not given. He takes whatever property or building belonging to others ...p... with intent to steal.

And he indulges wrongful gratification of sensual pleasures. He falls into (sexual) transgression with women, protected by the mother, ...p... Thus, householders, there are the three kinds of unjust and uneven bodily actions.

Householders! How are there the four kinds of unjust and uneven verbal action? In this world, householders, someone speaks falsehood. When he is taken before an assembly ...p... he speaks falsehood, knowing it to be falsehood ...p... And he makes malicious speech. What he hears from this man he relates to that man ...p... In this way does he sow discord among those living in harmony ...p... And he makes harsh speech. He speaks such words as are crude ...p... And he uses frivolous words in speech. He speaks words at the wrong time ...p... He speaks words unlimited, not conducive to welfare ...p... Thus, Householders, there are the four kinds of unjust and uneven verbal action.

Householders! How are there the three kinds of unjust and uneven mental action? In this world, householders, a certain person is grossly covetous, ...p... thinking: "How good it will be if what belongs to others becomes mine." And he is malevolent in mind. He has wicked intentions, thinking: "May these beings be ill-treated; ...p... may these beings not exist at all (i.e., disappear)! And he

is of wrong view and of perverted view, holding thus: "There is no (consequence in) alms giving, there is no (consequence in) making sacrificial offering; ...p... There are no samaṇas or brahmaṇas ...p... who proclaim this world and the other world, ...p... Thus, householders, there are the three kinds of unjust and uneven mental action.

Householders! It is because of unjust and uneven mental action that some beings in this world, on the dissolution of their bodies after death, appear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering.

446. Householders! There are three kinds of just and even bodily action, four kinds of just and even verbal action and three kinds of just and even mental action.

Householders! How are there the three kinds of just and even bodily action? In this world, householders, a certain person abandons (thoughts of) taking life and abstains from destruction of life. He has laid down the stick and the sword. He is ashamed (of doing evil). He is merciful. He dwells with solicitude for the welfare of all beings.

And he abandons (thoughts of) taking what is not given and abstains from taking what is not given. He does not take whatever property or building belonging to others ...p... with intent to steal.

And he abandons (thoughts of) wrongful gratification of sensual pleasures and abstains from indulging in sensual pleasures ...p... He does not fall into (sexual) transgression with women. Thus, householders, there are the three kinds of just and even bodily action.

Householders! How are there the four kinds of just and even verbal action? In this world, householders, a certain person abandons (thoughts of) speaking falsehood and abstains from speaking falsehood. When

he is taken before an assembly. ...p... He does not speak falsehood, knowing it to be falsehood.

And he abandons (thoughts of) making malicious speech. ...p... He makes speech that creates harmony. And he abandons making harsh speech. ...p... He speaks such words as are not blameworthy. And he abandons (thoughts of) making frivolous speech ...p... He speaks words at a right time reasonable, limited and conducive to welfare ...p... Thus, householders, there are the four kinds of just and even verbal action.

Householders! How are there the three kinds of just and even mental action? In this world, householders, a certain person is not grossly covetous. He does not covet other people's property, thinking: "How good it will be if what belongs to others becomes mine." And he is not malevolent in mind. He has no wicked intentions but thinks: "May these beings be free from enmity, free from anxiety, and free from suffering. May they be able to maintain themselves without difficulty."

And he is of right view. He has the unperverted view holding thus: "There is (consequence in) alms giving; there is (consequence in) making sacrificial offering ...p... There are samaṇas and brahmaṇas who established in the Noble path and accomplished in good practice, proclaimed this world and the other world, ...p... Thus, householders, there are the three kinds of just and even mental action.

Householders! It is because of just and even action that some beings in this world, on the dissolution of their bodies after death, appear in a good destination, the happy world of the devas.

447. If, householders, one who conducts himself justly and evenly wishes: "Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of a ruling class of great wealth, " there is the possibility that he will, on the dissolution of the

body after death, be reborn in the companionship of a ruling class of great wealth. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of a brahmin of great wealth ...p... a householder of great wealth,” there is the possibility that he will, on the dissolution of the body after death, be reborn in the companionship of a householder of great wealth. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of Catumahārājika devas,” there is the possibility that he will, on the dissolution of the body after death, be reborn in the companionship of Catumahārājika devas. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of Tāvātimsa devas ...p... Yāmā devas ...p... Tusitā devas ...p... Nimmānarati devas ...p... Paranimmitavasavatti devas ...p... in the companionship of Brahmakāyikā devas ” there is the possibility that he will, on the dissolution of the body after death, be reborn in the companionship of Brahmakāyikā devas. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of Ābhā devas,” there is the possibility that he will, on the dissolution of the body after death,

be reborn in the companionship of Ābhā devas. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, be reborn in the companionship of Parittābhā devas ...p... Āppamānābhā devas ...p... Ābhassarā devas ...p... Parittasubhā devas ...p... Appamānāsubhā devas ...p... Subhakiṇhā devas ...p... Vehapphala devas ...p... Avihā devas ...p... Atappā devas ...p... Sudassā devas ...p... Sudassī devas ...p... Akaniṭṭha devas ...p... Ākāsānañcāyatana devas ...p... Viññānañcāyatana devas. ...p... Ākiñcaññāyatana devas ...p... Nevasaññānāsaññāyatana devas, there is the possibility that he will, on the dissolution of the body after death, be reborn in the companionship of Nevasaññānāsaññāyatana devas. What is the reason for this? It is because he conducts himself justly and evenly.

If, householders, one who conducts himself justly and evenly wishes: “Good it will be if I, on the dissolution of the body after death, achieve and remain in the emancipation of mind and the emancipation by intuitive wisdom, free from āsavas due to their exhaustion, realized here and now by my own supernormal knowledge, “there is the possibility that he will, on the dissolution of the body after death, achieve and remain in the emancipation of mind and the emancipation by intuitive knowledge, free from āsavas due to their exhaustion, realise here and now by his own supernormal knowledge. What is the reason for this? It is because he conducts himself justly and evenly.

448. As this had been said, the brahmin householders of Verañjā addressed the Bhagavā thus: “O Gotama! Excellent (is the dhamma)! O Gotama! Excellent (is the dhamma)! Just as, O Gotama, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another

who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to us in various ways. We take refuge in the Revered Gotama; we take refuge in the dhamma; we take refuge in the Saṅgha. May the Revered Gotama accept us as lay disciples taking refuge from today till the end of our lives.”

End of Verañjaka Sutta,
the second in this vagga.

3. MAHĀVEDALLA SUTTA

The Major Vedalla Discourse of Questions and
Answers

449. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. Then in the evening the Venerable Mahākoṭṭhika, arising from solitary meditation, approached the Venerable Sāriputta and exchanged greetings with the Venerable Sāriputta. Bringing to a conclusion the courteous and amiable greetings, the Venerable Mahākoṭṭhika sat in a suitable place and said thus to the Venerable Sāriputta:

Your Reverence! It is said ‘One without insight, one without insight(paññā)’, Why, Your Reverence, is it said ‘ One without insight’?

Your Reverence, he is without insight of whom it is said: ‘ (He) does not understand, (he) does not understand’.What does he not understand? He does not understand: ‘ This is dukkha’;¹ he does not understand:

‘This is the cause of dukkha’;² he does not understand: ‘This is the cessation of dukkha’;³ he does not understand: ‘This is the course of practice leading to the cessation of dukkha’.⁴ It is said (of him): ‘(He) does not understand, (he) does not understand’ and therefore, Your Reverence, such a one is said to be ‘One without insight’.⁵

“Good, Your Reverence!” said the Venerable Mahākoṭṭhika, delighted and satisfied with what the Venerable Sāriputta had said, and asked the Venerable Sāriputta a further question:

Your Reverence! It is said ‘One who has insight, one who has insight’. Why, Your Reverence, is it said ‘One who has insight’?

Your Reverence, he has insight of whom it is said: ‘(He) understands, (he) understands’. What does he understand? He understands: ‘This is dukkha’; he understands: ‘This is the cause of dukkha’; he understands:

-
1. Not knowing really and truly that the five khandhas (physical and mental phenomena) are to be identified with dukkha, thus not knowing the Ariya Truth of dukkha.
 2. Not knowing really and truly that the cause, the source, of dukkha is Craving, thus not knowing the Ariya Truth of the Origin of dukkha.
 3. Not knowing really and truly that dukkha and the cause of dukkha become extinct through realization of Nibbāna, thus not knowing the Ariya Truth of Cessation of dukkha.
 4. Not knowing really and truly that the Ariya Path of Eight Constituents is the course of practice that leads to Nibbāna which means extinction and absence of dukkha, thus not knowing the Ariya Truth of the path.
 5. One lacking Magga Insight of at least the first stage. The Commentary says that though a person may be very learned in the Piṭaka texts and in the Commentaries if he does not intensively practise vipassanā, insight-meditation, and does not perceive the impermanence (anicca), dukkha, and insubstantiality (anatta) of phenomena, he can be called only a man of learning and not ‘One with insight.’

‘This is the cessation of dukkha’; he understands: This is the course of practice leading to the cessation of dukkha’. It is said (of him): ‘(He) understands, (he) understands’ and therefore, your Reverence, such a one is said to be ‘One who has insight’.⁶

Your Reverence! It is said ‘Consciousness, Consciousness (*viññāṇa*)’. Why, Your Reverence, is it said ‘Consciousness’?⁷

Your Reverence, it is said of it: ‘It cognizes, it cognizes’. Therefore it is said to be ‘Consciousness’. What does it cognize? It cognizes pleasantness; it cognizes unpleasantness; it cognizes neither- unpleasantness-nor-pleasantness. It is said of it: ‘It cognizes, it cognizes’. Therefore, Your Reverence, it is said to be ‘Consciousness’.

Your Reverence! Are these factors of insight and consciousness associated,⁸ or are they dissociated? Is it possible to separate these factors singly so as to bring out the difference between them?

Your Reverence! These factors of insight and consciousness are associated, and not dissociated. It is not possible to separate these factors singly so as to bring out the difference between them. What is under-

6. One endowed with Magga insight of at least the first stage, or of the three higher stages.

7. *Consciousness*. Here, it indicates the Consciousness of a person who engages in vipassanā (insight-meditation) practice by meditating on the true nature of conditioned phenomena; this vipassanā consciousness leads on to attainment of Magga Insight.

8. *associated*. Do they arise together, cease together, have the same sense-object and have the same base? Here what is meant is “Are Magga Insight and Magga Consciousness associated or separate? Are vipassanā insight and vipassanā consciousness associated or separate?” The questioner is not mixing up Magga Insight, which is supramundane, with vipassanā consciousness which is mundane.

stood (through Magga Insight) is cognized (by Magga Consciousness). What is cognized (by vipassanā consciousness) is understood (through vipassanā insight). Therefore these factors are associated, and not dissociated. It is not possible to separate these factors singly so as to bring out the difference between them.

Your Reverence! What, is the difference between these factors of insight and consciousness which are associated, and not dissociated?

Your Reverence! Of these factors of insight and consciousness which are associated and not dissociated, (Magga) insight is to be cultivated⁹ and (vipassanā) consciousness is to be accurately known.¹⁰ This is the difference between them.

450. Your Reverence! It is said 'Sensation, Sensation (vedanā)'. Why, Your Reverence, is it said 'Sensation'?¹¹

Your Reverence! It is said of it: 'It experiences, it experiences'. Therefore it is said to be 'Sensation'. What does it experience? It experiences pleasantness; it experiences unpleasantness; it experiences neither unpleasantness-nor-pleasantness. It is said of it: 'It experiences, it experiences'. Therefore, Your Reverence! It is said to be 'Sensation'.

9. i.e., to develop Magga Insight implying development of Magga Consciousness.

10. i.e., to discern accurately vipassanā consciousness implying discernment of vipassanā insight.

11. Sensation: Here, by Sensation is meant mundane sensation in the realms of existence. This sensation is the subject of vipassanā insight- meditation. The supramundane sensation of Magga and Phala states is not referred to here.

Your Reverence! It is said 'Perception, perception(saññā)'. Why, Your Reverence, it is said 'Perception'.¹²

Your Reverence! It is said of it: 'It perceives, it perceives'. Therefore it is said to be 'Perception'. What does it perceive? It perceives what is dark-blue, what is yellow, what is red and what is white. It is said of it: 'It perceives, it perceives'. Therefore, Your Reverence, it is said to be 'Perception'.

Your Reverence! Are these phenomena of sensation, perception and consciousness associated, or are they dissociated? Is it possible to separate these phenomena singly so as to bring out the difference among them?

-Your Reverence! These phenomena of sensation, perception and consciousness are associated, and not dissociated. It is not possible to separate these phenomena singly so as to bring out the difference among them. Your Reverence! What is experienced is perceived; what is perceived is cognized. Therefore these phenomena are associated and not dissociated. It is not possible to separate these phenomena singly so as to bring out the difference among them.¹³

12. Perception: Here, by Perception is meant mundane perception in the realms of existence. This perception is the subject of vipassanā insight-meditation. The supramundane perception of Magga and Phala states is not referred to here.

13. The Commentary on this Sutta makes this distinction relating to knowledge gained through saññā (perception), viññāṇa (consciousness) and paññā (insight) in vipassanā practice. Perception merely takes note of the sense-object as blue, yellow or red. Consciousness also takes note of them, but with the knowledge that all conditioned things are subject to the law of anicca, dukkha and anatta. But it cannot bring forth Magga Insight. Insight encompasses all knowledge stemming from perception and consciousness, and can lead to Magga Insight.

451. Your Reverence, What can be known by means of the absolutely pure (fourth jhāna) consciousness which is independent of the five sense-faculties.¹⁴

Your Reverence, the sustained attainment (samāpatti) of ākāsānañcāyatana which concentrates on the concept 'Space is infinite' can be known by means of the absolutely pure (fourth jhāna) consciousness which is independent of the five sense-faculties; (so also) the sustained attainment (samāpatti) of viññānañcāyatana which concentrates on the concept 'Consciousness is infinite' can be known; (so also) the sustained attainment (samāpatti) of ākiñcaññāyatana, which concentrates on the concept 'Nothing is there' can be known.

Your Reverence! With what is the phenomenon that can be known understood?

Your Reverence! The phenomenon that can be known is understood with the eye of insight.

Your Reverence! What is the purpose¹⁵ of insight?

Your Reverence! The purpose of insight is (the attainment of) special apperception,¹⁶ accurate knowledge¹⁷ and abandonment.¹⁸

452. Your Reverence! How many conditions are there for the arising of right view (leading to vipassanā insight and Magga Insight)?

14. Here, what is meant is that the higher arūpa jhānas are possible only after the fourth jhāna.

15. purpose: *attha*: also rendered goal, aim, benefit.

16. special apperception: *abhiññā*: knowledge of the nature and distinguishing characteristics of physical and mental phenomena.

17. accurate knowledge: *pariññā*: accurate understanding of the physical and mental aggregates as subject to anicca, dukkha and anatta.

18. abandonment: *pahāna*: getting rid of all demeritorious factors through Magga Insight.

Your Reverence! The voice of another (such as the teaching of the Buddha or of a disciple of the Buddha) and proper consideration (of the true nature of phenomena) are the two conditions that bring about right view. Your Reverence, these are the two conditions for the arising of right view.

Your Reverence! How many factors are there which assist right view to result in emancipation¹⁹ of mind (i.e., Arahattaphala samādhī) and in the benefit of emancipation of mind, and to result in emancipation through Insight (i.e., Arahattaphala pañña) and in the benefit of emancipation through Insight?

Your Reverence! There are five factors which assist right view to result in emancipation of mind and in the benefit of emancipation of mind, and to result in emancipation through Insight and in the benefit of emancipation through Insight. In this sāsana, Your Reverence, right view is supported by (the practice of) morality, by hearing (the dhamma), by discussion (on meditation), by (the practice of) concentration (relating to jhāna and samāpatti) and by vipassanā insight-meditation, Right view assisted by these five factors results in emancipation of mind and in the benefit of emancipation of mind, and results in emancipation through Insight and in the benefit of emancipation through Insight.

453. Your Reverence! How many kinds of existence are there? ²⁰

Your Reverence! There are three, namely, existence in the sensual realms, existence in the fine-materi-

19. emancipation: from all kilesas, moral defilements.

20. After describing the emancipation of a person with Insight here the text goes on to describe the round of existences which will be the lot of a person without Insight.

ality realms and existence in the non-materiality realms.²¹

Your Reverence! How does coming again into future existence occur?

Your Reverence! Coming again into future existence occurs to beings who are bound by the hindrance of ignorance and the fetter of Craving and who take great delight in this or that (existence).

Your Reverence! How does coming again into future existence not occur?

Your Reverence! With the absence of ignorance, the arising of (Arahatta Magga) knowledge and the cessation of Craving, coming again into future existence does not occur.

454. Your Reverence! What is the first jhāna?²²

Your Reverence! In this Sāsana, a bhikkhu, being detached from sensual pleasures and demeritorious factors, enters upon and abides in the first jhāna which has vitakka (initial application of the mind), vicāra (sustained application of the mind) and which has pīti (delightful satisfaction) and sukha (bliss) born of detachment from hindrances (nīvaranas). This, Your Reverence, is called the first jhāna.

Your Reverence! How many factors are there in the first jhāna?

Your Reverence! There are five factors in the first jhāna. In this Sāsana, Your Reverence, in the bhikkhu entering upon the first jhāna there occur vitakka

21. Existence is to be taken in two aspects: the volitional activities directed to sensual realms or fine-materiality realms or non-materiality realms, as well as the arising of the khandhas through these volitional activities. See footnote to Para 402, Mahātaṇhāsankhaya Sutta.

22. This question on the first jhāna is asked because the text, after dealing in Para 452 with the emancipation of an arahat, will go on to deal with nirodhasamāpatti to attain which the first jhāna is the first step.

(initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction), sukha (bliss) and cittekaggatā (one-pointedness of mind).²³ Thus, Your Reverence, there are five factors in the first jhāna.

Your Reverence! How many factors does the first jhāna dispel and how many does it possess?

Your Reverence! The first jhāna dispels five factors and possesses five factors. In this Sāsana, Your Reverence, the bhikkhu entering upon the first jhāna gets rid of desire for sense-pleasure, gets rid of malevolence, gets rid of sloth and torpor, gets rid of restlessness and worry, and gets rid of uncertainty. But there occur (in him) vitakka (initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction), sukha (bliss) and cittekaggatā (one-pointedness of mind). Your Reverence, thus the first jhāna dispels five factors and has five factors.

455. Your Reverence! There are these five sense-faculties, each having its own sense-object, each having its own range, each not experiencing the sense-object in the range of any other sense-faculty; namely, the faculty of sight, the faculty of hearing, the faculty of smell, the faculty of taste and the faculty of touch. What is the cardinal factor behind²⁴ these five sense-faculties, each having its own sense-object, each having its own range, each not experiencing the sense-object in the range of any other sense-faculty? And what is the factor that experiences sense-objects in the range of those sense-faculties?

Your Reverence! (Indeed) there are these five sense-faculties, each having its own sense-object, each having its own range, each not experiencing the senses

23. one-pointedness of mind: in intense concentration.

24. The cardinal factor behind: *paṭisarana*: lit., refuge, shelter, protection.

object in the range of any other sense-faculty: namely, the faculties of sight, hearing, smell, taste and touch. Your Reverence! The cardinal factor behind these five sense-faculties, each having its own sense-object, each having its own range, each not experiencing the sense-object in the range of any other sense-faculty, is (the impulsion of) mind. (The impulsion of) mind experiences sense-objects in the range of those sense-faculties.²⁵

456. Your Reverence! There are these five sense-faculties, namely, the faculty of sight, the faculty of hearing, the faculty of smell, the faculty of taste and the faculty of touch. Your Reverence, depending on what do these five sense-faculties exist?

Your Reverence! These five sense-faculties, namely, the faculties of sight, hearing, smell, taste and touch, exist depending on life-principle.

Your Reverence! Depending on what does life-principle exist?

Your Reverence! Life-principle exists depending on body-heat.

Your Reverence! Depending on what does body-heat exist?

Your Reverence! Body-heat exists depending on life-principle.

Your Reverence! From what the Venerable Sāriputta has just said, we learn that life-principle exists depending on body-heat. And from what the Venerable Sāriputta has just said, we learn that body heat exists depending on life-principle. Your Reverence! How should the meaning of these statements be taken?

25. Eye-consciousness or ear-consciousness simply takes note of what is seen or heard, without attachment or revulsion or bewilderment. It is impulsive consciousness (*javana*) of the thought-process that reacts to sights, sound, etc, with attachment or revulsion or bewilderment.

Your Reverence! In that case I will give you a simile. In this world some wise people understand the meaning of a statement when a simile is given. Just as, Your Reverence, light becomes evident because of the flame of a burning oil-lamp, and just as the flame becomes evident because of the light, even so life-principle exists depending on body-heat and body-heat exists depending on life-principle.

457. Your Reverence! Are life-processes²⁶ (the same as) the phenomena of sensation? Or, are life-processes one thing and the phenomena of sensation another?

Your Reverence! Life-processes are not (the same as) the phenomena of sensation. Indeed, if life-processes were (the same as) the phenomena of sensation, no emergence (from *nirodhasamāpatti*) can take place (lit. can become evident) for a bhikkhu who has entered upon the attainment of cessation of perception and sensation (*nirodhasamāpatti*). It is because life-processes (can become evident) for a bhikkhu who has entered upon the attainment of cessation of perception and sensation (*nirodhasamāpatti*). It is because life-processes and the phenomena of sensation are different that a bhikkhu who has entered upon the sustained attainment of cessation of perception and sensation can emerge from that attainment.

26. life-processes: *āyasaṅkhārā*: bodily life-processes or constituents of life are according to the Commentary simply 'life' If life-processes were the same as sensation, these would cease together with sensation and perception in the sustained attainment of cessation of consciousness (*nirodhasamāpatti*), making it impossible for the bhikkhu to emerge from that *samāpatti*.

Your Reverence! What factors disappear from this body so that it lies cast away and flung aside as if it were a lifeless²⁷ log?

Your Reverence! When the three factors--life-principle, body-heat and Consciousness--disappear from this body, it lies cast away and flung aside as if it were a lifeless log.

Your Reverence! What is the difference between a dead man (who has completed his time)²⁸ and a bhikkhu who enters upon the sustained attainment of cessation of perception and sensation?

Your Reverence! In a dead man (who has completed his time), volitional activities of the body (in-breathing and out-breathing) cease and disappear; volitional activities of speech (vitakka and vicāra, initial and sustained applications of the mind) cease and disappear; volitional activities of mind (perception and sensation) cease and disappear; life-principle becomes extinct; body-heat disappears; sense-faculties are broken asunder. In a bhikkhu entering upon the sustained attainment of cessation of perception and sensation, volitional activities of the body (in-breathing and out-breathing) cease and disappear; volitional activities of speech (vitakka and vicāra, initial and sustained applications of the mind) cease and disappear; and volitional activities of mind (perception and sensation) cease and disappear; but life-principle does not become extinct; body-heat does not disappear; sense-faculties are (intact and) extraordinarily clear. This, Your Reverence, is the difference between them, between a dead man and a bhikkhu who has entered upon the cessation of perception and sensation.

458. Your Reverence! How many conditions are there for the sustained attainment of emancipation of

27. Lifeless: Lit. mindless; acetanā

28. kālaṅgato: this is just a synonymous phrase for a dead man.

mind in which there is neither pain nor pleasure?²⁹

Your Reverence! There are four conditions for the sustained attainment of emancipation of mind in which there is neither pain nor pleasure. Your Reverence! In this *sāsana*, a bhikkhu, by dispelling both pain and pleasure, and by the previous disappearance of gladness and sadness enters upon and abides in the fourth *jhāna*, a state of equanimity without pain and pleasure and with absolute purity of mindfulness. Your Reverence! These are the four conditions³⁰ for the sustained attainment of emancipation of mind in which there is neither pain nor pleasure.

Your Reverence! How many conditions are there for the sustained attainment of emancipation of mind³¹ that is signless (i.e., where marks or attributes of conditioned phenomena are absent)?

Your Reverence! There are two conditions for the sustained attainment of emancipation of mind that is signless. They are: not directing attention to all signs (sense-objects); and directing attention to the signless element (*Nibbāna* where marks or attributes of conditioned phenomena are absent). Your Reverence, these are the two conditions for the sustained attainment of emancipation of mind that is signless.

29. Here *nevasaññānāsaññā jhāna*, the *jhāna* of neither perception (i.e., consciousness) nor non-perception (i.e., non-consciousness) is referred to. This *jhāna* is an indispensable and immediate prelude to entering upon *nirodhasamāpatti*.

30. four conditions: the dispelling of (physical) pain, the dispelling of (physical) pleasure, the absence of gladness, the absence of sadness.

31. Here the *phalasangāmi* (absorption in Fruition-Mind) of a bhikkhu who has emerged from *nirodhasamāpatti* is referred to. In this case, the Fruition-Mind follows the emergence immediately and takes place only once or at most twice, after which *bhavaṅga* mind is reverted to.

Your Reverence! How many conditions are there for the continuance of the emancipation of mind³² that is signless (i.e., where marks or attributes of sense-objects are absent)?

Your Reverence! There are three conditions for the continuance of the emancipation of mind that is signless. They are: not directing attention to all signs (sense object) directing attention to the signless element (i.e., Nibbāna where attributes of conditioned phenomena are absent); and prior determination (of the attainment.)

Your Reverence! These are the three conditions for the continuance of the emancipation of mind that is signless.

Your Reverence! How many conditions are there for emergence from the emancipation of mind that is signless?

Your Reverence! There are two conditions for emergence from the emancipation of mind that is signless. They are: directing attention to all signs (sense-objects); not directing attention to the signless element (i.e., Nibbāna where attributes of conditioned phenomena are absent). These, Your Reverence, are the two conditions for emergence from the emancipation of mind that is signless.

459. Your Reverence! The emancipation of mind that is measureless (i.e., unlimited), the emancipation of mind that is nothingness, the emancipation of mind that is voidness, and the emancipation of mind that is signless—are these things different both in meaning and in terminology, or are they the same in meaning and only different in terminology?

32. Here the reference is to absorption in Fruition-Mind other than that which immediately follows emergence from nirodhasamāpatti. The absorption in Fruition-Mind referred to here can be experienced by one who has attained any stage of Magga Insight, and it lasts for a pre-determined duration.

Your Reverence! The emancipation of mind that is measureless, the emancipation of mind that is nothingness, the emancipation of mind that is voidness, and the emancipation of mind that is signless are in a way different both in meaning and in terminology, and in another way are the same in meaning and different only in terminology.

Your Reverence! What is the way in which these things are different both in meaning and in terminology?

Your Reverence! In this *sāsana*, a bhikkhu abides with a mind (filled) with goodwill (*mettā*) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with goodwill (*mettā*) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

He abides with a mind (filled) with compassion ...p..., with sympathetic joy ...p..., with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice. This (abiding), Your Reverence, is called emancipation of mind that is measureless.

Your Reverence! What is emancipation of mind that is nothingness? In this *sāsana*, Your Reverence, a bhikkhu, having completely passed beyond the *jhāna* of *viññānañcāyatana*,³³ attains and abides in the *ākiñcaññāyatana* *jhāna*, concentrating on the concept 'Nothing is there'. This (abiding), Your Reverence, is called emancipation of mind that is nothingness.

33. *viññānañcāyatana*: the *jhāna* of concentrating on the concept of Infinity of Consciousness.

Your Reverence! What is emancipation of mind that is voidness? In this *sāsana*, Your Reverence, a bhikkhu, having gone to a forest, or to the foot of a tree, or to a solitary, secluded place, reflects: "This (complex of the five *khandhas*) is void of *atta*, Self or of what belongs to *atta*, (or possessions, property³⁴)." This (reflection), Your Reverence, is called emancipation of mind that is voidness.

Your Reverence! What is emancipation of mind that is signless? In this *sāsana*, Your Reverence, a bhikkhu, through paying no attention to all signs (sense-objects), enters upon and abides in the concentration of mind (*Arahattaphala samādhi*) void of signs (such as attachment). This (abiding), Your Reverence, is called emancipation of mind that is signless. This is the way, Your Reverence, in which these things are different both in meaning and in terminology.

Your Reverence! What is the way in which these things are the same in meaning and different only in terminology?

Your Reverence! Attachment, (*rāga*) is a means of measuring,³⁵ hatred (*dosa*) is a means of measuring, bewilderment (*moha*) is a means of measuring. The bhikkhu who has destroyed *āsavas* (befuddling defilements) has got rid of these factors, has cut them off at the roots, has rendered them like unto a palm-tree stump and has made it impossible for them to spring up anew and to arise again.

Your Reverence! Of all the kinds of measureless emancipation of mind, the unshakable emancipation of mind

34. This reflection leading to emancipation of mind, i.e., voidness, is *vipassanā*, insight-meditation.

35. a means of measuring: *pamāṇakaraṇa*. lit., a making of measurement. The criterion marking the difference between a common worldling (*puthujjana*) who has not attained any *Magga* and an *ariya* who has attained *Magga* Insight is the extent of the presence or absence of *rāga*, *dosa*, *moha* in that person. Thus *rāga*, *dosa*, *moha* are a means of measuring the spiritual status of a person.

(Arahatta phala samādhi) should be deemed supreme. That unshakable emancipation of mind is void of attachment, void of hatred and void of bewilderment.

Your Reverence! Attachment is oppressive; hatred is oppressive; bewilderment is oppressive. The bhikkhu who has destroyed āsavas has got rid of these factors, has cut them off at the roots, has rendered them like unto a palm-tree stump and has made it impossible for them to spring up anew and to arise again.

Your Reverence, of all the kinds of emancipation of mind that are without oppression (of sense-objects and defilements), the unshakable emancipation of mind (Arahatta phala samādhi) should be deemed supreme. That unshakable emancipation of mind is void of attachment, void of hatred and void of bewilderment.

Your Reverence! Attachment produces signs (attributes of sense-objects); hatred produces signs; and bewilderment produces signs. The bhikkhu who has destroyed āsavas has got rid of these factors, has cut them off at the roots, has rendered them like unto a palm-tree stump and has made it impossible for them to spring up anew and to arise again.

Your Reverence! Of all the kinds of emancipation of mind that are signless, the unshakable emancipation of mind (Arahattaphala samādhi) should be deemed supreme. That unshakable emancipation of mind is void of attachment, void of hatred and void of bewilderment.

Your Reverence! This is the way in which these things are the same in meaning and different only in terminology.

Thus said the Venerable Sāriputta. Delighted, the Venerable Mahākōṭṭhika rejoiced in what the Venerable Sāriputta had said.

End of the Mahāvedalla Sutta,
the third in this vagga

4. CŪĪ,AVEDALLA SUTTA

The Shorter Vedalla Discourse of Questions and Answers

460. Thus have I heard:

At one time the Bhagavā was staying in Rājagaha at the Veļuvana Grove, the feeding place of black squirrels. Then Visākha,¹ a layman devotee, approached Bhikkhunī Dhammadinnā, and, having thus approached and paid homage to her, sat in a suitable place and said to Bhikkhunī Dhammadinnā:

Honourable Madam! It is said: “Sakkāya, sakkāya,² bodily entity.” What is called sakkāya by the Bhāgavā?

Friend Visākha! The Bhāgavā has said that sakkāya is these five aggregates which are the objects of Clinging: namely, the aggregate of corporeality which is the object of Clinging, the aggregate of sensation which is the object of Clinging, the aggregate of perception which is the object of Clinging, the aggregate of volitional activities which is the object of Clinging, and the aggregate of consciousness which is the object of Clinging. Friend Visākha, the Bhāgavā has said that these five aggregates which are the objects of Clinging are sakkāya.

-
1. Former husband of Dhammadinnā before she became a bhikkhuni.
 2. Sakkāya, bodily entity, is a misconception for the reality of the five khandhas, physical and mental aggregates. Sakkāya ditṭhi, the view that there is bodily entity, is an illusion of Self as a distinct entity in regard to the manifestation of one's khandhas and is a wrong view, as the concept of sakkāya is the basis for belief in atta, Self, Soul, Ego. Sakkāya can be rendered approximately as 'individuality,' but 'individuality,' besides meaning a distinct entity, has also connotations which may be misleading.

“Good, Honourable Madam, “said layman devotee Visākha, delighted with what Bhikkhunī Dhammadinnā had said, and having expressed his satisfaction asked Bhikkhunī Dhammadinnā a further question.

Honourable Madam! It is said: “Origin of sakkāya, origin of sakkāya.” Honourable Madam! What is called origin of sakkāya by the Bhagavā?

Friend Visākha! The Bhagavā has said that the origin of sakkāya is the Craving (*taṇhā*) which gives rise to fresh rebirth, and accompanied by strong attachment, finds great delight in this or that (existence), namely, craving for sense-pleasures,³ craving for continued existence,⁴ and craving for no further existence⁵ (i.e., annihilation of Self).

Honourable Madam! It is said: “Cessation of sakkāya, cessation of sakkāya.” Honourable Madam! what is called cessation of sakkāya by the Bhagavā?

3. craving for sense-pleasures: *kāmatanaḥā*: hankering after and becoming attached to pleasures of the senses.
4. craving for continued existence: *bhavataṇhā*: hankering after and becoming attached to continued existence, especially for a better and higher existence, either in the current sensual existence, or in the *rūpa* (fine materiality) or *arūpa* (non-material) *brahmā* realms, or becoming attached to the *rūpa* and *arūpa* *jhānas*. This is due to clinging to the view that there can be no ending to existence, in one form or another, and that *atta*, Self, is eternal. This view is known as *sassata diṭṭhi* or Eternity View.
5. craving for no further existence: *vibhavataṇhā*: hankering after and becoming attached to the idea that there is no *kamma* for rebirth, and hence no future existence. This is the annihilation theory, and is due to clinging to the view that there is no existence after death. Those who accept the reality of *atta*, Self, and who also hold this view believe in and crave for annihilation of *atta*, Self, after death. This view is known as *uccheda diṭṭhi*.

Friend Visākha! It is the cessation, through complete non-attachment, of this same Craving, its abandoning and discarding, the liberation and detachment from it. (This, in fact, is realization of Nibbāna.) This, Friend Visākha, is declared by the Bhagavā as cessation of sakkāya.

Honourable Madam! It is said: “The course leading to cessation of sakkāya, the course leading to cessation of sakkāya.” What is called by the Bhagavā the course (of practice) leading to cessation of sakkāya?

Friend Visākha ! The Bhagavā has declared the Ariya Path of Eight Constituents as the course (of practice) leading to cessation of sakkāya. The Eight Constituents are: Right view, Right thinking, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration.

Honourable Madam ! Is Clinging the same as the five aggregates which are the objects of Clinging, or is Clinging distinct from the five aggregates which are the objects of Clinging?

Friend Visākha! That Clinging is neither the same as the five aggregates which are the objects of Clinging, nor distinct from the five aggregates which are the objects of Clinging. Friend Visākha! It is the desire for and attachment to the five aggregates which are the objects of Clinging, that is called Clinging.⁶

461. Honourable Madam! How does the view of sakkāya (i.e., sakkāya diṭṭhi) come to be?

6. Clinging, upādāna, is craving and wrong view. Upādāna is neither the same as the aggregates nor apart from them because it is included in saṅkhārakkhandha, aggregate of volitional activities.

Friend Visākha! In this matter, an ignorant worldling who habitually disregards the Ariyas, who is not proficient in the teachings of the Ariyas, who is not trained and disciplined in the teachings of the Ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue, who is not trained and disciplined in the teachings of men of virtue, regards corporeality as *atta*, Self⁷, regards the remaining aggregates as *atta* having corporeality,⁸ or regards corporeality (as existing) in *atta*,⁹ or *atta* (as existing) in corporeality;¹⁰ and regards sensation as *atta*, ...p... perception as *atta*, ...p... volitional activities as *atta*, ...p.... regards consciousness as *atta*, or regards the remaining aggregates as *atta* having consciousness, or regards consciousness (as existing) in *atta*, or *atta* (as existing) in

7. the view that corporeality and *atta* are identical, as the flame and the light it sheds are wrongly taken to be identical.
8. the view that only the mental aggregates are *atta* which has corporeality, as a tree has its shadow.
9. the view that corporeality is in *atta*, as scent is in flowers; corporeality is taken as separate from *atta*.
10. the view that *atta* is in corporeality, as a ruby is contained in a treasure- chest; *atta* is taken as separate from corporeality.

consciousness.¹¹ Thus, Friend Visākha, does the view of sakkāya come to be.

Honourable Madam! How does the view of sakkāya not come to be?

Friend Visākha! In this matter, a learned ariya disciple, who pays attention to the Ariyas, who is proficient in the teachings of the Ariyas, who is trained and disciplined in the teachings of the Ariyas, who pays attention to men of virtue, who is proficient in the teachings of men of virtue, who is trained and disciplined in the teachings of men of virtue, does not regard corporeality as *atta*, Self,¹² does not regard the remaining aggregates as *atta* having corporeality, does not regard corporeality (as existing) in *atta*, does not regard *atta* (as existing) in corporeality; and does not regard sensation as *atta*, ...p... perception as *atta*, ...p... volitional activities as *atta*, ...p... does not regard consciousness as

11. In considering corporeality as (being identical with) *atta*, only corporeality by itself is taken as *atta*. In considering *atta* as possessing corporeality, or as containing corporeality, or as being contained in corporeality, *atta* is equated only with *nāma*, the mental component (mind) of mind-and-body. So also when sensation (or perception, or volitional activity, or consciousness) is considered as (being identical with) *atta*, only the mental component (mind) is taken as *atta*. But in considering *atta* as possessing sensation (or perception, or volitional activity, or consciousness), or as containing, or as being contained in any one of these four, both mind and body (i.e., the mental component and corporeality conjointly) are taken as *atta*. The view that corporeality, or sensation, or perception, or volitional activity, or consciousness, is (identical with) *atta*, is the annihilation view.

The view that *atta* possesses or contains, or is contained in any one of these five *khandhas*, is the view that the separate and distinct *atta* is eternal, (known as the eternity view).

12. does not regard corporeality as *atta*; he only contemplates the impermanence, the *dukkha* and the insubstantiality of the *khandhas*.

atta, does not regard the remaining aggregates as atta having consciousness, does not regard consciousness (as existing) in atta, does not regard atta (as existing) in consciousness. Thus, Friend Visākha, the view of sakkāya does not come to be.

462. Honourable Madam! What is the Ariya path of Eight Constituents?

Friend Visākha! It is just this Ariya path (consisting) of Eight Constituents, namely, Right view, Right thinking, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration.

Honourable Madam! Is the Ariya Path of Eight Constituents conditioned or unconditioned?

Friend Visakha! The Ariya Path of Eight Constituents conditioned?

Honourable Madam! Are the three groups¹³ included in the Ariya Path of Eight Constituents, or is the Ariya Path of Eight Constituents included in the three groups?

Friend Visākha! The three groups are not included in the Ariya path of Eight Constituents, but the Ariya Path of Eight Constituents is included in the three groups. Friend Visākha! Right speech, Right action and right livelihoods are included in the group of morality (*sīlakkhandha*). Right effort, Right mindfulness and Right concentration are included in the group of concentration (*samādhikkhandha*). Right view and Right thinking are included in the group of wisdom (*paññākkhandha*).

Honourable Madam! What is concentration? What are the factors that are the conditions for (gaining) concentration? What are the necessary accessories for concentration? What is the development of concentration?

Friend Visākha! One-pointedness of mind is con-

13. the three groups: the group of morality, the group of concentration and the group of wisdom.

centration. The four methods of steadfast mindfulness are the conditions for (gaining) concentration. The four right exertions are the necessary accessories for concentration. The practice, cultivation and repeated exercise of those factors herein constitute development of concentration.

463. Honourable Madam! How many (kinds of) volitional activities are there?

Friend Visākha! There are three, namely, volitional activity of the body (*kāyasaṅkhāra*), volitional activity of speech (*vacīsaṅkhāra*) and volitional activity of mind (*cittasaṅkhāra*).

Honourable Madam! What is volitional activity of the body, volitional activity of speech and volitional activity of mind?

Friend Visākha! In-breathing and out-breathing are volitional activity of the body. Vitakka (initial application of mind) and vicāra (sustained application of mind) are volitional activity of speech. Perception and sensation are volitional activity of mind.¹⁴

Honourable madam! Why are in-breathing and out-breathing called volitional activity of the body? Why are vitakka and vicāra called volitional activity of speech? And why are perception and sensation called volitional activity of mind?

Friend Visākha! In-breathing and out-breathing are of the body; these are phenomena bound up with the body. So in-breathing and out-breathing are called volitional activity of the body. Friend Visākha! Having first applied thought (vitakka) and having kept it sustained (vicāra), speech is uttered subsequently. So vitakka and vicāra are called volitional activity of speech. Perception

14. In-breathing and out-breathing are prominent among the volitional activities pertaining to the body. Vitakka and vicāra are prominent among the volitional activities pertaining to speech. Perception and sensation are prominent among the volitional activities pertaining to mind.

and sensation are of the mind; these are phenomena bound up with the mind. So perception and sensation are called volitional activity of mind.

464. Honourable Madam! How does the sustained absorption in cessation of perception and sensation, *nirodhasamāpatti*,¹⁵ come to be?

Friend Visākha! To a bhikkhu, who is entering upon the cessation of perception and sensation, there does not arise the thought; 'I shall attain the cessation of perception and sensation,' or 'I am attaining the cessation of perception and sensation,' or 'I have attained the cessation of perception and sensation.' Indeed, previous to entering upon *nirodhasamāpatti*, the bhikkhu makes a resolution (lit., develops his mind so) that he will be without consciousness for the duration of *nirodhasamāpatti*, and in accordance with that resolution he will be without consciousness for that duration.¹⁶

Honourable Madam! In the bhikkhu who is attaining the cessation of perception and sensation, which factors come to cessation first; the volitional activity of the body, or the volitional activity of speech, or the volitional activity of mind?

Friend Visākha! In the bhikkhu who is attaining the cessation of perception and sensation, the volitional activity of speech comes to cessation¹⁷ first, then the volitional activity of the body,¹⁸ then the volitional

15. *nirodhasamāpatti*: sustained absorption in cessation (for a time) of consciousness, Cessation of perception and sensation means cessation of consciousness.

16. This is a paraphrase. Literally, "Indeed, the bhikkhu has previously developed his mind so as to bring about that effect."

17. This indicates the previous cessation of the volitional activity of speech (*vitakka* and *vicāra*) in the second *jhāna*.

18. In the fourth *jhāna*.

activity of mind.¹⁹

Honourable Madam! How does emergence from cessation of perception and sensation come to be?

Friend Visākha! To the bhikkhu who is emerging from the cessation of perception and sensation, there does not arise the thought: 'I shall emerge from the cessation of perception and sensation,' or 'I am emerging from the cessation of perception and sensation,' or 'I have emerged from the cessation of perception and sensation.' Indeed, previous to entering upon *nirodhasamāpatti*, the bhikkhu makes a resolution (lit., develops his mind so) that he will emerge from *nirodhasamāpatti* (i.e., consciousness will again be present in him) at the end of the duration of *nirodhasamāpatti*, and in accordance with that resolution, he will again be with consciousness.²⁰

Honourable Madam! In the bhikkhu who is emerging from the cessation of perception and sensation, which factors arise first; the volitional activity of the body, or the volitional activity of speech, or the volitional activity of mind?

Friend Visākha! In the bhikkhu who is emerging from the cessation of perception and sensation, the volitional activity of mind arises first,²¹ then the volitional activity of the body, then the volitional activity of speech.

Honourable Madam! How many kinds of Contact touch the bhikkhu who has emerged from the sustained absorption in cessation of perception and sensation?

Friend Visākha! The bhikkhu who has emerged from the sustained attainment of cessation of perception

19. In the *nirodhasamāpatti*.

20. This translation also is a paraphrase.

21. In a person emerging from *nirodhasamāpatti* the Fruition-Mind, simultaneously with perception and sensation, arises first.

and sensation is touched by three kinds of Contact, namely, Contact that is void, Contact that is signless (i.e., free from marks or attributes) and Contact that is without desire²².

Honourable Madam! To what does the mind of the bhikkhu who has emerged from sustained absorption of perception and sensation incline, lean and lead?

Friend Visākha! The mind of the bhikkhu who has emerged from the attainment of cessation of perception and sensation inclines to seclusion (i.e., Nibbāna), leans to seclusion (i.e., Nibbāna) and leads to seclusion (i.e., Nibbāna).

465. Honourable Madam! How many kinds of sensation are there?

Friend Visākha! There are these three kinds of sensation, namely, pleasant sensation, unpleasant sensation and neither-unpleasant-nor-pleasant sensation.

Honourable Madam! What is pleasant sensation, what is unpleasant sensation and what is neither-unpleasant-nor-pleasant sensation?

Friend Visākha! Whatever is felt by body or by mind as pleasant or agreeable is pleasant sensation; whatever is felt by body or by mind as unpleasant or disagreeable is unpleasant sensation; and whatever is felt

22. void: *suññata*: void of kilesas, moral defilements.

signless: *animitta*: without the marks or attributes of kilesas.

without desire: *appaṇihita*: without the kilesas of desire or attachment.

These terms actually characterize *phalasangāmi*, sustained absorption in Fruition, and the Contact that arises simultaneously with Fruition-Mind is also characterized by these terms. The Fruition-Mind that arises after *nirodhasamāpatti* occurs only once.

In another way, these three terms are epithets for Nibbāna, characterized by the absence of sense-object, attributes and desire or attachment. The Contact that arises simultaneously with the Fruition-Mind, which is directed to Nibbāna, is also characterized by these epithets.

by body or by mind as neither agreeable nor disagreeable is neither-unpleasant-nor-pleasant sensation.

Honourable Madam! How is pleasant sensation pleasant and how is it unpleasant? How is unpleasant sensation pleasant and how is it unpleasant? And how is neither-unpleasant-nor-pleasant sensation pleasant and how is it unpleasant?

Friend Visākha! Pleasant sensation while presently existing is pleasant, and when there is a change it becomes unpleasant; unpleasant sensation while presently existing is unpleasant, and when there is a change it becomes pleasant. Neither-unpleasant-nor-pleasant sensation is pleasant when there is knowledge, and is unpleasant when there is no knowledge.

Honourable Madam! What tendency²³ lies latent in pleasant sensation, what tendency lies latent in unpleasant sensation, and what tendency lies latent in neither-unpleasant-nor-pleasant sensation?

Friend Visākha! The tendency to attachment, *rāgānusaya*,²⁴ lies latent in pleasant sensation; the tendency to repugnance, *paṭighānusaya*,²⁵ lies latent in unpleasant sensation; and the tendency to ignorance, *avijjānusaya*, lies latent in neither-unpleasant-nor-pleasant sensation.

Honourable Madam! Does the tendency to attachment lie latent in all pleasant sensations? Does the

23. tendency: *anusaya*: underlying tendency to defilement, kilesa. Also rendered “seed of kilesa,” or “latent or dormant disposition,” or “predisposition,” or “bias.”

24. *rāga + anusaya*: *rāga* is also rendered “passion”, “Craving.” *Rāga* is almost synonymous with *taṇhā*, Craving. The rendering “lust” may be misleading, except when used in the sense of “lust of life” or “lust for existence.”

25. *paṭigha + anusaya*: *paṭigha* is also rendered “resentment,” “dissatisfaction,” “anger,” “displeasure”, “repulsion,” “aversion.” *Paṭigha* as a technical term can also mean sensory reaction.

tendency to repugnance lie latent in all unpleasant sensations? Does the tendency to ignorance lie latent in all neither-unpleasant-nor-pleasant sensations?

Friend Visākha! Not in all pleasant sensations does the tendency to attachment lie latent; not in all unpleasant sensations does the tendency to repugnance lie latent; not in all neither-unpleasant-nor-pleasant sensations does the tendency to ignorance lie latent.

Honourable Madam! What is to be got rid of in pleasant sensation? what is to be got rid of in unpleasant sensation? What is to be got rid of in neither-unpleasant-nor-pleasant sensation?

Friend Visākha! The tendency to attachment is to be got rid of in pleasant sensation; the tendency to repugnance is to be got rid of in unpleasant sensation; the tendency to ignorance is to be got rid of in neither-unpleasant-nor-pleasant sensation.

Honourable Madam! Is the tendency to attachment to be got rid of in all pleasant sensations? Is the tendency to repugnance to be got rid of in all unpleasant sensations? Is the tendency to ignorance to be got rid of in all neither-unpleasant-nor-pleasant sensations?

Friend Visākha! Not in all pleasant sensations, the tendency to attachment is (there and) to be got rid of; not in all unpleasant sensations, the tendency to repugnance is (there and) to be got rid of; not in all neither-unpleasant-nor-pleasant sensations, the tendency to ignorance is (there and) to be got rid of.

Friend Visākha! In this sāsana, a bhikkhu, detached from sensual pleasures and demeritorious factors, enters upon and abides in the first jhāna which has vitakka (initial application of the mind) and vicāra (sustained application of the mind), and which has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nīvaraṇas). He gets rid of attachment (rāga) through that (jhāna). There is no latent tendency to attachment in that (first jhāna).

In this *sāsana*, Friend Visākha, a bhikkhu reflects: 'When shall I enter upon and abide in that state²⁶ (of arahattaphala, the Fruition of the Magga of an arahat) which the Ariyas are now entering upon and abiding in.' In the bhikkhu who yearns thus for the unsurpassed liberation (arahattaphala), distress arises because of his yearning. He gets rid of repugnance by means of that (distress).²⁷ Therefore the tendency to repugnance does not lie latent in that (distress).

In this *sāsana*, Friend Visākha, a bhikkhu, by dispelling both pain and pleasure, by the previous disappearance of gladness and sadness, enters upon and abides in the fourth *jhāna*, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. By means of that (fourth *jhāna*) ignorance is got rid of, and the tendency to ignorance does not lie latent in that (fourth *jhāna*).

466. Honourable Madam! What is the counterpart of pleasant sensation?

Friend Visākha! The counterpart²⁸ of pleasant sensation is unpleasant sensation.

Honourable Madam! What is the counterpart of unpleasant sensation?

26. that state: *tadāyatana:āyatana* has many meanings including region, sphere, locus, place, base, spot, position, occasion.

27. As a matter of fact, *paṭigha*, repugnance, dissatisfaction (or sensory reaction), cannot be dispelled by *domanassa*, distress, itself. Through resolving that distress shall not arise and through energetic striving in *vipassanā* practice, *anāgāmi magga* is attained. It is that *anāgāmi magga* which dispels repugnance.

28. In the case of pleasant sensation, unpleasant sensation, or ignorance, the counterpart of each is antithetical counterpart. In the case of neither unpleasant nor pleasant sensation, or (Magga) knowledge or emancipation, the counterpart of each is complementary counterpart.

Friend Visākha! The counterpart of unpleasant sensation is pleasant sensation.

Honourable Madam! What is the counterpart of neither-unpleasant-nor-pleasant sensation?

Friend Visākha! The counterpart of neither-unpleasant-nor-pleasant sensation is ignorance.

Honourable Madam! What is the counterpart of ignorance?

Friend Visākha! The counterpart of Ignorance is (Magga) knowledge.

Honourable Madam! What is the counterpart of (Magga) knowledge?

Friend Visākha! The counterpart of (Magga) knowledge is emancipation (i.e., Arahattaphala).

Honourable Madam! What is the counterpart of emancipation?

Friend Visākha! The counterpart of emancipation is Nibbāna?

Honourable Madam! What is the counterpart of Nibbāna?

Friend Visākha! The question has gone too far; it is not possible to reach the limit of (such) questionings. Indeed, Friend Visākha, the Noble Practice of Purity (brahmacariya) merges into Nibbāna, has its final goal in Nibbāna and ends in Nibbāna. Friend Visākha! If you so desire, go to the Bhagavā and ask him to explain this matter. Bear in mind the explanation of the Bhagavā.

467. Then Visākha, the layman devotee, being delighted and satisfied with what Bhikkhunī Dhammadinnā had said, rose from his seat, paid homage to her and departed respectfully. He approached the Bhagavā, paid homage to him, took his seat in a suitable place, and related to the Bhagavā all that had been said between him and Bhikkhunī Dhammadinnā.

When he had recounted thus, the Bhagavā said to Visākha, the layman devotee: “ Visākha! Bhikkhunī

Dhammadinnā is wise. Vesākha! Bhikkhunī Dhammadinnā is of great knowledge. Had you, Visākha, asked me the answers (to your questions) I too would have answered it in the same way as Bhikkhunī Dhammadinnā had answered. These are the answers to the questions; and bear the answers.

Thus spoke the Bhagavā. Delighted, Visākha, the layman devotee, rejoiced in what the Bhagavā had said.

End of the Cūḷavedalla Sutta,
the fourth in this vagga

5. CŪḶADHAMMASAMĀDĀNA SUTTA

The Shorter Discourse on Undertaking the Practice of the Dhamma

468. Thus have I heard:

At one time the Bhagavā was staying at Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” The bhikkhus responded to the Bhagavā, saying: “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! There are four kinds of undertaking of the practice of the dhamma. What are the four? Bhikkhus! There is the pleasant undertaking of the practice of the dhamma in the present which results in unhappiness in the future. There is the unpleasant undertaking of the practice of the dhamma in the present which results in the unhappiness in the future. There is unpleasant undertaking of the practice of the dhamma in the present which results in happiness in the future. There is the

pleasant undertaking of the practice of the dhamma in the present which results in happiness in the future.

469. Bhikkhus! What is the pleasant undertaking of the practice of the dhamma in the present which results in unhappiness in the future? There are, bhikkhus, certain samaṇas and brahmaṇas who say thus and hold the view thus: "There is no evil effect of pleasures¹." They come to the enjoyment of sense-pleasures and gratify themselves with female wanderers wearing top-knots. They say thus: "Seeing what future danger in sense-pleasures do those revered samaṇas and brahmaṇas, speak of getting rid of sense-pleasures and declare that sense-pleasures must be overcome? Pleasant is the touch of this young female wanderer with soft, downy arms. And they come to indulge in sense-pleasures. Having come to indulge in sense-pleasures, on the dissolution of their bodies after death, they appear in miserable existences, in wretched destinations, in states of ruin, and in realms of continuous suffering. There they experience painful feelings, severe, bitter and acute. Then they say thus: "Those revered samaṇas and brahmaṇas, seeing this future danger in sense-pleasures, speak of getting rid of sense-pleasures and declare that sense-pleasures must be overcome. Indeed, we, on account of sense-pleasures, originating in sense-pleasures experience painful feelings, severe, bitter and acute."

For example, bhikkhus, Suppose, during the last part of the hot season, there were the ripe fruit of a Māluva creeper which splits open and lets its seed fall at the root of a sal-tree. Then, bhikkhus, the guardian-deva residing in the sal-tree, being afraid and alarmed comes trembling. Then, bhikkhus, the friends, acquaint-

1. To take upon oneself the pleasures of sense-objects of eye, ear, nose, tongue and body is a natural phenomenon, So, enjoyment of pleasurable objects is no offence, say certain samaṇas and brahmaṇas.

tances and kith and kin of that guardian-deva residing in that sal-tree, such as devas of parks, devas of forests, devas of trees, devas of medicinal plants, grasses and giant trees gather (around him) and comfort him, saying: “Be not afraid, dear friend! Be not afraid, dear friend! Either a peacock might swallow the creeper’s seed, or a deer might eat it, or a forest fire might burn it, or a woodsman might take it away, or white ants might infest it, or it might not germinate.”

But, bhikkhus, neither does a peacock swallow the creeper’s seed, nor a deer eat it, nor a forest fire burn it, nor a woodsman take it away, nor white ants infest it; but it germinates. With heavy rainfall in the onset of the monsoons it grows well. It is young, soft and downy with its branches clinging. It finds its support in that sal-tree.

Then, bhikkhus, it might occur to the guardian-deva residing in that sal-tree thus: “Seeing what kind of future danger in the Māluva creeper seed, did those friends, acquaintances and kith and kin such as revered devas of parks, devas of forests, devas of trees, devas of medicinal plants, grasses and giant trees gather (around me) and comfort me, saying: “Be not afraid, dear friend! Be not afraid, dear friend! Either a peacock might swallow the Māluva creeper’s seed, or a deer might eat it, or a forest fire might burn it, or a woodsman might take it away, or white ants might infest it, or it might not germinate?” The touch of this creeper, young, soft and downy with its branches clinging, is pleasant.”

Then that creeper might twine itself round and round that sal-tree. Having entwined itself, it might entangle itself on the forks (of the branches). Having entangled itself, it might come down dangling and might break the bigger and bigger branches. Then, bhikkhus, it might occur to the guardian deva residing in that sal-tree thus:

“(My) friends, acquaintances and kith and kin such as revered devas of parks, devas of forests, devas of trees, devas of medicinal plants, grasses and giant trees, seeing future danger in the creeper’s seed, gather (around me) and comfort me, saying: ‘ Be not afraid, dear friend! Be not afraid, dear friend! Either a peacock might swallow the creeper’s seed, or a deer might eat it, or a forest fire might burn it, or a woodsman might take it away, or white ants might infest it, or it might not germinate. But because of the creeper’s seed, I experience painful feelings, severe, bitter and acute.”

Even so, bhikkhus, there are certain samaṇas and brahmaṇas who say thus and hold the view thus: “There is no evil effect of sense-pleasures”. They come to the enjoyment of sense-pleasure and they gratify themselves with the female wanderer wearing top-knots. They say thus: “Seeing what future danger in sense-pleasures do revered samaṇas and brahmaṇas speak of getting rid of sense-pleasures and declare that sense-pleasures must be overcome? Pleasant is the touch of this young female wanderer with soft, downy arms.” And they come to indulge in sense-pleasures. Having come to indulge in sense-pleasures, on the dissolution of their bodies after death, they appear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering. There they experience painful feelings, severe, bitter and acute. Then they say thus: “Those revered samaṇas and brahmaṇas, seeing this future danger in sense-pleasures, speak of getting rid of sense-pleasures and declare that sense-pleasures must be overcome. Indeed we, on account of sense-pleasures, originating in sense-pleasures, experience painful feelings, severe, bitter and acute.” Bhikkhus! This is the pleasant undertaking of the practice of the dhamma in the present which results in unhappiness in the future.

470. Bhikkhus! What is the unpleasant undertaking of the practice of the dhamma in the present

which results in unhappiness in the future? Here in this world, bhikkhus, a certain person goes about naked, adopts loose habits (of urinating or defecating while standing), wipes (his stool); clean with his hand, does not accept alms-food from one who says “Come, sir!”; does not accept alms-food from one who says “Wait, Sir!”; does not accept alms-food brought before he shows up; does not accept alms-food prepared purposely for him; does not accept alms-food offered by invitation.

He does not accept alms-food ladled out from the pot or from a food-basket; does not accept alms-food offered across the threshold, or across a stick, or across the pestle; does not accept alms-food offered when two people are eating together; does not accept alms-food offered by a pregnant woman, or by a woman giving suck, or by a woman cohabiting with a man; does not accept alms-food collected from the public by inducement; does not accept alms-food offered where a dog awaits feeding; does not accept alms-food swarming with flies.

He does not take fish or meat; does not take fermented beverages or spirits or fermented gruel buried in husks. He goes for alms-food to one house only and takes only one morsel; he goes for alms-food to two houses and takes only two morsels ...p... He goes for alms-food to seven houses and takes only seven morsels. He remains contented with only one small cupful of food or only two small cupfuls of food ...p... He remains contented with only seven small cupfuls of food. He takes food only on alternate days, or only once after two days...p... He takes food once in seven days; thus, in this maner, he dwells with the practice of taking food at long intervals up to once every half month.

And he maintains himself on green vegetables or millet, or on wild rice, or on scraping of leather, or on duck weed, or on broken rice, or on over-cooked crust of rice, or on sesamum oil-cake, or on grass; or on

cowdung. He lives on wild roots, wild fruits, berries and fruits fallen from trees by themselves.

He wears coarse hempen clothes, or clothes of hemp interwoven with other fibres, clothes made from shrouds, rags collected from dust heaps, clothes made of barks or of the hide of the black antelope, or of strips of black antelope hide, or wears clothes made of kusa grass, or of fibres, or of strips of wood or wears clothes made of human hair, or of horse-tails or of owl-feathers.

He plucks out his hair and beard and is given to the practice of plucking out hair and beard. He is given to the practice of standing upright refusing a seat. He squats on his haunches and is given to the practice of squatting on his haunches. He lies on a bed of thorns and sleeps on it. He abides in the habit of descending into the water for the third time in the evening. Thus he abides in the manifold practice of self-mortification tormenting his body.

On the dissolution of his body after death, he appears in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering. Bhikkhus! This is the unpleasant undertaking of the practice of the dhamma in the present which results in unhappiness in the future.

471. Bhikkhus! What is the unpleasant undertaking of the practice of the dhamma in the present which results in happiness in the future? In this world, bhikkhus, a certain person is full of excessive attachment by nature. He constantly suffers physical and mental anguish born of attachment. And a certain person is full of excessive hatred by nature. He constantly suffers physical and mental anguish born of hatred. And a certain person is full of excessive bewilderment by nature. He constantly suffers physical and mental anguish born of bewilderment. He practises absolutely perfect and absolutely pure Noble Practice even with suffering and sorrow, even shedding tears and crying. On the

dissolution of his body after death, he is reborn in a good destination, the happy world of devas. Bhikkhus! This is the unpleasant undertaking the practice of the dhamma in the present which results in happiness in the future.

472. Bhikkhus! What is the pleasant undertaking of the practice of the dhamma in the present which results in happiness in the future? In this world, bhikkhus, a certain person is not full of excessive attachment by nature. He does not constantly suffer from physical and mental anguish born of attachment. And a certain person is not full of excessive hatred by nature. He does not constantly suffer from physical and mental anguish born of hatred. And a certain person is not full of excessive bewilderment by nature. He does not suffer physical and mental anguish born of bewilderment. Being detached from sensual pleasures and being detached from demeritorious factors, he achieves and remains in the first jhāna which is accompanied by vitakka and vicāra and which has pīti and sukha born of detachment from the hindrances (nīvaraṇas). (Again), having got rid of vitakka and vicāra, he achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration ...p... He achieves and remains in the third jhāna ...p... He achieves and remains in the fourth jhāna.

On the dissolution of his body after death, he appears in a good destination, the happy world of the devas. Bhikkhus! This is the pleasant undertaking of the practice of the dhamma in the present which results in happiness in the future.

Bhikkhus! These are the four kinds of undertaking of the practice of the dhamma.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the *Cūḷadhammasamādāna Sutta*,
the fifth in this vagga.

6. MAHĀDHAMMASAMĀDĀNA SUTTA

The Major Discourse on Undertaking Religious Practice

473. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” Those bhikkhus answered the Bhagavā, saying: “Venerable Sir!” And the Bhagavā spoke thus:

Bhikkhus! Beings generally have the desire, wish and intent thus: ‘How good indeed it would be if undesirable, disagreeable and unpleasant things should dwindle away! How good indeed it would be if desirable, agreeable and pleasant things should increase!’ Thus, bhikkhus, do they have this wish, this desire and this intent, and yet undesirable, disagreeable and unpleasant things increase whereas desirable, agreeable and pleasant things dwindle away. As to this, bhikkhus, what do you believe to be the cause?

“Venerable Sir, for us the Bhagavā is the source, the Bhagavā is the conductor, the Bhagavā is the repository of the dhammas (the teachings). Indeed, Venerable Sir, we make an earnest request: May the Bhagavā himself explain the significance of what has thus been said (by the Bhagavā). Having heard (the explanation from) the Bhagavā, the bhikkhus will bear it in mind.”

Bhikkhus! In that case, listen and pay good attention, I shall speak.

“Very well, Venerable Sir,” replied those bhikkhus, And the Bhagavā spoke thus:

474. Bhikkhus! In this world, an ignorant worldling habitually disregards the Ariyas, is not proficient in the teachings of the Ariyas, is not trained and disciplined in the teachings of the Ariyas, habitually disregards men of virtue, is not proficient in the teachings of men of

virtue, is not trained and disciplined in the teachings of men of virtue, does not know the religious practices worthy of taking up and the religious practices not worthy of taking up, or the religious practices worthy of adhering to and the religious practices not worthy of adhering to. Not knowing which religious practices are worthy of taking up and which not worthy and not knowing which religious practices are worthy of adhering to and which not worthy, he takes up the religious practices not worthy of taking up but does not take up the religious practices worthy of taking up, and he adheres to the religious practices which are not worthy of adhering to, but does not adhere to the religious practices worthy of adhering to. For him who takes up the religious practices not worthy of taking up but does not take up the religious practices worthy of taking up and who adheres to the religious practices not worthy of adhering to but does not adhere to the religious practices worthy of adhering to, undesirable, disagreeable and unpleasant things increase whereas desirable, agreeable and pleasant things dwindle away. What is the reason for this? Bhikkhus! This is because it is the way of the foolish.

Bhikkhus! In this world, a learned ariya disciple, who pays attention to the Ariyas, who is proficient in the teachings of the Ariyas, who is trained and disciplined in the teachings of the Ariyas, who pays attention to men of virtue, who is proficient in the teachings of men of virtue, who is trained and disciplined in the teachings of men of virtue, knows the religious practices worthy of taking up and the religious practices not worthy of taking up, or the religious practices worthy of adhering to and the religious practices not worthy of adhering to. Knowing which religious practices are worthy of taking up and which not worthy and knowing which religious practices are worthy of adhering to and

which not worthy, he does not take up the religious practices not worthy of taking up but takes up the religious practices worthy of taking up and does not adhere to the religious practices not worthy of adhering to but adheres to the religious practices worthy of adhering to. For him who does not take up the religious practices not worthy of taking up but takes up the religious practices worthy of taking up and who does not adhere to the religious practices not worthy of adhering to but adheres to the religious practices worthy of adhering to, undesirable, disagreeable and unpleasant things dwindle away whereas desirable, agreeable and pleasant things increases! What is the reason for this? Bhikkhus! This is because it is the way of the wise.

475. Bhikkhus! There are four kinds of underaking religious practice. What are the four? Bhikkhus! There is the unpleasant undertaking of religious practice in the present which results in unhappiness in the future. There is the pleasant undertaking of religious practice in the present which results in unhappiness in the future. There is the unpleasant undertaking of religious practice in the present which results in happiness in the future. And there is the pleasant undertaking of religious practice in the present which results in happiness in the future.

476. Bhikkhus! Of those (four), regarding the unpleasant undertaking of religious practice in the present which results in unhappiness in the future, the foolish and ignorant person does not understand fundamentally and truly: "This undertaking of religious practice is unpleasant in the present and results in unhappiness in the future." The foolish and ignorant person, not understanding fundamentally and truly the undertaking of this religious practice, takes it up and does not abstain from it. For him who takes it up without abstaining from it, undesirable, disagreeable and unpleasant things increase

whereas desirable, agreeable and pleasant things dwindle away. What is the reason for this? Bhikkhus! This is because it is the way of the foolish.(1)

Bhikkhus! Of those (four), regarding the pleasant undertaking of religious practice in the present which results in unhappiness in the future, the foolish and ignorant person does not understand fundamentally and truly: “ This undertaking of religious practice is pleasant in the present but results in unhappiness in the future”. The foolish and ignorant person, not understanding fundamentally and truly the undertaking of this religious practice, takes it up and does not abstain from it. For him who takes it up without abstaining from it, undesirable, disagreeable, and unpleasant things increase whereas desirable, agreeable and pleasant things dwindle away. What is the reason for this? Bhikkhus! This is because it is the way of the foolish.(2)

Bhikkhus! Of those (four), regarding the unpleasant undertaking of religious practice in the present which results in happiness in the future, the foolish and ignorant person does not understand fundamentally and truly: “ This undertaking of religious practice is unpleasant in the present but results in happiness in the future,” The foolish and ignorant person, not understanding fundamentally and truly the undertaking of this religious practice, does not take it up but abstains from it. For him who does not take it up but abstains from it, undesirable, disagreeable and unpleasant things increase whereas desirable, agreeable and pleasant things dwindle away. What is the reason for this? Bhikkhus! This is because it is the way of the foolish. (3)

Bhikkhus! Of those (four), regarding the pleasant undertaking of religious practice in the present which results in happiness in the future, the foolish and ignorant person does not understand fundamentally and truly: “ This undertaking of religious practice is pleasant in the

present but results in happiness in the future,” The foolish and ignorant person, not understanding fundamentally and truly the undertaking of this religious practice, does not take it up but abstains from it. For him who does not take it up but abstains from it, undesirable, disagreeable and unpleasant things increase whereas desirable, agreeable and pleasant things dwindle away. What is the reason for this? Bhikkhus! This is because it is the way of the foolish. (4)

477. Bhikkhus! Of those (four), regarding the unpleasant undertaking of religious practice in the present which results in unhappiness in the future, the wise man, possessed of knowledge, understands fundamentally and truly: “ This undertaking of religious practice is unpleasant in the present and results in unhappiness in the future.” The wise man, possessed of knowledge, understanding fundamentally and truly the undertaking of this religious practice, does not take up that religious practice but abstains from it. For him who does not take up that religious practice but abstains from it, undesirable, disagreeable and unpleasant things dwindle away whereas desirable, agreeable and pleasant things increase, What is the reason for this? Bhikkhus! This is because it is the way of the wise.(1)

Bhikkhus! Of those (four), regarding the pleasant undertaking of religious practice in the present which results in unhappiness in the future, the wise man, possessed of knowledge, understands fundamentally and truly: “ This undertaking of religious practice is pleasant in the present but results in unhappiness in the future. ” The wise man, possessed of knowledge, understanding fundamentally and truly the undertaking of this religious practice, does not take up that religious practice but abstains from it. For him who does not take up that religious practice but abstains from it, undesirable, disagreeable and unpleasant things dwindle away whereas

desirable, agreeable and pleasant things increase. What is the reason for this? Bhikkhus! This is because it is the way of the wise. (2)

Bhikkhus! Of those (four), regarding the unpleasant undertaking of religious practice in the present which results in happiness in the future, the wise man, possessed of knowledge, understands fundamentally and truly: "This undertaking of religious practice is unpleasant in the present but results in happiness in the future." The wise man, possessed of knowledge, understanding fundamentally and truly the undertaking of this religious practice, takes up that religious practice and does not abstain from it. For him who takes up that religious practice without abstaining from it, undesirable, disagreeable and unpleasant things dwindle away whereas desirable, agreeable and pleasant things increase, What is the reason for this? Bhikkhus! This is because it is the way of the wise. (3)

Bhikkhus! Of those (four), regarding the pleasant undertaking of religious practice in the present which results in happiness in the future, the wise man, possessed of knowledge, understands fundamentally and truly: "This undertaking of religious practice is pleasant in the present and results in happiness in the future." The wise man, possessed of knowledge, understanding fundamentally and truly the undertaking of this religious practice, takes up that religious practice, and does not abstain from it. For him who takes up that religious practice without abstaining from it, undesirable, disagreeable and unpleasant things dwindle away whereas desirable, agreeable and pleasant things increase, What is the reason for this? Bhikkhus! This is because it is the way of the wise. (4)

478. Bhikkhus! What is the unpleasant undertaking of religious practice in the present which results in unhappiness in the future? Bhikkhus! In this world someone takes life, feeling physical discomfort and mental distress (in doing so) and experiences physical dis-

comfort and mental distress because of taking life. He takes what is not given, feeling physical discomfort and mental distress (in doing so) and experiences physical discomfort and mental distress because of taking what is not given. He engages in sexual misconduct, feeling physical discomfort and mental distress (in doing so) and experiences physical discomfort and mental distress because of sexual misconduct. He speaks falsehood, feeling physical discomfort and mental distress (in doing so) and experiences physical discomfort and mental distress because of speaking falsehood. He speaks maliciously, feeling physical discomfort and mental distress (in doing so) and experiences physical discomfort and mental distress because of speaking in malice. He uses harsh speech, feeling physical discomfort and mental distress (in doing so) and experiences physical discomfort and mental distress because of using harsh speech. He indulges in frivolous talk, feeling physical discomfort and mental distress (in doing so) and experiences physical discomfort and mental distress because of indulging in frivolous talk. He is covetous, feeling physical discomfort and mental distress (in being thus) and experiences physical discomfort and mental distress because of covetousness. He is malevolent in thought, feeling physical discomfort and mental distress (in being thus) and experiences physical discomfort and mental distress because of malevolence. He holds wrong views, feeling physical discomfort and mental distress (in doing so) and experiences physical discomfort and mental distress because of holding wrong views. After death and dissolution of the body, he arises in the abode of woe, in bad destination, in the abode of ruin and in the abode of suffering. Bhikkhus! This is called the unpleasant undertaking of religious practice in the present which also results in unhappiness in the future. (1)

479. Bhikkhus! What is the pleasant undertaking of religious practice in the present which results in unhappiness in the future? Bhikkhus! In this world

someone takes life, with comfort and pleasure and experiences comfort and pleasure because of taking life. He takes with comfort and pleasure what is not given and experiences comfort and pleasure because of taking what is not given. He engages in sexual misconduct with comfort and pleasure and experiences comfort and pleasure because of sexual misconduct. He speaks falsehood with comfort and pleasure and experiences comfort and pleasure because of speaking falsehood. He speaks maliciously with comfort and pleasure and experiences comfort and pleasure because of speaking in malice. He uses harsh speech with comfort and pleasure and experiences comfort and pleasure because of harsh speech. He indulges in frivolous talk with comfort and pleasure and experiences comfort and pleasure because of indulging in frivolous talk. He is covetous with comfort and pleasure and experiences comfort and pleasure because of covetousness. He is malevolent in thought with comfort and pleasure and experiences comfort and pleasure because of malevolence. He holds wrong views with comfort and pleasure and experiences comfort and pleasure because of holding wrong views. After death and dissolution of the body, he arises in the abode of woe, in bad destination, in the abode of ruin and in the abode of suffering. Bhikkhus! This is called the pleasant undertaking of religious practice in the present which results in unhappiness in the future. (2)

480. Bhikkhus! What is the unpleasant undertaking of religious practice in the present which results in happiness in the future? Bhikkhus! In this world someone abstains with physical discomfort and mental distress from taking life and experiences physical discomfort and mental distress because of abstaining from taking life. He abstains with physical discomfort and mental distress from taking what is not given and experiences physical discomfort and mental distress because of abstaining from taking what is not given. He abstains

with physical discomfort and mental distress from sexual misconduct and experiences physical discomfort and mental distress because of abstaining from sexual misconduct. He abstains with physical discomfort and mental distress from speaking falsehood and experiences physical discomfort and mental distress because of abstaining from speaking falsehood. He abstains with physical discomfort and mental distress from speaking maliciously and experiences physical discomfort and mental distress because of abstaining from malicious speech. He abstains with physical discomfort and mental distress from using harsh speech and experiences physical discomfort and mental distress because of abstaining from harsh speech. He abstains with physical discomfort and mental distress from indulging in frivolous talk and experiences physical discomfort and mental distress because of abstaining from frivolous talk. With physical discomfort and mental distress he remains without covetousness and experiences physical discomfort and mental distress because of striving to be without covetousness, With physical discomfort and mental distress he remains without malevolent thought and experiences physical discomfort and mental distress because of striving to be without malevolence. With physical discomfort and mental distress he holds the right view and experiences physical discomfort and mental distress because of striving to hold the right view. After death and dissolution of the body, he arises in the abode of devas, a good destination. Bhikkhus! This is called the unpleasant undertaking of religious practice in the present which results in happiness in the future.(3)

481. Bhikkhus! What is the pleasant undertaking of religious practice in the present which results in happiness in the future? Bhikkhus! In this world someone abstains with comfort and pleasure from taking life and experiences comfort and pleasure because of abstaining from taking life. He abstains with comfort and pleasure from taking what is not given and experiences

comfort and pleasure because of abstaining from taking what is not given. He abstains with comfort and pleasure from sexual misconduct and experiences comfort and pleasure because of abstaining from sexual misconduct. He abstains with comfort and pleasure from speaking falsehood and experiences comfort and pleasure because of abstaining from speaking falsehood. He abstains with comfort and pleasure from speaking maliciously and experiences comfort and pleasure because of abstaining from malicious speech. He abstains with comfort and pleasure from using harsh speech and experiences comfort and pleasure because of abstaining from harsh speech. He abstains with comfort and pleasure from indulging in frivolous talk and experiences comfort and pleasure because of abstaining from frivolous talk. With comfort and pleasure he remains without covetousness and experiences comfort and pleasure because of being without covetousness. With comfort and pleasure he remains without malevolent thought and experiences comfort and pleasure because of being without malevolence. He holds the right view with comfort and pleasure and experiences comfort and pleasure because of holding the right view. After death and dissolution of the body, he arises in the abode of devas, a good destination. Bhikkhus! This is called the pleasant undertaking of religious practice in the present which also results in happiness in the future. (4)

These, bhikkhus, are the four kinds of undertaking religious practice.

482. Bhikkhus! Here is a simile. Suppose there were a juicy bitter gourd infused with poison. There might come along a man desiring to live, desiring not to die, desiring well-being, averse to suffering, when someone might speak to him thus: "My good man! This bitter gourd-juice is infused with poison. Drink it if you like. But as you drink it you will not be pleased either with its colour, or its scent, or its taste. When you have drunk

it, you will come to death or to suffering near unto death.” Without due reflection, he might drink it; he might not leave it alone. As he was drinking it, he would not be pleased with its colour, its scent and its taste. Having drunk it he would come to death or to suffering near unto death. Bhikkhus! I declare that the unpleasant undertaking of religious practice in the present which results in unhappiness in the future is similar (to drinking the bitter gourd infusion). (1)

483. Bhikkhus! Here is another simile. Suppose there were a drinking-bowl filled with a beverage that has (good) colour, (good) scent and (good) taste and that has been infused with poison, There might come along a man desiring to live, desiring not to die, desiring well-being, averse to suffering, when someone might speak to him thus: “My good man! This drinking-bowl is filled with a beverage that has (good) colour, (good) scent and (good) taste and that has been infused with poison. Drink it if you like. As you drink it you will be pleased with its colour, scent and taste. But when you have drunk it you will come to death or to suffering near unto death. Without due reflection, he might drink it; he might not leave it alone. As he was drinking it he would be pleased with its colour, scent and taste. But, having drunk it he would come to death or to suffering near unto death. Bhikkhus! I declare that the pleasant undertaking of religious practice in the present which results in unhappiness in the future is similar (to drinking that beverage). (2)

484. Bhikkhus! Here is another simile. Suppose there were some stinking cattle-urine infused with various medicines. There might come along a man suffering from jaundice when someone might speak to him thus: “My good man! This is stinking cattle-urine infused with various medicines. Drink it if you like. As you drink it, you will not be pleased either with its colour, or its scent, or its taste. But when you have

drunk it you will become well and happy.” With due reflection, he might drink it; he might not leave it alone. As he was drinking it, he would not be pleased with its colour, scent and taste. Having drunk it he would become well and happy. Bhikkhus! I declare that the unpleasant undertaking of religious practice in the present which results in happiness in the future is similar (to drinking medicated stinking cattle-urine). (3)

485. Bhikkhus! Here is another simile. Suppose there were a mixture of milk-curd, honey, butter and molasses. There might come along a man suffering from bleeding dysentery when someone might speak to him thus: “My good man! This is a mixture of milk-curd, honey, butter and molasses. Drink it if you like. As you drink it you will be pleased with its colour, scent and taste. And when you have drunk it, you will become well and happy.” With due reflection, he might drink it; he might not leave it alone. As he was drinking it he would be pleased with its colour, scent and taste. Having drunk it he would become well and happy. Bhikkhus! I declare that the pleasant undertaking of religious practice in the present which results in happiness in the future is similar (to drinking that mixture). (4)

486. Bhikkhus! just as at the end of the rainy season, in the season of *sarada*, when the sun arises in the clear cloudless sky, driving away darkness in the whole firmament, it shines forth and is bright and brilliant, even so, bhikkhus, this pleasant undertaking of religious practice in the present which results in happiness in the future, drives out the other views of many *samaṇas* and *brāhmaṇas* (who are outside the Teaching), and shines forth bright and brilliant.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Mahādhammasamādāna Sutta,
the sixth in this vagga.

7. VIMAMSAKA SUTTA

Discourse on Investigating into the Nature of
the Tathāgata

487. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus thus: “Bhikkhus”. And the bhikkhus responded to the Bhagavā, saying: “Venerable Sir!” The Bhagavā spoke thus:

Bhikkhus! A bhikkhu, not knowing the course of other people’s mind and seeking to inquire (into it) should make an investigation to know whether the Tathāgata is the Perfectly Self-Enlightened One or not.

Venerable Sir, (said the bhikkhus), for us the Bhagavā is the source, the Bhagavā is the conductor, the Bhagavā is the repository of the dhammas. Indeed, Venerable sir, we make the request: May the Bhagavā himself explain the meaning of what the Bhagavā had said. Having heard (the explanation from) the Bhagavā, the bhikkhus will bear it in mind.

Bhikkhus! In that case, listen and pay good attention, I shall speak.

“Very well, Venerable Sir,” replied those bhikkhus. And the Bhagavā spoke thus:

488. Bhikkhus! A bhikkhu, not knowing the course of other people’s mind but seeking to inquire (into it) should make an investigation regarding two dhammas that can be cognized by the eye and by the ear in the Tathāgata thus: “Do impure dhammas¹ cognizable by the eye and by the ear exist in the Tathāgata or not? Having investigated the matter in this way, he comes to know thus: Impure dhammas cognizable by the eye and by the ear do not exist in the Tathāgata.”

1. impure dhamma: Saṃkiliṭhā: dhammas associated with kilesā, defilement.

When, on investigation, he comes to know thus: “Impure dhammas cognizable by the eye and by the ear do not exist in the Tathāgata,” he makes further investigation, thinking: “Do mixed dhammas² cognizable by the eye and by the ear exist in the Tathāgata or not?” Having investigated the matter in this way, he comes to know thus: “Mixed dhammas cognizable by the eye and by the ear do not exist in the Tathāgata.”

When, on investigation, he comes to know thus: “Mixed dhammas cognizable by the eye and by the ear do not exist in the Tathāgata,” he makes further investigation, thinking: “Do pure dhammas cognizable by the eye and by the ear exist in the Tathāgata or not?” Having investigated the matter in this way, he comes to know thus: “Pure dhammas cognizable by the eye and by the ear do exist in the Tathāgata.”

When, on investigation, he comes to know thus: “Pure dhammas cognizable by the eye and by the ear do exist in the Tathāgata,” he makes further investigation, thinking: “Has this Venerable One been endowed with these meritorious dhammas for a long time or just for the time being?” Having investigated the matter in this way, he comes to know thus: This Venerable One has been endowed with these meritorious dhammas for a long time, and not just for the time being”.

When, on investigation, he comes to know thus: “This Venerable one has been endowed with these meritorious dhammas for a long time and not just for the time being” he makes further investigation, thinking: “Has this Venerable bhikkhu attained to fame and come to possess a large following? Does he incur any fault on that account?” Bhikkhus! So long as a bhikkhu has not yet attained to fame and has not come to possess a large

2. mixed dhamma: *Vītimissā dhamma*: A mixture of purity and impurity depending on moral behaviour that is meritorious at times and demeritorious at other times.

following, no fault is incurred by him on that account; but when he has attained to fame and come to possess a large following, some faults are incurred by him.

Having investigated the matter in this way, (the inquirer) comes to know thus: “This bhikkhu has attained to fame and come to possess a large following, but no fault is incurred by him on that account.

When, on investigation, he comes to know thus: “The Venerable Bhikkhu has attained to fame and come to possess a large following, but no fault is incurred by him on that account,” he makes further investigation, thinking: “Does this Venerable One refrain (from evil) out of fearlessness or refrain (from evil) out of fear?³ Does he not enjoy pleasures of the senses since attachment is absent in him with the destruction of attachment?” Having investigated the matter in this way he comes to know thus: “This Venerable One refrains (from evil) out of fearlessness and does not refrain (from evil) out of fear. He does not enjoy the pleasures of the senses since attachment is absent in him with the destruction of attachment.”

Bhikkhus! If others raised this question to that bhikkhu thus: “What is the fact and what the inference on which your statement is based in saying: “This Venerable One refrains (from evil) out of fearlessness and does not refrain (from evil) out of fear and he does not enjoy the pleasures of the senses since attachment is absent in him with the destruction of attachment?””, he should answer them thus: “(Endowed as he is) with such qualities, this Venerable One, living in the com-

3. There are four kinds of fear: Fear of kilesa, defilements, fear of rounds of suffering, fear of falling into bad destinations and fear of reproach. Common worldlings are beset with four fears and sekhas (those under training in the dhamma) with three excepting the fear of a bad destination. An arahat has none of them.

pany of bhikkhus or living alone, does not, because of those qualities, despise this or that bhikkhu among those who conduct themselves well, or those who do not conduct themselves well or, among those leading a group, or among those apparently involved with material possessions, or among those untainted by any material possession. In the very presence of the Bhagavā, I have heard, and noted what I have heard, (him say) thus: ‘I refrain (from evil) out of fearlessness and do not refrain (from evil) out of fear. I do not enjoy the pleasures of the senses since attachment is absent in me with the destruction of attachment.’ ”

489. Bhikkhus! Herein the inquiring bhikkhu should question the Tathāgata himself further thus: “Do impure dhammas cognizable by the eye and by the ear exist in the Tathāgata or not?” Bhikkhus! If the Tathāgata were to answer this, he would have answered: “Impure dhammas cognizable by the eye and by the ear do not exist in the Tathāgata.”

He should question the Tathāgata: “Do mixed dhammas cognizable by the eye and by the ear exist in the Tathāgata or not?” Bhikkhus! If the Tathāgata were to answer this, he would have answered: “Mixed dhammas cognizable by the eye and by the ear do not exist in the Tathāgata.”

He should question the Tathāgata: “Do pure dhammas cognizable by the eye and by the ear exist in the Tathāgata or not?” Bhikkhus! If the Tathāgata were to answer this, he would have answered: “Pure dhammas cognizable by the eye and by the ear do exist in the Tathāgata. This practice of morality (Sīla) is my path; it is the sphere of my mind; and I have no attachment to it.”

Bhikkhus! A disciple should approach a teacher who teaches in this manner so as to hear the dhamma.

That Teacher, bhikkhus, teaches the dhamma each one of which gets higher and higher, and nobler and nobler, comparing the black dhamma with the white dhamma; and comparing the white dhamma with the black dhamma. In so far as, bhikkhus, that bhikkhu gains supernormal knowledge of certain dhammas that the Teacher teaches the dhamma each one of which gets higher and higher, and nobler and nobler, comparing the black dhamma with the white dhamma and comparing the white dhamma with the black dhamma, he comes to the accomplishment in the dhamma.

And he puts his faith in the Teacher, thus: “Perfectly Self-enlightened is the Bhagavā, well-expounded is the dhamma by the Bhagavā, endowed with the right practice is the Order of the bhikkhus.

And, bhikkhus, if others raised this question to that bhikkhu thus: “What is the fact and what the inference on which your statement is based in saying: ‘Perfectly Self-enlightened is the Bhagavā, well-expounded is the dhamma by the Bhagavā, endowed with the right practice is the Order of bhikkhus,’ that bhikkhu should answer them thus: ‘Your Reverences! I have approached the Teacher to hear the dhamma, and the Teacher teaches the dhamma each one of which gets higher and higher, and nobler and nobler, comparing the black dhamma with the white dhamma and comparing the white dhamma with the black dhamma. Your Reverences! In so far as I gain supernormal knowledge of certain dhammas that the Teacher teaches the dhamma each one of which gets higher and higher, and nobler and nobler, comparing the black dhamma with the white dhamma; and comparing the white dhamma with the black dhamma, I come to the accomplishment in the dhamma. And so I put my faith in the Teacher, thus: ‘Perfectly Self-enlightened is the Bhagavā, well-expounded is the dhamma by the Bhagavā, endowed with the right practice is the Order of bhikkhus’ ”.

490. Bhikkhus! whoever has his faith established in the Tathāgata, remaining rooted in it on the strength of these facts, these words and these sentences, is said to have faith with reason, based on Sotāpatti Magga, the Path of a Stream-winner, firm and unshakeable by a samaṇa or a brahmaṇa, or a deva, or a Māra, or a Brahmā or by any other in this world.

Thus, bhikkhus, this is how an investigation into the nature of the Tathāgata is made. Thus should the Tathāgata be investigated as to his true nature.

Thus spoke the Bhagavā and those bhikkhus, delighted, rejoiced in what the Bhagavā had said.

End of Vīmaṃsaka Sutta,
the seventh in this vagga.

8. KOSAMBIYA SUTTA

Discourse Made to Bhikkhus of Kosambī

491. Thus have I heard:

At one time the Bhagavā was residing at Gositārāma manastery of Kosambī. At that time bhikkhus of Kosambī live being argumentative, quarrelsome and discordant, and thrusting at one another with the spear of words. They make no attempts to get an understanding among themselves and never reach an understanding. Neither can they make one another see reason nor do they come to see reason themselves.

Then a certain bhikkhu approached the Bhagavā; having approached and paid his respects to the Bhagavā, he sat in a suitable place. Having sat in a suitable place he spoke to the Bhagavā thus: “Venerable Sir! These bhikkhus of Kosambī, live being argumentative, quarrelsome, discordant, and thrusting at one another with the spear of words. They make no attempts to get an understanding among themselves and never reach an

understanding. Neither can they make one another see reason nor do they come to see reason themselves.”

Then the Bhagavā said to a certain bhikkhu: “Come bhikkhu, go and tell those bhikkhus in my words: The Teacher summons you, revered ones.” Re-
plying, “Very well, Sir,” to the Bhagavā, that bhikkhu approached those bhikkhus and, having approached, said to them: “The Teacher summons you, revered ones.” Those bhikkhus responded: “Very well,” to him and approached the Bhagavā. Having approached and paid their respects to the Bhagavā, they sat in a suitable place. The Bhagavā spoke thus to those bhikkhus who had seated themselves.

Bhikkhus, (asked the Bhagavā), is it true that you live being argumentative, quarrelsome, discordant, and thrusting at one another with the spear of words; that you make no attempts to get an understanding among yourselves and never reach an understanding, and that you cannot make one another see reason nor do you come to see reason yourselves.

“It is so,” Venerable Sir, (they replied).

Bhikkhus! What do you think of this? Bhikkhus, at the time when you live being argumentative, quarrelsome, discordant, and thrusting at one another with the spear of words, is it evident that there is loving-kindness in deeds regarding companions in the Noble Practice either in their presence or in their absence? loving kindness in words ...p... loving-kindness in thought regarding companions in the Noble Practice either in their presence or in their absence?

“No, Venerable Sir.”

Bhikkhus, it is to be said that at the time when you live being argumentative, quarrelsome, discordant and thrusting at one another with the spear of words, it is evident that there is no loving-kindness in deeds regarding companions in the Noble Practice either in their presence or in their absence loving-kindness in

words loving-kindness in thought regarding the companions in the Noble Practice either in their presence or in their absence.

That being so, seeing what and knowing what, you, empty men, live being argumentative, quarrelsome, discordant and thrusting at one another with the spear of words; you make no attempt to get an understanding and you never reach an understanding; you neither make one another see reason nor do you come to see reason yourselves. You, empty men! This will be to your disadvantage and suffering for a long time.

492. Then the Bhagavā addressed the bhikkhus, saying: Bhikkhus! There are six memorable dhammas which tend to affection, which tend to respect, and which are conducive to fraternity, concord, harmony and unanimity. What are the six? In this Teaching, bhikkhus, it is evident to that bhikkhu that there is loving-kindness in deeds regarding companions in the Noble Practice either in their presence or in their absence. This is a memorable dhamma which tends to love, which tends to respect and which is conducive to fraternity, concord, harmony and unanimity. (1)

And again, bhikkhus, it is evident to a bhikkhu that there is loving-kindness in words regarding companions in the Noble Practice either in their presence or in their absence. This also is a memorable dhamma which tends to affection which tends to respect and which is conducive to fraternity, concord, harmony and unanimity. (2)

And again, bhikkhus, it is evident to a bhikkhu that there is affection in thought regarding companions in the Noble Practice either in their presence or in their absence. This also is a memorable dhamma which tends to affection, which tends to respect and which is conducive to fraternity, concord, harmony and unanimity. (3)

And again, bhikkhus, when a bhikkhu righteously receives righteous offerings, to say the least, even the contents of his alms-bowl, he shares them with

his virtuous companions in the Noble Practice, without making use of them apart from the others. This also is a memorable dhamma which tends to affection, which tends to respect and which is conducive to fraternity, concord, harmony and unanimity. (4)

And again, bhikkhus, a bhikkhu, having become one remains abiding in unity with his companions in the Noble Practice either in their presence or in their absence, those moral precepts which are unbroken, intact, unspotted, unblemished, and which lead to liberation (from slavery to craving), which are praised by the wise, which are not subject to craving and wrong views, and which are conducive to concentration of mind. This also is a memorable dhamma which tends to affection in which tends to respect, and which is conducive to fraternity, concord, harmony and unanimity. (5)

And again, bhikkhus, a bhikkhu remains abiding in unity with his companions in the Noble Practice either in their presence or in their absence, in the noble view which leads to Nibbāna and which truly leads one who acts upon it to the utter destruction of dukkha. This also is a memorable dhamma which tends to affection, which tends to respect, and which is conducive to fraternity, concord, harmony and unanimity. (6)

Bhikkhus! These are the six memorable dhammas which tend to love, which tend to respect, and which are conducive to fraternity, concord, harmony and unanimity.

And, bhikkhus, of these six memorable dhammas, this noble view which leads to Nibbāna and which truly leads one who acts upon it to the utter destruction of dukkha is supreme, a rallying point, a meeting place.

It is, bhikkhus, as if in a pinnacled house that peaked roof is the point where all the structural parts of the roof come together, even so is this noble view which leads to Nibbāna and which truly leads one who acts upon it to the utter destruction of dukkha is supreme, a rallying point, a meeting place.

493. Bhikkhus! In what manner does the noble view lead one to Nibbāna and truly lead one who acts upon it to the utter destruction of dukkha? In this Teaching, bhikkhus, a bhikkhu, having gone to a forest, or to the foot of a tree, or to a secluded place, reflects thus: “Is there any upsurge (of defilement) within myself that remains not dispelled whereby I am unable to know or see things in their reality?”

Bhikkhus! A bhikkhu suffers from the upsurge of the defilements if his mind is possessed by sense-desire. Bhikkhus! A bhikkhu suffers from the upsurge of defilements if his mind is possessed by malevolence. Bhikkhus! A bhikkhu suffers from the upsurge of defilements if his mind is possessed by sloth and torpor. Bhikkhus! A bhikkhu suffers from the upsurge of defilements if his mind is possessed by restlessness and worry. Bhikkhus! A bhikkhu suffers from the upsurge of defilements if his mind is possessed by doubt. Bhikkhus! A bhikkhu suffers from the upsurge of defilements if he is given to speculation of the world. Bhikkhus! A bhikkhu suffers from the upsurge of defilement if he is given to speculation of the world beyond. Bhikkhus! A bhikkhu suffers from the upsurge of defilements if he, lives being argumentative, quarrelsome, discordant, and thrusting at one another with the spear of words. That bhikkhu knows thus: “There is no upsurge of defilements within myself that remains not dispelled whereby I am unable to know or see things in their reality. I have set my mind on the realization of the Truth.” He has attained this first knowledge that is noble, supramundane, not shared by worldlings.

494. Bhikkhus! And again, an ariya disciple reflects thus: “Have I who have resorted to, developed and repeatedly practised this view, gained the tranquillity of mind and the extinction of all defilements?” Then he comes to know thus: “I who have resorted to, developed and repeatedly practised this view, have gained the tranquillity of mind and the extinction of all defilements.

He has attained this second knowledge that is noble, supramundane, not shared by worldlings.

495. And again, bhikkhus, an ariyā disciple reflects thus: “Is there any samaṇa or brahmaṇa outside this Teaching who is possessed of the view that I am possessed of?” Then he comes to know thus: “There is no other samaṇa or brahmaṇa outside this Teaching who is possessed of the view that I am possessed of”. He has attained this third knowledge that is noble, supramundane, not shared by worldlings.

496. And again, bhikkhus, an ariya disciple reflects thus: “I am possessed of the same kind of nature of a person who is endowed with the right view.”

Bhikkhu! What is the kind of nature that a person who is endowed with the right view possesses? A person who is endowed with the right view, even when he has fallen into an offence which can be atoned for, makes his rehabilitation from that offence known by a confession, disclosure or declaration before the Teacher or before wise companions in the Noble Practice. Having thus made the confession, disclosure or declaration, he comes to restraint in future. This is the kind of nature that a person who is endowed with the right view possesses.

Bhikkhus! Just as a young and ignorant child lying on its back draws back its hands and feet if it has touched live coals, even so a person, having fallen into an offence which can be atoned for, makes his rehabilitation known by a confession, disclosure or declaration before the Teacher or before wise companions in the Noble Practice and comes to restraint in the future after having made the confession, disclosure or declaration. This is the same kind of nature of a person who is endowed with the right view.

And that disciple knows thus: “I am possessed of the same kind of nature of a person who is endowed with the right view. He has attained this fourth

knowledge that is noble, supramundane, not shared by worldlings.

497. And again, bhikkhus, an ariya disciple reflects thus: "I am possessed of the same kind of nature of a person who is endowed with the right view."

Bhikkhus! What is the kind of nature that a person who is endowed with the right view possesses? Bhikkhus! A person who is endowed with the right view, even though he attends to the affairs of his companions in the Noble Practice, whether great or small, he keeps a keen desire for the development of training in higher morality, training in higher thought and training in higher wisdom.

Bhikkhus! Just as a cow with a calf feeds on the grass keeping an eye on its young, even so the person who is endowed with the right view, as he is attending to the affairs of his companions in the Noble Practice, whether great or small, keeps a keen desire for the development of training in higher morality, training in higher thought and training in higher wisdom.

And that disciple knows thus: "I am possessed of the same kind of nature of a person who is endowed with the right view". He has attained this fifth knowledge that is noble, supramundane, not shared by worldlings.

498. And again, bhikkhus, an ariya disciple reflects thus: "I am possessed of the kind of strength of a person who is endowed with the right view.

Bhikkhus! What is the kind of strength that a person who is endowed with the right view possesses? Bhikkhus! A person who is endowed with the right view, when the dhammavinaya (Doctrine and Discipline) proclaimed by the Tathāgata is taught, listens to it with a keen desire, paying good attention, with his mind fully absorbed in it, with attentive ear. This is the kind of strength possessed by a person endowed with the right view. He knows: "I am possessed of the kind of strength

of a person who is endowed with the right view.” He has attained this sixth knowledge that is noble, supramundane, not shared by worldlings.

499. And again, bhikkhus, an ariya disciple reflects thus: “ I am possessed of the kind of strength of a person who is endowed with the right view.”

Bhikkhus! What is the kind of strength that a person who is endowed with the right view possesses? Bhikkhus! A person endowed with the right view, when the dhammaviniya (Doctrine and Discipline) proclaimed by the Tathāgata is taught, acquires understanding of the meaning, acquires understanding of the doctrine and acquires delight derived from the doctrine. This is the kind of strength possessed by a person who is endowed with the right view. He knows: “I am possessed of the kind of strength of a person who is endowed with the right view”. He has attained this seventh knowledge that is noble, supramundane, not shared by worldlings.

500. Bhikkhus! The nature of an ariyā disciple accomplished in these seven factors has been well sought after for the realization of the fruit of a Stream-winner.

Bhikkhus! An ariyā disciple accomplished in these seven factors is endowed with the fruit of a Stream-winner.

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of Kosambiya Sutta,
the eight in this vagga.

9. BRAHMANIMANTANIKA SUTTA

Discourse Containing an Invitation by Brahmā

501. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!” and those bhikkhus replied: “Venerable Sir!” Then the Bhagavā spoke these words: Bhikkhus! Once I was staying at the root of a great sal-tree in the Subhaga grove near Ukkaṭṭha city. At that time, bhikkhus, an evil view arose in the Brahmā Baka, like this: “This (brahma-world) is permanent, it is stable, it is eternal, it is complete and it is not subject to dissolution. Indeed, here, in this (brahma-world), no one is reborn; no one ages; no one dies; no one falls into dissolution; no one arises again; and there is no other deliverance higher than this (brahma-world).”

Then, bhikkhus, having known with my mind what was in the mind of the Brahmā, Baka, I vanished from the root of the great sal-tree in the Subhaga grove near Ukkaṭṭha and appeared in that brahma-world in the instant just as a strong man stretches out his bent arm or bends his outstretched arm.

Bhikkhus! Seeing me coming in the distance, the Brahmā Baka, said thus: “Come, friend, good is your coming. Friend! Only after a long time do you have the occasion to visit this (brahma-world). This (brahma-world) is permanent, it is stable, it is eternal, it is complete and it is not subject to dissolution. Here, in this (brahma-world) no one is reborn; no one ages; no one dies; no one falls into dissolution; no one arises again; and there is no other deliverance higher than this (brahma-world).”

Bhikkhus! As this had been thus said, I spoke to the Brahmā Baka, thus:

Friends! Indeed the Brahmā Baka is overcome with ignorance! Indeed the Brahmā Baka is overcome with ignorance! He says “permanent,” which is impermanent; he says “stable” which is unstable; he says “eternal,” which is not eternal; he says “complete,” which is not complete; he says “not subject to dissolution,” which is subject to dissolution. He says: “Here in this (brahma-world), no one is reborn; no one ages; no one dies; no one falls into dissolution; no one arises again whereas one is reborn, one ages, one dies, and one falls into dissolution and one arises again. And although there is another deliverance higher than this (brahma-world) he says there is no other deliverance higher than this (brahma-world).

502. Then, bhikkhus, Māra, the Evil One, entered the body of a retainer, and spoke to me thus: “Bhikkhu! Bhikkhu! Do not attack this Brahmā Baka! Do not attack this Brahmā Baka! This Brahmā is the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna and father to all that have been and shall be. Bhikkhu! There were samaṇas and brahmaṇas in the world before you who disparaged pathavī, earth-element, and loathed pathavī, who disparaged āpo, water-element, and loathed āpo, who disparaged tejo, fire-element, and loathed tejo, who disparaged vāyo, air-element, and loathed vāyo, disparaged beings and loathed beings, who disparaged devas and loathed devas, who disparaged Māra and loathed Māra¹ and who disparaged Brahmās and loathed Brahmās. They appeared in inferior abodes on the dissolution of the body at the cutting off of life.

1. The Paḷi Text has “pajāpati,” identified as Māra.

“Bhikkhu! There were samaṇas and brahmaṇas in the world before you who praised pathavī and delighted in pathavī, who praised āpo and delighted in āpo, who praised tejo, and delighted in tejo, who praised vāyo and delighted in vāyo, who praised devas and delighted in devas, who praised Māra and delighted in Māra, who praised Brahmās and delighted in Brahmās. They appeared in superior abodes on the dissolution of the body at the cutting off of life.”

“On that account, bhikkhu, let me say this: ‘I urge you, friend! Do what the Brahmā tells you to do. Do not go beyond the words of the Brahmā. If you, bhikkhu, go beyond the words of the Brahmā, you will be like unto a man who staves off the approaching glory with a stick, or like unto a man who, falling down a steep cliff, fails to get hold of the ground with his hands and feet. I urge you, friend! Do what the Brahmā tells you to do. Do not go beyond the words of the Brahmā. Do not you, bhikkhu, see the company surrounding the Brahmā?’”

Bhikkhus! Thus did Māra, the Evil One, instigate me to become one among the company of the Brahmā.

When it was said thus, bhikkhus, I spoke to Māra, the Evil One, thus:

“ I know you, Evil One. Do not think: ‘He does not know me.’ Māra, you are the Evil One! The Brahmā, the Brahmā’s companions and the Brahmā’s retainers-- all are in your grasp; all fall a prey to your will. Indeed, Evil One, you are (just) thinking: ‘ He is also in my grasp; he has fallen a prey to my will.’ But, Evil One, I am not in your grasp; I have not fallen a prey to your will.”

503. Bhikkhus! When it was said thus, the Brahmā Baka, spoke to me thus: “Friend! I say ‘permanent,’ what is permanent; I say ‘stable’ what is stable; I say ‘eternal’ what is eternal; I say ‘complete’ what is complete; I say ‘not subject to dissolution’ what is not

subject to dissolution. I say: ‘Here in this (brahma-world) no one is reborn, no one ages, no one dies, no one falls into dissolution and no one arises again in this (brahma-world) no one is reborn, no one ages, no one dies, no one falls into dissolution, and no one arises again. And I say: ‘There is no other deliverance higher than this (brahma-world)’ as indeed there is no other deliverance higher than this (brahma-world).”

“Bhikkhus! There were samaṇas and brahmanas in this world before you who practised austerities for a term as long as your life. These samaṇas and brahmanas would have known thus: ‘There is another deliverance higher than this (brahma-world), as indeed there is another deliverance higher than this (brahma-world); they would have known thus: ‘There is no other deliverance higher than this (brahma-world),’ as indeed there is no other deliverance higher than this (brahma-world). Therefore, bhikkhu, I say unto you: ‘You will never find another deliverance higher than this (brahma-world). It will but be fatigue and annoyance for you (to find it out). Bhikkhu! If you cling deeply to pathavī, you will be one who exists close by me, who depends on me and, who is subject to whatever I would like to do with you. If you cling deeply to āpo to tejo to vāyo to beings to devas to Māra ... to Brahmā, you will be one who exists close by me, who depends on me and who is subject to whatever I would like to do with you”.

“Brahmā, (said the Bhagavā), I know this, too, thus: ‘If I cling deeply to pathavī, I will be one who exists close by you, who depends on you, and who is subject to whatever you would like to do with me. If I cling deeply to āpo to tejo to vāyo to beings to devas to Māra to Brahmā, I will be one who exists close by you, who depends on you, and who is subject to whatever you would like to do with me.’”

“Indeed, Brahmā, I know your genesis and I know your power thus. ‘The Brahmā, Baka, is of such great psychic power; the Brahmā Baka is of such great might; the Brahmā Baka is of such great following.’ ”

“Friend! How do you know my genesis and my power: ‘The Brahmā Baka is of such great psychic power; the Brahmā Baka is of such great might; the Brahmā Baka is of such great fame and following?’ ”

Wherever the moon and the sun roam about in the sky, shedding light in all directions, to that extent of one thousand world system, your domain of authority extends.

You know the high and the low, the passionate and the dispassionate, this world and the other world, the arising and passing away of beings in the thousand-world-systems.

“Brahmā! I know your genesis and I know your power thus: ‘The Brahmā Baka is of such great power; the Brahmā Baka is of such great might; the Brahmā Baka is of such great fame and following.’ ”

504. Brahmā, (continued the Bhagavā), there is another group of beings which you neither know nor see but which I know and see. Brahmā! There is the group of Ābhassara Brahmā from which you passed away and arose here. Having lived (here) for quite a long time, memory forsakes you. So you do not know and see that sphere of existence, but I know and see it. Knowing thus, Brahmā, in the matter of knowledge I am not just equal to you. How could I be lower than you? Indeed, I am higher than you?

And, Brahmā, there is the group of Subhakiṇha, Brahmā the group of Vehapphala Brahmā the group of Abhibhū Brahmā. You do not know and see

that existence, but I know it and see it. Thus, Brahmā, in the matter of knowledge I am not just equal to you. How could I be lower than you? Indeed, I am higher than you? Brahmā! I know pathavī, the earth, as pathavī; and knowing Nibbāna that cannot be reached by means of pathavī, I am not attached to pathavī, I am not stuck in pathavī, I am detached from pathavī, I do not take pathavī as mine, I do not assert myself as pathavī. Knowing thus, Brahmā, in the matter of knowledge, I am not just equal to you. How can I be lower than you? Indeed, I am higher than you.

Brahmā; I know āpo, water, Brahmā! I know tejo, fire Brahmā! I know vāyo, air Brahmā! I know beings Brahmā! I know devas Brahmā! I know Māra Brahmā! I know Brahmā Brahmā! I know Ābhassara Brahmā Brahmā! I know Subhakiṇha Brahmā Brahmā! I know Vehapphala Brahmā Brahmā! I know Abhibhū Brahmā Brahmā! I know all (the three bhūmis) as all; and knowing Nibbāna that cannot be reached by all these means, I am not attached to all, I am not stuck in all, I am detached from all, I do not take all as mine, I do not assert myself as all. Knowing thus, Brahmā, in the matter of knowledge, I am not just equal to you. How could I be lower than you? Indeed, I am higher than you.

“Friend! If you know Nibbāna that cannot be reached by all these means, let not your words be just an idle talk; let them not be in vain.

That Nibbāna, comprehensible by special apperception, unseeable (by ordinary eye), infinite (being unbounded by the limit of arising) and brighter in all aspects cannot be reached through pathavī as pathavī, through āpo as āpo, through tejo as tejo, through vāyo as vāyo, through beings as beings, through devas as devas, through Māra as Māra, through Brahmā as Brahmā, through Ābhassara Brahmā as Ābhassara Brahmā, through

Subhakiṇha Brahmā as Subhakiṇha Brahmā, through Vehapphala Brahmā as Vehapphala Brahmā, through Abhibhū Brahmā as Abhibhū Brahmā, or through all as all.

“Look, friend, (said the Brahmā Baka), I will disappear from your sight”.

“Brahmā! If you are able, disappear from my sight.”

“Bhikkhus! Although the Brahmā, Baka was vaunting: ‘I will disappear from Samaṇa Gotama’s sight! I will disappear from Samaṇa Gotama’s sight!’ he was unable to disappear from my sight!”

When it was said thus, I spoke to the Brahmā Baka: “Brahmā! I will now disappear from your sight.”

“Friend! If you are able, disappear from my sight.”

Then, bhikkhus, I exercised my supernormal psychic power in such a way that the Brahmā, companions of the Brahmā and retainers of the Brahmā, may hear my voice but not see me; and having thus disappeared, I uttered this stanza:

“Having seen danger in existence and the plight of beings in search of non-existence, I have no attachment to any form of existence, nor to any delight in existence.”

Then, bhikkhus, the Brahmā, companions of the Brahmā and retainers of the Brahmā were filled with wonder and amazement, saying: “Wonderful, friends! Marvellous, friends! How great is the psychic power of Samaṇa Gotama. How great is the might of Samaṇa Gotama. Never have we seen or heard any samaṇa or brahmaṇa of such great psychic power and such great might like this Samaṇa Gotama, a Sakyan prince, gone forth from the family of Sakyans has pulled out the very root of existence of beings who are delighted, happy and satisfied with existence.”

505. Then, bhikkhus, Māra, the Evil One, entered the body of a certain retainer of the Brahmā and said to me thus:

“Friend! If you understand thus, if you Penetratingly know thus, do not induce disciples nor recluses; do not teach the dhamma to disciples nor to recluses; do not have attachment for disciples nor for recluses. Bhikkhu! There were samaṇas and brahmaṇas in the world before you, who professed themselves to be arahats (having made an end of kilesa, defilements) and perfectly self-enlightened ones. They induced the disciples and recluses. They taught (the dhamma) to disciples and to recluses. They had attachment for disciples and to recluses. They, having induced the disciples and recluses, having taught (the dhamma) to disciples and to recluses, and having attachment for disciples and recluses, appeared in inferior abodes on the dissolution of the body at the cutting off of life.

Bhikkhu! There were samaṇas and brahmaṇas, in the world before you, who professed themselves to be arahats and perfectly self-enlightened ones. They did not induce the disciples and recluses. They did not teach (the dhamma) to disciples and to recluses. They did not have attachment for disciples and for recluses. They, not having induced the disciples and recluses, not having taught (the dhamma) to disciples and to recluses, not having attachment for disciples and for recluses, appeared in superior abodes on the dissolution of the body after the cutting off of life. So I urge you, bhikkhu. Friend, live unconcerned, at ease and comfort here and now. Not teaching (the dhamma) is good. Friend, do not instruct others.”

Bhikkhus! When Māra, the Evil One has said, I spoke to him thus:

“Evil Māra! I know you. Do you not think: ‘ He does not know me.’ Evil One! You are Māra. You do not say this, Evil Māra, because you are compassionate

towards me. You say this, Evil One, because you are not compassionate towards me. You, Evil One, think thus: 'Those who listen to the dhamma taught by Samaṇa Gotama will go beyond my sphere'.

Evil Māra! Those samaṇas and brahmaṇas, not perfectly self-enlightened, professed: 'We are Perfectly Self-enlightened Ones', Evil Māra, as for me, having been perfectly self-enlightened, I do profess: 'I am a Perfectly Self-enlightened One.'

Evil Māra! Whether a Tathāgata teaches the dhamma to disciples or does not teach the dhamma to disciples, he remains a Tathāgata. Evil One! Whether a Tathāgata induces the disciples or does not induce the disciples he remains a Tathāgata. Why is it so? It is because, Evil One, in a Tathāgata, āsavas which are connected with the defilements, bringing about repeated existence, causing distress, resulting in dukkha and making for rebirth, ageing and death in the future are got rid of, cut off at the root, made them like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future.

Evil Māra! Just as a palm-tree, cut off at the root, cannot grow again, even so, in a Tathāgata, āsavas which are connected with the defilements, conducive to repeated becoming, causing distress, resulting in dukkha, and making for rebirth, ageing and death in the future are got rid of, cut off at the root, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future."

Since this discourse disenables Māra to make rejoinder and since it contains an invitation by the Brahmā, it is called *Brahmanimantanika Sutta*.

End of *Brahmanimantanika Sutta*,
the ninth in this *vagga*.

10. MĀRATAJJANĪYA SUTTA

Discourse wherein Māra was Threatened

506. Thus have I heard:

At one time the Venerable Mahāmoggallāna was staying in the deer park called Besakaḷā near the town of Susumāragira in the Bagga country. At that time the Venerable Mahāmoggallāna was taking a walk in the open. Then Māra, the Evil One, entered the bowels of the Venerable Mahāmoggallāna and occupied the stomach. So it occurred to the Venerable Mahāmoggallāna thus: “Why, my stomach is heavy; it appears to be full of pea-soup.”

Then the Venerable Mahāmoggallāna, having come down from the walking place and entered the monastery, sat on the prepared seat and gave proper attention to himself. When he saw that the evil Māra had entered the bowels and occupied the stomach. Then he spoke thus to Māra, the Evil One:

“Get out, Evil One! get out, Evil One! Do not annoy the Tathāgata or the Tathāgata’s disciple; Let it not be for the disadvantage and misery to you for a long time.”

Then Māra, the Evil One, thought thus:

“Without knowing and seeing me, this samaṇa is telling me: ‘Get out, Evil One! Get out, Evil One! Do not annoy the Tathāgata or the Tathāgata’s disciple; let it not be for the disadvantage and misery to you for a long time.’ Not even his Teacher could know me so quickly. How can this disciple know me?”

Then the Venerable Mahāmoggallāna spoke to Māra, the Evil One, thus:

“Evil Māra! I do know you. Do not you think: ‘He does not know me.’ Evil One! You are Māra. It has occurred to you, Evil One, thus: ‘Without knowing and seeing me, this samaṇa is telling me: Get out, Evil

One! get out, Evil One! Do not annoy the Tathāgata or the Tathāgata's disciple; let it not be for the disadvantage and misery to you for a long time. Not even his Teacher could know me so quickly. How can this disciple know me?' "

Thereupon, this thought occurred to Māra, the Evil One:

"Knowing me and seeing me, this samaṇa speaks thus: 'Get out, Evil One! get out, Evil One! Do not annoy the Tathāgata or the Tathāgata's disciple; let it not be for the disadvantage and misery to you for a long time.' "

Then Māra, the Evil One, came out through the mouth of the Venerable Mahāmoggallāna and stood behind the door-leaf.

507. Seeing Māra, the Evil One, standing behind the door-leaf, the Venerable Mahāmoggallāna said to Māra, the Evil One, thus:

I do see you, Evil One, here too in this place. Do not you think: "He does not see me." Evil One! You are standing behind the door-leaf. Evil One! It so happened that I was once the Māra, called Dūsī. Then I had a sister called Kājī. You were her son. (And so) you were my nephew. Then there appeared in the world Kakusanḍha, the Most Exalted, the Homage-Worthy, the Perfectly Self-enlightened. Evil One! Kakusanḍha, the Most Exalted, the Homage-Worthy, the Perfectly Self-enlightened, had Vidhura and Sañjīva, the pair of disciples, the most eminent and excellent. Among all the disciples of Kakusanḍha, the Most Exalted, the Homage-Worthy, the Perfectly Self-enlightened, there was none to equal the Venerable Vidhura in teaching the dhamma. For that reason, Evil One, the Venerable Vidhura was known by the name of Vidhura (the Peerless).

Evil One! The Venerable Sañjīva whether going to a forest or to the foot of a tree or to a secluded place,

attained to the cessation of perception and sensation without much trouble. Once it so happened that the Venerable Sañjīva was sitting at the foot of a tree in a secluded place, in the attainment of cessation of perception and sensation. Then, Evil One, cowherds, shepherds, farmers and travellers, seeing the Venerable Sañjīva sitting at the foot of a tree in the attainment of cessation of perception and sensation, thought thus: “Friends! Indeed it is wonderful, indeed it is marvellous that this samaṇa died sitting. Let us burn (the body).” Then, Evil One, those cowherds, shepherds, farmers and travellers gathered grass, wood and cowdung, piled them all around the body of the Venerable Sañjīva, lit the fire and left.

Then, Evil One, as the night passed, the Venerable Sañjīva arose from that attainment, shook his robes, dressed himself in them in the early morning, took his alms-bowl and great robe and entered the village in his quest for alms-food. When, Evil One, those cowherds, shepherds, farmers and travellers saw the Venerable Sañjīva in his quest for alms-food, thought thus: “Friends! Indeed it is wonderful, indeed it is marvellous that this samaṇa (who) died sitting should come back to life.” Evil One, it is because of this incident that the Venerable Sañjīva came to be known by the name of Sañjīva (One who has come to life again).

508. Then, Evil One, this thought occurred to the Māra Dūsī thus: “I do not know either the coming or the going of these bhikkhus possessed of morality and virtue. It will be good to deceive brahmaṇa-householders by saying: ‘Come! Abuse, slander, annoy and harass the bhikkhus who are possessed of morality and virtue. It is likely that the bhikkhus, thus abused, slandered, annoyed and harassed will change their minds thereby affording the Māra Dūsī a chance to hold sway over them. Then, Evil One, the Māra Dūsī deceived brahmin householders by saying: “Come! Abuse, slan-

der, annoy and harass bhikkhus who are possessed of morality and virtue! If you abuse, slander, annoy and harass bhikkhus who are possessed of morality and virtue, that will change their minds thereby affording the Māra Dūsī a chance to hold sway over them.

Then, Evil One, those brahmin householders, having been deceived by Māra, abused, slandered, annoyed and harassed bhikkhus who are possessed of morality and virtue, saying: “These contemptible shaveling bhikkhus who are men of low birth, blacks (at heart) and born from the instep of Brahmā, meditate, intensely meditate, more intensely meditate and most intensely meditate, saying: “We are meditators, we are meditators,” with drooping necks and downcast faces, being stupefied.

“As an owl waiting for a mouse on the branch of a tree meditates, intensely meditates, more intensely meditates, and most intensely meditates, even so these contemptible shavelings bhikkhus who are men of low birth, blacks (at heart), born from the instep of Brahmā, meditate, intensely meditate, more intensely meditate, and most intensely meditate, saying: “We are meditators, we are meditators;” with drooping necks and downcast faces, being stupefied.”

“As a fox waiting for fish on the bank of a river, meditates, intensely meditates, more intensely meditates, and most intensely meditates, even so these contemptible shavelings bhikkhus who are men of low birth, blacks (at heart), born from the instep of Brahmā, meditate, intensely meditate, more intensely meditate, and most intensely meditate, saying: “We are meditators, we are meditators;” with drooping necks and downcast faces, being stupefied.”

“As a cat waiting for a mouse from the edge of a dirt-and-dust heap, meditates, intensely meditates, more intensely meditates, and most intensely meditates even so these contemptible shavelings bhikkhus who are men of

low birth, blacks (at heart), born from the instep of Brahmā, meditate, intensely meditate, more intensely meditate, and most intensely meditate, saying: “We are meditators, we are meditators;” with drooping necks and downcast faces, being stupefied.”

“As an ass with worn-out shoulder at the edge of a dirt-and-dust heap, meditates, intensely meditates, more intensely meditates, and most intensely meditates, even so, these contemptible shavelings bhikkhus who are men of low birth, blacks (at heart), born from the instep of Brahmā, meditate, intensely meditate, more intensely meditate, and most intensely meditate, saying: “We are meditators, we are meditators;” with drooping necks and downcast faces, being stupefied.”

Evil One! Most of the people who passed away at that time, on the dissolution of the body after death, appeared in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering.

509. Then, Evil One, Kakusandha, the Most Exalted One, Homage-worthy, Perfectly Self-enlightened spoke to the bhikkhus thus: “Bhikkhus! The Māra Dūsī deceived brahmin householders by saying: “Come! Abuse, slander, annoy and harass bhikkhus who are possessed of morality and virtue! If you abuse, slander, annoy and harass bhikkhus possessed of morality and virtue, that will change their minds thereby affording the Māra Dūsī a chance (to hold sway over them)”

Come, bhikkhus! Dwell with a mind associated with loving-kindness that suffuses a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; and in the same manner all quarters above, below and across. Suffusing all quarters in the entire world, without any exception, together with its beings with whom you can identify yourself, dwell with a mind associated with loving-kindness that is far-reaching, great, immeasurable, free from enmity, without anxiety.

Dwell with a mind associated with compassion ... with sympathetic joy with equanimity that suffuses a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; and in the same manner all quarters above, below and across. Suffusing all quarters in the entire world, without any exception, together with its beings with whom you can identify yourself, dwell with a mind associated with equanimity that is far-reaching, great, immeasurable, free from enmity, without anxiety.

Then, Evil One, those bhikkhus, having been thus instructed and admonished by Kakusandha, the Most Exalted One, the Homage-worthy*, the Perfectly Self-enlightened went to a forest, or to the foot of a tree, or to a secluded place, and dwelt with a mind associated with loving-kindness that suffused a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; and in the same manner all quarters above, below and across. Suffusing all quarters in the entire world, without any exception, together with its beings with whom he could identify himself, he dwelt with a mind associated with loving-kindness that is far-reaching, lofty, immeasurable, free from enmity, without anxiety.

Those bhikkhus dwelt with a mind associated with compassion ... with sympathetic joy ... with equanimity that suffused a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; and in the same manner in all quarters above, below and across. Suffusing all quarters in the entire world, without any exception, together with beings with whom they could indentify themselves, they dwelt with a mind associated with equanimity that is far-reaching, lofty, immeasurable, free from enmity, without anxiety.

* Arahato, another version given by the Burmese Translation-Tr.

510. Then, Evil One, this thought occurred to the Māra Dūsī: “ Although I am doing all this I do not know either the coming or the going of these bhikkhus who are possessed of morality and virtue. It will be good for me to deceive brahmin householders by saying: ‘Come! Respect, esteem, revere and honour the bhikkhus who are possessed of morality and virtue.’ It is likely that the bhikkhus thus respected, revered, esteemed, and honoured will change their minds thereby affording the Māra Dūsī a chance (to hold sway over them).’ ”

Then, Evil One, the Māra Dūsī deceived brahmin-householders by saying: “ Come! Respect, esteem, revere and honour the bhikkhus who are possessed of morality and virtue. If you respect, revere, esteem and honour the bhikkhus who are possessed of morality and virtue, that will change their minds thereby affording the Māra Dūsī a chance (to hold sway over them). Then, Evil One, those brahmin householders, having been deceived by Māra, respected, revered, esteemed, and honoured the bhikkhus who are possessed of morality and virtue.

Evil One! Most of the people who passed away at that time, on the dissolution of the body after death, appeared in a good destination, the happy world of devas.

511. Then, Evil One, Kakusandha, the Most Exalted one, the Homage-worthy, the Perfectly Self-enlightened, spoke to the bhikkhus thus: “Bhikkhus! The Māra Dūsī deceived brahmin householders by saying: “Come! Respect, esteem, revere and honour the bhikkhus possessed of morality and virtue. It is likely that the bhikkhus thus respected, revered, esteemed and honoured will change their minds thereby affording the Māra Dūsī a chance (to hold sway over them).”

Come, bhikkhus, abide being aware of foulness of the body, perceiving loathsomeness of food, perceiving dissatisfaction in everything worldly and being aware of the impermanence of all conditioned things.

Then, Evil One, those bhikkhus, having been thus instructed and admonished by Kakusandha, the Most Exalted One, the Homage-worthy, the Perfectly Self-enlightened, whether going to a forest or to the root of a tree or to a secluded place abided being aware of foulness of the body, perceiving loathsomeness of food, perceiving dissatisfaction in everything worldly and being aware of the impermanence of all conditioned things.

512. Then, Evil Māra, Kakusandha, the Most Exalted One, the Homage-worthy, the Perfectly Self-enlightened, dressed himself in the morning, carried the alms-bowl and great robe and went to the village in his quest for alms-food with the Venerable Vidhura as his attendant. Then, Evil One, the Māra Dūsī, having entered the body of a certain young man, picked up a stone and hit the Venerable Vidhura's head (with it). His head split. Then, Evil One, the Venerable Vidhura, with blood dripping from his split head, followed close by after Kakusandha, the Most Exalted One, the Homage-worthy, the Perfectly Self-enlightened. Then, Evil One, Buddha Kakusandha, the Most Exalted One, the Homage-Worthy, the Perfectly Self-enlightened thinking: "This Māra Dūsī does not know his limit," looked back at him like an elephant (turning around the whole body). As the Bhagavā looked around, the Māra Dūsī fell away from his state and got to the great niraya.

Evil Māra! That great niraya is known by three names as Chaphassāyatanika, Saṅkusamāhata and paccattavedaniya.¹ Then, Evil One, the guardians of the great niraya came to me and said: Friend! When spike meets spike in your heart, know you that you will be cooked in the niraya for a thousand years." And I, Evil One, was cooked in the niraya for many years, for

1. Chaphassāyatanika means suffering in all the six sensory impingements. Saṅkusamāhata is so named after their spikes as instruments of torture. Paccattavedaniya means that the infliction is not caused by any outside force, but by himself.

many a hundred years, for many a thousand years. For ten thousand years I was cooked in the Ussada niraya, in the constituent of the great niraya, experiencing my final suffering. And, Evil One, my body in that niraya was like that of a man, and my head was like that of a fish.

513. What is the niraya, like where Dūsī, the Māra, was cooked for attacking Vidhura, the disciple, and Brahmaṇa Kakusaṇḍha, (the Buddha -)?

The niraya where Dūsī, the Māra, was cooked for attacking Vidhura, the disciple, and Brahmaṇa Kakusaṇḍha, was a place where a hundred iron spikes were inflict pain on all, each suffering in his own way.

For attacking a bhikkhu, the disciple of the Buddha, who knows this action and its result, you, Dark One (i.e. Māra), shall come to dukkha, suffering.

Mansions like gems of lapis lazuli, pleasurable, brilliant and dazzling stand for all aeons in the middle of the ocean . There, celestial maidens of various colours dance.

For attacking a bhikkhu, the disciple of the Buddha, who knows this fact, you, Dark One, shall come to dukkha, suffering.

Indeed, a bhikkhu, encouraged by the Buddha as the bhikkhusamṅhas were looking on, shook with his toes the terraced building of Migāramātā (Visākhā).

For attacking a bhikkhu, the disciple of the Buddha, who knows this fact, you, Dark One, shall come to dukkha, suffering.

Indeed, a bhikkhu, the disciple of the Buddha, shook with his toes the Vejayanta palace by force of his psychic power, causing terror among the devas.

For attacking a bhikkhu, the disciple of the Buddha, who knows this fact, you, Dark One shall come to dukkha, suffering.

A bhikkhu asked Sakka at the Vejayanta palace: "Do you know the liberation due to destruction of craving?" On being thus questioned Sakka answered truthfully.

For attacking a bhikkhu, the disciple of the Buddha, who knows this fact, you, Dark One, shall come to dukkha, suffering.

A bhikkhu asked the Brahmā in conclave in the Sudhamma Hall: "Friend! Do you, today, still hold the view which you held previously? And do you see the dazzling light passing beyond the brahma-world?"

And the Brahmā answered the questions in their sequence truthfully: "Friend! Those views which I held formerly is not mine now. I see the dazzling light passing beyond the brahma-world. Today I realize with discrimination thus: "I am not permanent; I am not eternal."

For attacking a bhikkhu, the disciple of the Buddha who knows this fact, you, Dark One, shall come to dukkha, suffering.

A bhikkhu can touch the peak of Mount Meru, the Southern Island, the Eastern Island and the Western Island, and Northern Island with the power of Vimokkha jhāna.

For attacking a bhikkhu, the disciple of the Buddha who knows this fact, you, Dark One, shall come to dukkha, suffering.

Fire does not intend thus: "I will burn the fool." The fool is burnt by fire because he takes hold of it. Even so, Evil Māra, since you have attacked the Tathāgata, you shall be burnt, like the fool who touches the fire.

How now, Evil Māra? Do you think: "Evil actions bring no result?" Māra has accumulated demerit because he attacked the Tathāgata.

Evil Māra! In course of time the evil accumulates for one who does evil. Māra! Be weary of attacking the Buddha. Do not cherish the desire to harm bhikkhus.

Thus did a bhikkhu threaten Māra in Besakaḷā (pigeon-pea) plantation. Dejected, Māra vanished at that very place.

End of Māratajjanīya Sutta,
the tenth in this vagga.

End of Cūḷayamaka Vagga, the fifth division.

Namo tassa bhagavato arahato sammāsambuddhassa

I n d e x

Index

INDEX

The figures indicate paragraph numbers;
'fn' means footnote.

A

Abandonment, Pahāna	.....	82, 451, fn(18)
Abhiññā		
- special apperception (of the Four Ariya Truths)	.....	33
- (syn. of arahatta magga ñāṇa), Insight into Nibbāna	.....	69 fn(36)
- Magga Insight	.....	451 fn(16)
Abides		
- with a mind (filled) with goodwill (mettā)	.....	77
- with a mind (filled) with compassion	.....	77
- with a mind (filled) with sympathetic joy	.....	77
- with a mind (filled) with equanimity	.....	77, 157
Adosa	.....	89
Advantage		
-, great (mahānisam̐sa)	.....	65 fn(9)
Advert back, adhigacchati	.....	177 fn(6)
Ageing and death, defined	.....	92
- the cause of, defined	.....	92
- the cessation of, defined	.....	92
Aggregates, the five	.....	301, 460, 356
Akusala Citta, state of unwholesome consciousness	.....	59 fn(2)
- Alobha	.....	89

- Amoha	.....	89
- Anatta (non-Self)	.....	19
- Añjana, mental taint	.....	57
Anger		
- kodha, defined	.....	33 fn(9), 71
- dosa	.....	68 fn(23)
- Kodha	.....	71
- dosa, the root-cause of demeritoriousness	.....	89
Anumodati, expound the dhamma on the benefits of the good deed	.....	60 fn(6)
Anupādā, syn. of Nibbāna, the un compounded, the unconditioned	.....	257 fn(10)
Anusaya		
-, Latent	.....	89 fn(4)
-, Latent factors	.....	200
-, Latent attachment	.....	201
-, Latent dispositions	.....	333 fn(8)
-, tendency	.....	465 fn(23)
Apāya, miserable existences	.....	53
- realm of woe	.....	178
Āpo element	.....	301
- in oneself	.....	303
Appaṇihita, without desire	.....	464 fn(22)
Ariya Path of Eight Constituents	.....	33, 90, 91
- three groups included in the	.....	462 fn(13)
Ariyas	.....	35, 48, fn(4)
Ariya disciple	.....	20
Ariya Magga, the Penetrative Insight	.....	35
Arūpa jhānas, the Four	.....	66 fn(16)
Āsavas		
-, three kinds of	.....	104
-, the cause of	.....	104
-, cessation of	.....	104, 386
Āsavakkhaya ñāṇa, Insight which uproots the āsasvas	.....	54, 214, 386

Assemblies		
four kinds of	.....	333 fn(7)
Atimān, arrogance	.....	33, 63, 71, 83
Atta (Self, Soul, Ego)	.....	18,81, 143,145
Attachment, rāga	.....	68 fn(22)
- the end of latent	.....	202
Attributes		
- of the Buddha	.....	74, 439, 147
- of the Dhamma	.....	74
- of the Saṃgha	.....	74
Austerity practices	.....	336
Avijjāsava	.....	17, 20 fn(11), 386
Āvuso; Your Reverence (s) Reverend Sir (s)	.....	89 fn(1), 396, 398
Āyatana, Sense-bases		
-, twelve	.....	201 fn(12)
-, six	.....	99
B		
Benefit		
-, great (mahapphalā)	.....	65 fn(9)
-, material (-s)	.....	307, 311
Bewilderment, moha	.....	68 fn(24), 141 fn(10)
Bhava	.....	94 fn(18), 402 fn(13)
Bhavaṅga	.....	400 fn(4), 306 fn(8)
Bhavadiṭṭhi, belief in eternal existence	.....	142
Bhikkhus		
- (of the standing of) Elders, therā bhikkhū	.....	31 fn(5)
- of middle standing, majjhimā bhikkhū	.....	31 fn(6)
- newly admitted, navā bhikkhu	.....	31 fn(7)

-, fathers and leaders of	.....	347, 349
-, full admission as	.....	80
-, three pre-eminent qualities of	.....	361 fn(17)
Body		
-, mind was subservient to the	.....	365
-, practice of training the	.....	365 fn(1)
Body		
-, mind was subservient to the	.....	365
-, practice of training the	.....	365 fn(1)
Body-consciousness (kāyaviññāṇa)	.....	204 fn(29)
Brāhmaṇa	.....	199 fn(8)
C		
Cause and effect	.....	404 fn(18), 406
Characteristics, the eleven		
- of a cowherd, (negative)	.....	346 fn(1)
- of a bhikkhu, (negative)	.....	346
- of a cowherd, (positive)	.....	348
- of a bhikkhu, (positive)	.....	348
Clinging, Upādāna	.....	94 fn(20), 141 fn(11), 145, 143
-, the four kinds of	.....	95, 143
Companions		
-, in the Noble Practice of Purity	.....	61, 62, 63
-, in the Practice of the dhamma	.....	140 fn(7), 252, 253, 260
Conceit, māna	.....	28, 71
-, the end of latent	.....	201
Concentration		
-, far removed from	.....	209 fn(16)
-, fully possessed of	.....	252 fn(1)
-, complete	.....	309, 311
-, conditions for gaining	.....	462
- defined	.....	462
-, necessary accessories for	.....	462

Conception	
the three causes of	..... 408
Corporeality	..... 356
Consciousness (viññāṇa)	
-, six kinds of	..... 101
-, cessation of	..... 101
- eye-consciousness	..... 204 fn(19)
- ear-consciousness	..... 204 fn(25)
- appropriate class of	..... 306, 356
- magga consciousness	..... 449
- vipassanā consciousness	..... 449
Contact, phassa	..... 204 fn(34)
- cause of sensation	..... 97
-, the six kinds of	..... 98
-, the cause of	..... 98
-, cessation of	..... 98
- (or sensory impingement)	..... 302, 305
Covetousness, abhijjhā	..... 71 fn(3)
Craving, taṇhā	
- defined	..... 91 fn(11)
-, six kinds of	..... 96
-, the cause of	..... 96
-, cessation of	..... 96
- for sense-pleasure	..... 460 fn(3)
- for continued existence	..... 460 fn(4)
- for no further existence	..... 460 fn(5)
Cutūpapāta ñāṇa, the power that can know the passing away of beings and their rebirth in their new destinations	..... 53, 213, 385
D	
Deceit, māyā	..... 33, 63, 73, 83
Defilements (Kilesas)	..... 212, 371, 372, 389
-, destructive and burning	..... 22
-, detachment from	..... 27
-, cessation of	..... 27

- , uprooting of	.....	75 fn(7)
- , obliteration of the forty-four	.....	83
- ways of avoiding them	.....	85
- extinguishing them	.....	87
Demeritorious actions	.....	86 fn(17)
Demeritorious factors	.....	82, 177 fn(7)
Demeritoriousness	.	
- defined	.....	89
- , root-causes of	.....	89
Denigrating others, makkha	.....	71, 83, 85
Destination		
- , bad/wretched, (duggati)	.....	53, 68, 70 fn(1), 213
- , good, (Suggati)	.....	53, 68, 70 fn(2), 213, See also Duggati
Dhamma (The Teaching)	.....	333 fn(4)
- , heirs of the	.....	29
- , refuge in the	.....	56
- , faith in the	.....	140 fn(6)
- , companions in the practice of the	.....	140 fn(7), 25, 253, 260
- , embodiment of the	.....	203 fn(13)
- , the six attributes of the	.....	407
Dhamma, all conditioned and unconditioned things	.....	353 fn(5)
Dhammavinaya, doctrine and discipline	.....	144, 185 fn(1), 347, 349, 399
Dibbacakkhu, divine sight	.....	310, 311 fn(1), 385
- , the psychic power of	.....	53
- deva-eye	.....	341
Dibbasota (ñāṇa), divine hearing-power	.....	68
Disciples		
- , eight categories or four pairs of	.....	74 fn(6)

Diṭṭhi

- , the six (wrong) views 19
- false belief, (figurative expression of) 19

Doubt, kaṅkhā

- concerning the Teacher 185 fn(5)
- concerning the Dhamma 185 fn(9)
- concerning the Saṅgha 185 fn(10)
- concerning the practice of training oneself 185 fn(11)

Duggati, bad/ wretched destination

..... 53, 68,70 fn(1),
213, See also
Destination

Dukkha

- defined 91
- , the cause of, defined 91
- , cessation of, defined 91
- , practice leading to the cessation of 91
- , mass of 178
- as it really is 214
- , clings to 358 fn(14)
- , understand 358 fn(15)
- , complete extinction of 358
- , the entire mass of unalloyed 308, 402 fn(16)

E

Īmancipation

- of mind, (cetovimutti) 69 fn(37)
- by insight, (paññāvitti) 69 fn(38)
- , wrong, (micchāvimutti) 83 fn(11)
- , indestructible (Arahatta-phala) 311 fn(6)
- with perfect knowledge 361
- through having no Clinging 361
- through insight (arahatta-phala paññā) 452
- of mind in which there is neither pain nor pleasure 458
- of mind that is signless 458
- of mind that is measureless 459
- of mind that is voidness 459

- of mind that is nothingness	.....	459
-, counterpart of (magga) knowledge	.....	466
Existence, jāti	.....	68 fn(35)
-, the three kinds of	.....	94 fn(18), 453 fn(21)
External forms	.....	186 fn(12)

F

Factors of enlightenment, Sambojjhaṅga		
-, the seven	.....	27
Faculties		
-, restraint of the six	.....	22
-, control over the six	....	347, 349
Fear and dismay		
-, sixteen ways of countering	.....	35, 48
Fetters		
-, the three	.....	67 fn(19)
-, the five	.....	67 fn(20)

G

Goodwill (mettā)	.....	38
-, thoughts of	.....	210, 459
Gotama		
- (austere practices of before enlightenment)	.....	377, 380
-, refuge in	.....	56

H

Hindrances, nīvaraṇas	41 fn(5) 381, 383
-----------------------	-------	----------------------

I

Iddhipāda, basis of psychic power		
-, the four bases of	.....	189 fn(16)

Ignorance (avijjā)	
- defined	..... 103
-, the causes of	..... 103
-, the cessation of	..... 103, 145 fn(15)
-, the end of latent	..... 201
Ignorance worlding	..... 17 fn(4)
Ill will	..... 38
-, the end of latent	..... 201, 389, 412
Insight	
- meditation	..... 65 fn(7)
-, vipassanā	..... 340
- emancipation (Arahatta-phala paññā)	..... 409, 414
-, the purpose of	..... 451
-, emancipation through	..... 452
Intoxicated	
- with material benefits	..... 307
- with attainment of perfect morality	..... 308
- with attainment of complete concentration	..... 309
- with attainment of knowledge and (divine) sight	..... 310
J	
Jhāna	
- attains at will	..... 66 fn(12)
- attains without difficulty	..... 66 fn(3)
- attains without trouble	..... 66 fn(14)
-, ākāsānañcāyatana	..... 82, 451
-, viññāṇañcāyatana	..... 82, 451
-, ākiñcaññāyatana	..... 82, 451
-, nevasaññānāsaññāyatana (Neither Perception nor Non-perception)	..... 82, fn(5)
-, the first	..... 381, 465
-, the second	..... 383
-, the third	..... 383
-, the fourth	..... 383
-, five factors in the first	..... 454
-, five factors dispelled by the first jhāna-meditation	..... 65 fn(6)

K

Kamma-actions	.....	53, 385, 402, 403 fn(13)
Kāmāsava	.....	17 fn(9), 386
Knowledge	.....	252 fn(2)
-, wrong (micchāñāṇa)	.....	83 fn(9)
-, right (sammāñāṇa)	.....	83 fn(10)
- vijjā, Arahatta Magga Insight	.....	89 fn(6)
-, right, (vipassanā insight)	....	177 fn(8)
-, reflective	.....	336, 342
- of liberation	.....	252 fn(4)
- distinctive	.....	381 fn(13)

L

Lay disciple	.....	56
Lead upwards		
- meritorious actions	.....	86 fn(17)
Liberation (from kilesa)	.....	252 fn(3)
-, attains	.....	342
-, unsurpassed (arahatta-phala)	.....	465
Life-principle	.....	456
Life-processes	.....	457 fn(26)
Loka, the world of phenomena		
-, the doctrine of	.....	82
Lord of the Dhamma	.....	203

M

Macchariya, stinginess	.....	33 fn(11), 71, 83
Mada, vanity	.....	33, 71
Madhupiṇḍika, round honey-cake	.....	205 fn(36)
Magga Insight		
-, attainment of	.....	54
- (abhiññā)	.....	372, 449

Makkha, denigrating others	.....	33, 71, 83
Matter		
- rūpa, defined	.....	100
Malevolence, byāpāda	.....	71 fn(4)
Malevolence intention	.....	38
Māna		
- self-conceit	.....	28
- latent conceit	.....	201
Mānānusaya		
- latent conceit of 'I am'	.....	89 fn(5), 201
Material requisites		
-, heirs of	.....	29
Māyā, deceit	.....	33, 63, 71, 83
Means, ākāra, lit., way, mode, manner, etc.,	.....	205 fn(35)
Men of virtue	.....	461, 474
Meritoriousness, Kusala		
- defined	.....	89
-, root-cause of	.....	89
Meritorious result	.....	363 fn(18)
Middle way	.....	33
Mind		
- distracted and uncalmed	.....	40
- calmed	.....	40
-, unsettled and agitated	.....	47
-, settled	.....	51, 54
-, perfectly pure (citte parisuddhe)	.....	52, 54, 212
- unsullied (by defilements) (citte anaṅgaṇe)	.....	52, 54, 212
- uncontaminated (by defilements) (citte vigatūpakkilese)	.....	52, 54, 212
- malleable (citte mudubhūte)	.....	52, 54, 212
- ready for application (citte kammaniye)	.....	52, 54, 212
-, firm (citte thite)	.....	52, 54, 212
- imperturbable (citte āneñjapatte)	.....	52, 54, 212

- , indolent (saṃkhitta citta)	.....	68 fn(25)
- , distracted (vikāṭṭa citta)	.....	68 fn(26)
- , exalted, (mahaggata citta)	.....	68 fn(27)
- , unexalted, (amahaggata citta)	.....	68 fn(28)
- , inferior, (sa-uttara citta)	.....	68 fn(29/30)
- , concentrated, (Samāhita citta)	.....	68 fn(31)
- , unconcentrated, (asamāhita citta)	.....	68 fn(32)
- , liberated, (vimutta citta)	.....	68 fn(33)
- , unliberated, (avimutta citta)	.....	68 fn(34)
- , the (three) impurities of the	.....	175
- enters upon the element-object, (pakkhandati)	.....	302 fn(4)
- becomes settled (adhimuccati)	.....	302 fn(5)
- , mastery over	.....	338, 344
- , body was subservient to the	.....	365
- , practice of training the	.....	365
- , untrained with regard to the body and untrained in	.....	368
- , trained with regard to the body and trained in	.....	369
- , subduing the, (the wrong way of)	.....	377, 378
- , one-pointedness of	.....	51 fn(12),209 fn(17),383, 413
Mind-consciousness, (manoviññāṇa)	.....	204 fn(32)
Mind-and-body	.....	401, 402
Mind and matter, nāmarūpa, (mental and physical phenomena)	.....	99 fn(23)
- , the cause of	.....	99
- , cessation of	.....	90
Mind-objects, dhammā	.....	204 fn(31), 306 fn(9)
Mindfulness (sati)		
- , being without	.....	46
- , wrong, (micchāsati)	.....	83 fn(8)
Moral conduct, ācāra	.....	64 fn(3)
Morality, sīla		
- four kinds for bhikkhus	.....	65 fn(5)
- , perfect	.....	309

N

Nandīrāga, passionate attachment (to sense-objects)	.....	215
Nānattasaññā, all forms of Consciousness - in the sensual sphere excepting patighasaññā	.....	82
Neither unpleasant nor pleasant sensation -, counterpart of	.....	466
Nibbāna		
-, speedy attainment of (vossagga)	.....	27 fn(17)
- enlightenment and peace	.....	33
- deathlessness	.....	203 fn(18)
- extinction of āsavas	.....	214 fn(24)
-, realization of	.....	372, 466
-, mind directed to	.....	386
-, sublime peace of incomparable	.....	373
-, counterpart of (There is no such thing)	.....	466
Niraya, realms of continuous suffering	.....	53, 178, 213
Nirodha, cessation (of defilements)	.....	27
Nissaramṇa, escape from all wrong views	.....	142 fn(13)
Nīvaraṇas, hindrances	.....	41 fn(5). 381, 383
Noble Life of Purity	.....	259, 311, 333, 339
Noble Practice of Purity, brahmacariya	.....	23, 54, 466
-, companions in the	.....	65
Nose-consciousness (ghāṇaviññāṇa)	.....	204 fn(26)
Nutrient, āhāra		
-, the cause that produces results	.....	90 fn(7)
-; four kinds of	.....	90, 402
- of gross or fine food	.....	90
- of sense-contact	.....	90
- of volition	.....	90
- of Consciousness	.....	90
Nāṇabhūto, the very knowledge. He is	.....	203 fn(14)

O

Obduracy, thambha	.....	33, 71, 83
Obstructions in the mind (cetokhilā), the five	.....	185
-, when not got rid of	.....	185
-, when got rid of	.....	187
Odāta Kasiṇa, meditating on the colour white	.....	50 fn(2)
One who knows and sees	.....	15 fn(2)
Origin, samudaya	.....	145
Other doctrines	.....	140 fn(3)
Other systems of teaching, parappavādā	.....	139 fn(2)

P

Pajānāti, understands	.....	89, 103 fn(3)
Papañcaśāññāsaṅkhā (the group of mental factors that extends saṃsāra)	.....	201, 202, 204 fn(11)
Papañceti, extended	.....	204 fn(22)
Parable of the raft	.....	240, 401
Pariññā, accurate knowledge	.....	451, fn(17)
Paṭighasaññā, Consciousness occurring when the five senses come into contact with their objects	.....	82
Perception	.....	356
Pīti, delightful satisfaction	.....	51 fn(11), 454
Practice (paṭipadā)		
- leading to the cessation of dukkha	.....	91
-, the cause of (vipassanā)	.....	257 fn(8)
Primary Elements, four great (pathavī, āpo, tejo, vāyo)	.....	301
Psychic power, iddhividha	.....	68 fn(21), 189 fn (16)
Pubbenivāsānussati ñāṇa, power that recollects existences of the past	.....	52,68,212 fn(19), 384

R

Rāgānusaya, latent attachment	.....	89, 102, 103, 104, 202
- tendency to attachment	.....	465 fn(24)
Rebirth, jāti		
- is ended	.....	54
- defined	.....	93 fn(12)
Religious practices	.....	474, 482
Requisites		
-, proper use of	.....	23 fn(15)
Restraint, observing	.....	64 fn(2)
Robes of little value, lūkhacīvara	.....	61 fn(7)
Rūpa jhāna	.....	66 fn(15)

S

Sakadāgāmi, Once-Returner	.....	67
Sakkāya	.....	460 fn(2)
Sakkāyadiṭṭhi	.....	21, 460
Samādhi		
- tranquillity of mind through concentration	.....	34, 35
- concentration of mind	.....	47
Sammādiṭṭhi, Right View	.....	89
-, two kinds of	.....	89 fn(2)
Samaṇa		
- the four types of	.....	139 fn(1)
Samāpatti (sustained attainment)	.....	338, 344 fn(9)
		451, 457, 458 fn(31)
Sankhāra, volitional activity (mental formation)		
- requisite for act, speech, thought	.....	101, 102 fn(25)

- , three kinds of; cause of; cessation of	.....	102
- , aggregate of	.....	301, 460
- of the body; of speech; of mind	.....	457, 463, 464
Sam̐sāra, the round of existences	.....	141, 142, 201, 202, 204 fn(22)
Saññā, consciousness		
patighasaññā; rūpasaññā; nānattasaññā	.....	82
Sañjānāti, perceived	.....	204 fn(31)
Sappurisa, “the Virtuous”	.....	17 fn(8)
Secluded places for solitary meditation	.....	65 fn(8)
Sense-bases	.....	99
Sense-faculties, the five	.....	455
Sense-pleasures		
- , five (kinds of)	.....	177, 178 fn(5) 200, 201
- , Craving for	.....	460 fn(3)
Simile		
- of the hen	.....	189 fn(21)
- of the cowherd	.....	208
- of the herd of deer	.....	215
- of the seven chariots	.....	259
- application of the	.....	259 fn(12)
- of the crab	.....	360
- of flame and light	.....	456
- of juicy bitter gourd infused with poison	.....	482
- of drinking bowl filled with enticing but poisoned beverage	.....	483
- of medicated cattle-urine	.....	484
- of mixture of rich foods having medicinal properties	.....	485
Slothful and Negligent	.....	307, 308 fn(1)
Solitary seclusion	.....	31 fn(3), 334, 340
Sotāpanna, Stream-Winner	.....	67 fn(18)
Source, the	.....	145, 178, 201, 202 fn(12)
Stinginess, macchhariya	.....	33 fn(11), 71, 83

Strenuous exertion, <i>Usoḥhī</i>	.....	189 fn(18)
Sublime States of meditation (the <i>jhāna</i> of <i>brahmavihāra</i>)	.....	78 fn(11)
Sugati, good destinations	.....	68, 70 fn(2)
Sukha, bliss	.....	51
-, abiding in present	.....	82
Sustained bliss of Fruition of Insight		
-, dwell in	.....	180 fn(9)
T		
Taint, <i>aṅgaṇa</i>	.....	57
- defined	.....	60
Taṅhā (Craving)		
- <i>kāmatāṅhā</i> , <i>bhavataṅhā</i> , <i>vibhavataṅhā</i>	.....	91 fn(11)
Tathāgata		
-, the nine attributes of the	.....	410
Teaching, <i>dhammavinaya</i> , lit., Doctrine and Discipline	.....	185 fn(1)
-, branches and leaves of the, heart-wood or essence of the	.....	307, 311 fn(1)
Thambha, obduracy	.....	33, 71, 83
Thera	.....	332 fn(1)
Theory of Cause and Effect (<i>paṭiccasamuppāda</i>)	.....	402, 406 fn(15, 16, 17, 18, 19, 20)
'This is mine; this is I; this is my <i>atta</i>'	.....	358 fn(15)
Thought/Thoughts		
- of injuring another (<i>vihiṃsavitakka</i>)	.....	26
- of malice, (<i>byāpādavitakka</i>)	.....	26
- ' (demeritorious)	.....	26
-, wrong, (<i>micchāsankappa</i>)	.....	83 fn(7)
- of meritorious practices	.....	84
- classification into two classes	.....	206
-, sensual, <i>kāma</i> vitakka	.....	206 fn(1)
-, sensual, the type of, that arises in the <i>bodhisatta</i>	.....	207 fn(7)

-, destructive (byāpādavitakka)	.....	206 fn(2)
-, destructive, the type of, that arises in the bodhisatta	.....	208 fn(10)
-, harmful, (vihimsavitakka)	.....	206 fn(4)
-, harmful, the type of, that arises in the bodhisatta	.....	207 fn(11)
- of liberation, (nekkhammavitakka)	.....	206 fn(4)
- of liberation, how it arises in the bodhisatta	.....	209 fn(13)
-, non-destruction, (abyāpādavitakka i.e., metta)	.....	206, 210 fn(5)
non-destructive how it arises in the bodhisatta	.....	206, 210 fn(5)
- non-harmful, avihimsavitakka	.....	206, 210 fn(6)
Total abstinence from food	.....	379
Tranquillity		
-, internal (ajjhataṃ samapasādanam)	.....	51
-, abiding in	.....	82
U		
Understanding		
-, right	.....	82 fn(3)
-, endowed with, (paññā sampannā)	.....	83 fn(14)
Upanāha, grudge	.....	33, 71, 83
Upasama, calm (through extinction of defilements)	.....	33
Upekkhā, equanimity	.....	51
- based on meritoriousness	.....	302, 383
V		
Vanity, mada	.....	33, 71
Vassa, rainy season residence period	.....	252
Vedanā, sensation; (feeling)	.....	356
-, six kinds of	.....	97
-, practice leading to cessation of	.....	97
-, three kinds of	.....	244 fn(35), 465
- painful	.....	378

Vibhavadiṭṭhi, belief in annihilation	.....	142
vicikicchā (uncertainty)	.....	21,41,83 fn(12) 185 fn (8)
Vijjā		
- three kinds of	.....	52 fn(15),384, 385, 386
Vīmaṃsa, investigative knowledge	.....	189
Vimokkha, (from hindrances)	.....	66 fn(17)
Vinipāta, states of ruin	.....	53, 178, 213
Vipassanā	.....	210 fn(18)
- vipassanā practice	.....	257 fn(8)
- vipassanā insight	.....	340
Virāga, freedom from passion	.....	27
Visamalobha, Unrighteous greed	.....	71 fn(3)
Visuddhi, purity	.....	257, 258, 259 fn(11)
Vitakka, initial application of the mind	.....	51
Viveka		
- detachment from defilements	.....	27
-, the three	.....	31 fn(4)
Volition, manosañcetanā	.....	90 fn(4)
Volitional activities	.....	356

W

Wandering ascetics, paribbājakas	.....	140
Who knows and sees, jānata passatā	.....	140 fn(4)
Wisdom		
-, growth of	.....	209 fn(14)
Worthy men, Kulaputtā	.....	34 fn(1), 80

Y

Yathā vādī, one who holds that view	.....	199 fn(4)
Yonisomanasikāra, Right perception of phenomena	.....	15 fn(3)

